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CONCLUSION

The statement of the problem of the present study entitled “Political Participation of Scheduled Tribes in Karnataka – Pros and Cons: A Study in Hyderabad Karnataka Region” covers various aspects concerning on political participation of Scheduled Tribes in the backward region of Hyderabad Karnataka within the state of Karnataka. The political participation of weaker sections including Scheduled tribes in various institutions initiated only after the constitutional measures and due to the recommendations of various study teams. This chapter presents precise summary about all has done and found in the present study. The thesis comprises of seven chapters in all.

The first chapter is introduction, an attempt is made to discuss about the origin of Scheduled Tribes in the Indian society and political participation of Scheduled Tribes.

It is apt to say that India as a ‘Melting Pot’ of races and tribes considering the terrible nature, magnitude and complexity of the problem. It is really difficult task for the pre-historians and anthropologists to arrange the people and cultures of India in the chronological sequence of their appearance on this sub-continent Fuchs (1973) rightly states that even their subsequent history well up to the Aryan invasion is shrouded in obscurity.

Though stone implements of prehistoric man have been found in various sites dating back to the lower Paleolithic period, so far no skeletal
finds have been made of these earlier times. And the human fossil finds of later periods are too few and insignificant to enable us to draw any definite conclusions as to the racial history of India in prehistoric times. But it has now become an established fact that the aboriginal tribes in India are in most cases, survival from the later prehistoric groups. Some tribes may even have degenerated from a higher technological level due to adverse circumstances, it is now pretty clear that the aborigines of the Indian sub-continent do not form a uniform race entering India various directions and from various regions of Asia, they also belong to different races. It has not yet been possible to arrange the aboriginal tribes of India in to definite racial groups.

Efforts were made by Risley, Guha, Majumdar, etc. But so far they have not been very convincing. Hence, more anthropological research is necessary before radial and cultural history of India original population can be presented in a definite perspective. Though our knowledge is vague, about the origin and subsequent history of the numerous original tribes of India in the absence of sufficient archaeological and paleontological data, yet a story of their glory and decline may be arranged as for as historic period is concerned. The historical data do shed some light on their life and we start picking up threads of reliable proofs instead if clinging to the conjectural schemes of things. This has become possible only due to the invention of script and commencing of written records.

Earliest historical phase small tribals pockets were subjugated by invaders or indigenous imperial powers ajtasatru destroyed the tribal
Republic of vaisali. Alexander wiped out tribal pockets on the north-western border. The Arthashatra refers to Atvikas who were looked upon as potential trouble shooters. Ashoka threatens north-western tribes with dire consequence in uprising assuring forest tribes in his dominion and compassion.

Sharma (1961) dwells the social structure of the period. He states the Dharmasutra (600 to 300 BC) and the Manusmiriti (200 to 200 AD) continued the old process of fusion and integration. The concept of mixed castes in only a fanciful and convenient, Brahminical way of explaining this trend mixed castes were the supposed progeny of male begotten on the woman of another caste. A few of these probably brahminised tribes labelled as mixed castes were Nishada who lost during this period their earlier positions and lived by hunting, medas, andhras, madigas and chenchus hunted animals, kshalas, urgas and pukkasas who caught animals and birds, ayogavas warbled in wood, Dhigvana and ‘Karquvas’ in leather. Pandusopake in cane, Margavas were boatmen, versa played on drums and sarendhas acted as servants and skilled dressers. The chandals a tribe, were absorbed in Hindu society and assigned the task of removing dead bodies of animals and jumana beings, whipping and chopping off the limbs of criminals the process in continues. The tribes were not leading an isolated and alienated existence is born out by the act the many of them participated in the sub-puranic and epic traditions of myths and folk loves the impact of epic heroes like Rama, Sita, Lakshmana, Ravana, Bhima etc., on some of the tribes in central India is evident from their
treasures of myths and lovers. Gond calls themselves children of Ravan. Manu is another puranic figure who has deeply exercised the tribes and mandas call themselves manoakos.

Sanskrit literature is replete with a description that Panchatantra and Kathasarit Sagar present them in a romantic and friendly perspective. Vishnu Purana describes them as ‘Dwarfish with flat nose; in Kadambari and Harshacharita, Bana presented detailed description of the saora chief.

The feudal period (400-100 A.D) saw a greater opening of tribal areas and Hindustan of tribal chiefs. The Brahmin priests prepared suitable puranic genealogy for them and ruling Brahmin class spearheaded the process of sanskritisation or Brahminisation of tribal’s. Subsequently in the wake of Muslim invasion in the 11th and 12th centuries, these followed the in flues or Rajputs who did not submit into the tribal areas and the destruction of tribal’s pockets. Thus parmar rajputs expelled cheros form shahbad and the chandels replaced Bhuinya in south monghyr district of Bihar.

The Muslim rules (12th 18th century) witnessed a new phenomenon. The turko-Afghan and Mughal rulers mostly secured a mere formal allegiance of tribal chiefs or of Hindu rulers in tribal areas of central India and Bihar. In 1585 and 1616 A.D. Muslim armies marched into chotanagar and subjugated the Raja of Khukra. Similarly the tribal areas of Assam were also subjugated by atoner Muslim general.
Panchayats Impact on Political Participation

In the post independence period the inauguration of statutory panchayats also gave a set back to the traditional tribal panchayats. The introduction of community development programmes had already changed the situation to a great extent. Persons close to the officials thereby found ample opportunity to become local leaders. Educational programmes in the tribal areas increased the number of educated youth who started taking an interest in village politics. Elections on all India level also affected them and the result was the growth of factions and parties in the villages, (and tribal villages were no exception), formation of regional parties and so on.

The notions of general election, community development programmes, panchayat election etc. were entirely new to the tribals. A few intelligent and newly educated individuals tried to utilize every opportunity to push themselves to get into leadership positions and thus competing politicians emerged as new village leaders, posing a threat to the traditional authority structure in tribal India.

Scheduled Tribes of India

The term "ST" describes an administrative and legal category. The politico-administrative category of ST includes relatively isolated and backward people. This term is of recent origin, coming into being with the birth of the republican constitution of India on January 26, 1950. Prior to that, the colonial administration identified tribal people with a variety of different names, such as "Animist" (Census Report of 1901), "Tribal Animists" or
"people following tribal religion" (Census Report of 1911), "Hill and Forest Tribes" (Census Report of 1921), "Primitive Tribes" (Census Report of 1931), "Backward Tribes" (Government of India Act, 1935) and "Tribes" (Census Report of 1941) (Verma, 1990). There was also a debate in the Constituent Assembly on using the term "ST". Jaipal Singh, the tribal representative in the Constituent Assembly, favored the use of the term "Adivasis" instead of ST. But the concept of "ST" was unanimously accepted, and the reason given by Dr B. R. Ambedkar, Chairman of the Drafting Committee of the Indian constitution, was that the word "Adivasi" is really a general term which has no specific legal de jure connotation, whereas "ST" has a fixed meaning because it enumerates the tribes (Saksena, 1981). The term was used mainly as a mark of identification and differentiation, that is, to mark out a group of people different in physical features, language, religion, custom, social organization and so on (Ambagudia, 2007). However, the terms "ST," "tribes," and "tribal people" are used interchangeably in this paper.

According to the 2001 census, the ST population in India is 8.43 crore (84.3 million), which is about 8.2% of the total population. The population of tribes had grown by 24.45% during the period 1991-2001. Except Haryana, Punjab, Delhi, Pondicherry, and Chandigarh, all states and union territories have tribal populations. They are unevenly distributed in different states in India. More than half of the tribal people of India reside in the states of Madhya Pradesh, Maharashtra, Orissa, Jharkhand, Chhattisgarh, and Gujarat. They are drawn from 701 communities with many communities overlapping
in more than one state. Their number was 212 in 1950, 314 in 1967 and 427 in 1981. The largest numbers of STs are in the state of Orissa, where there are 62. Some of the large tribal communities are distributed over wide regions and often profess varied occupations. Tribal communities live in about 15% of the country's area, in various ecological and geographical conditions ranging from plains and forests to hills and inaccessible areas. They belong to different racial stocks, speak languages of different families, and show considerable variations in their basic economy. Tribal groups are at different stages of social, economic and educational development.

REVIEW OF LITERATURE:

Tribal and Dalit representatives are found in large number at all the levels. They are from different social and demographic background. Some are illiterate, aged and poor and the others are rich, educated and influential. Their level of education is generally low. However, in spite of similarity, reasons of their entry in the politics, style of functioning, achievements and the process of empowerment may be different due to different cultural context. Some tribal representatives have attained commendable job, the others could not? They have different experience and perceptions. Why this variation? In order to search answer to these questions various studies have been conducted.

- However, in spite of being limited in number and scope, these studies provide a comprehensive picture of panchayat – Dalit and tribal interface. Some of the studies reviewed here are the following.
Murthy (1969) found that if Sarpanch, who holds a key position in executing the schemes for Scheduled Castes and Scheduled Tribes, is directly elected by the people and not indirectly by the members of the panchayat, then the interests of scheduled castes and scheduled tribes can be secured better. He has made another important observation with regard to the utilization of resources: the specific funds allotted for the amelioration of SCs and STs under the jurisdiction of Panchayat Samitis have usually been merged with other funds and directed for different purposes.

Parvathamma (1975) analyzed the impact of PRI on weaker sections. One of her observations is that political representation has not helped to bring about the desired level of development among the SCs. She contends that there are built-in drawbacks which present the people of these categories from becoming vocal and assertive and much less to mobilize. To quote her “Poverty, ignorance, illiteracy, the near total dependence on upper castes and above all the lowest ritual rank which makes them a constant source of pollution to caste Hindus certainly scholarly from social sciences have conducted general studies to identify the political leadership or political participation of downtrodden traders in the induce context. These studies focused on the use of constitutional benefits. He can identify these kinds of studies after the 73rd constitutional amendment Act. As this Act provided ample opportunities to the people belong to SC, ST, OBC and women.
Thus, most of these studies looked in the working of upper representatives in the multinational of panchayat raj with the focuses of these sections development. However, these are limited studies conducted on the scheduled tribe leadership. In view of this the present studies has its allowance.

- The study Sharma BK (1980) states that Government of India has not only failed to encourage the development of tribal’s but has actively maintained their under development. It tried to focus attention on the existing weak socio-cultural and economic linkages and also a solution there to, through a general settlement and linkages plan keeping in view of the different economic activities that might be acceptable to people and suitable for the tribal area. He also emphasized that frictions are likely to increase in economic spheres, particularly in recruitment and trading activities.

- Pradeep Kumar Bose (1981) observing stratification pattern among Indian tribes on the basis of caste hierarchy or division on class basis it is really valid one. He justified class as a valid principle for studying Indian tribes. The data were collected form seven districts of Gujarat through survey. Bose identified four districts classes, rich peasant, middle peasant, poor peasant and agricultural labour in tribals.

- Jaganathapathy (1981) analyzed classes and class relations in three villages of Orissa and considered the particulars models of production
and operations of them. Finally the study concluded that economically constituted class does not lead to the self-conscious class.

Thus, all the above mentioned studies attempted to look in to the socio-economic and political scheduled tribe people. But non-of the above studies have not focused on the political participation of tribal people. These studies have also not focused on the pros and cons of political participation of scheduled tribe people in the working of democratic institutional in India. Therefore, the present in and which including focuses the political participation of scheduled tribe pros and its impact on the welfare of the tribal in region of Hyderabad Karnataka.

OBJECTIVES OF THE STUDY:

The present study on “Political Participation of Scheduled Tribes in Karnataka – Pros and Cons: A Study in Hyderabad Karnataka Region” has the following objectives:

7. To understand the nature of political participation of scheduled tribes in rural and urban areas of Karnataka.

8. To assess the socio-economic political and education status of scheduled tribes in Hyderabad Karnataka region.

9. To examine the factors influencing in the process of political participation of scheduled tribes in Hyderabad Karnataka region.

10. To analyze the views, opinion and commitment of scheduled tribe leaders in the development of their communities.
11. To examine the pros and cons of scheduled tribe political participation in Hyderabad Karnataka region.

12. To identify the problems for the effective political participation of scheduled tribes and to recommend policy implication.

HYPOTHESIS:

4. The political participation of scheduled tribes in Hyderabad Karnataka region is very less.

5. Due to illiteracy and ignorance among the scheduled tribes, the tribal political participation is not effective and not making efforts for their development.

6. Due to lack of awareness and knowledge the scheduled tribe leadership is not able to work independently as a result they are not formulating politics for the welfare of scheduled tribe.

METHODOLOGY:

The present study was intended to analyze the nature, problems and awareness of tribal leadership in politics in the division of Gulbarga. The impact of political leadership for the welfare of their community in particular and the overall development of the division has been examined. For this purpose, in the present study the descriptive, historical and analytical empirical methods were employed.

SAMPLE DESIGN:

In this study the required data has been collected randomly with the help of stratified random sample technique. Since the research area covers of
six districts, i.e., Gulbarga, Bidar, Yadgiri, Raichur, Koppal and Bellary. Only to use the chosen from the three time in institution and all the MLA’s and MP’s from scheduled tribe were also chosen. The proposed to collect information was also collected in each district randomly from the scheduled tribe leaders working in various political institutions.

**SOURCE OF DATA:**

The present study has been made on the basis of both primary and secondary sources. The macro aspect of the study was based on the published and unpublished works on the scheduled tribe’s political leadership. Exclusively in this study, speeches, debates, statements, protests in assembly, parliament and is, were the main sources of data. In addition to these sources, primary information has also been collected through interview by the help of questionnaire with a cross section of scheduled tribe people.

**DATA COLLECTION AND TOOLS USED IN THE STUDY:**

For collecting data different methods of social enquiry were adopted. A special tool has been used by the investigator for using scientific process, particularly questionnaire process. The questionnaire consisted of items in all spear over behaviour areas and also to collect personal data i.e., name, sex, age, social, economical, political, educational and cultural backgrounds.

**DATA ANALYSIS:**

The collected data has been analyzed with the help of a computer. The data was transformed into computer code and analysis was made with the help of simple variable or multivariable tables. Statistical tools such as
average, percentage, cross sections of variables has been used for data analysis.

NEED, IMPORTANCE AND SCOPE OF THE STUDY:

The study has a vast scope in terms of understanding the nature and status of tribal political participation. In a caste dominated society, the political participation of tribal, problems, process, awareness and pros and cons have been analyzed for the welfare of the area and development of the society and tribal community. The study has its important in understanding the impact of tribal political participation in extending the constitutional safeguards to the people belonging to scheduled tribes. Apart from this, it also aims of the study to make analysis on the socio-economic and political status of tribal community and the nature of tribal political participation on the development of tribes in the study area.

LIMITATIONS OF THE STUDY:

The present study has certain limitations, which must be considered for the purpose of specific study and limited nature of research to be undertaken. The present study has been conducted in Hyderabad Karnataka region. It is going to be focused only on the political participation of scheduled tribes in political institutions in the state of Karnataka. The study has to focuses on the impact of political participation on the development of scheduled tribes.
CHAPERISATION:
This study divided to VII chapters.

Chapter I:
Introduction: which attempt the concept explaining definitions of political participations, review of related literature, objectives of the study, Hypothesis, methodology, is also discusses.

Chapter II:
Theoretical perspective: This chapter narrates in details; the concepts framework such has political participation, political culture and political socialization.

Chapter III:
Constitutional Safe guards and the Welfare of Scheduled Tribes in India. This chapter attempts a details discussion on constitutional safe guards and protection for the welfare of scheduled tribes in India it also discusses programs implementation under the various plans for the overall development scheduled tribes in India and Karnataka.

Chapter IV:
Political history of Scheduled Tribes in Karnataka, this chapter exclusive concern to identify the history political participation and administration of scheduled tribes in Karnataka.

Chapter V:
Profile of the study area, which deals with the profile of Hyderabad Karnataka region exclusive it also focuses on the analysis participation of scheduled tribes in the various political institutions in the study area.
Chapter VI:

Political Participation of Scheduled Tribes in Hyderabad Karnataka Region: Pros and Cons – Analysis.

This chapter attempts to deal with profile of the political participation, pros and cons of political representative of scheduled tribes in the study area such as MLA, MP’s ZP, TP and GP members.

Chapter VII:

Conclusion: This chapter focuses on the concluding part of the study along with finding, policy implementation for the effective political participation of scheduled tribes in the region of Hyderabad Karnataka in particulars and in Karnataka and India in general.

In the second chapter an attempt is made to elaborately discuss Theoretical perspectives on the topic. This chapter narrates in details; the concept framework such has political participation, political culture and political socialization.

It is important to understand the concept of political socialization, culture, participation etc. In the process, participation of people in the working of political institutions, these aspects have more influence. On the other hand these aspects dominate and contribute more in the participation of weaker sections particular scheduled tribes. Thus, this chapter has more significance in carrying out a research relating to the political participation of scheduled tribes.
Political socialization and political culture are taken to be causative factors on which depends the nature of political participations. The nature of political socialization, resulting in specific modes of life thus shaping the political culture of a given society serves as a determining factor which, when activated, characterize the behaviour of individuals in the political life of that society. The main emphasis of the concept of political socialization is on the transmission of political values from one generation to another. It stands on the premise that a political system cannot function smoothly unless the process of internalization of social and political norms and values are at work simultaneously. Socialization is understood as "the process by means of which an individual is integrated into his society. It involves the adoption of the individual to the fellow members of his group, which, in turn gives him status and assigns to him the role he plays in the life of the community".

The socialization of men is understandably complex and multi-variated, because human "social institutions take on such varied and changing forms". This means, that the process of socialization, by which men adjust to their socio-cultural and economic environment is determined by the complex cluster of factors like economic social and technological development religious and aesthetic values, linguistic diversity, and background of cultural tradition. Here learning takes on special significance that must be fully grasped if its all-important role in shaping the way of life of people is to be adequately appreciated.
Though human beings learn from their cultural environment but their behaviour rarely rises to the level of consciousness. The individual has been modified in the course of his development in such a way that he is likely to exhibit certain persistent behaviour apart from transient stimulation in his contemporary environment. One is naturally directed to the area of learning, more specifically to the socialization of the individual, his learning of social patterns corresponding to his societal positions as mediated through various agencies of society.

Political behaviour is complex and different aspects could be examined as outgrowths of socialization. Political socialization, which involves political behaviour, may be defined as the process by which the individual becomes acquainted with the political phenomena. It seems logical to distinguish at least two major realms, sheer involvement, the types of political goals or policies sought. While individuals differ certainly in the quantity of their participation and perhaps qualitatively in the kind of political participations, the goals of political action have been carried endlessly among people and over time and place. Very little order or agreement would exist among writings about this realm beyond the obvious fact that it must be multi-dimensional, the one usually conceived as radicalism - conservatism or politico-economic ideology, hereafter designated as political orientation, the other authoritarian - democratic tendencies.
Political Socialization Agencies:

The family, educational system, peers, mass media of communication and important political events all have socializing effects; but the first two of these agencies have the most intensive effect on the process of socialization.

Herbert Hyman, in his discussion on agencies of socialization, mentioned about the sources of political learning. "This viewpoint relies heavily on both the direct and indirect role of the family in shaping the basic orientation of off-spring. Whether the child is conscious or unaware of the impact, whether the process is role-modeling or overt transmission, whether the values are political and directly usable or 'non-political' but transferable, and whether what is passed on lies in the cognitive or affective realm, it has been argued that the family is of paramount importance. In part this view draws heavily from psychoanalytic theory, but it is also influenced by anthropological and national character studies and by the great emphasis on role theory in sociological studies of socialization.

Relating to the issues of political socialization Almond contended that "all political systems tend to perpetuate their cultures and structures through time, and that they do this mainly by means of the socializing influences of the primary and secondary structures through which the young of the society pass in the process of maturation".

In the third chapter Constitutional Safeguards and the Welfare of Scheduled Tribes in India is discussed. This chapter attempts a detailed discussion on constitutional safe guards and protection for the welfare of
scheduled tribes in India it also discusses programs implementation under the various plans for the overall development scheduled tribes in India and Karnataka.

The term Scheduled Tribes first appeared in the Constitution of India. Article 366 (25) defines Scheduled Tribes as such tribes or tribal communities or parts of or groups within such tribes or tribal communities as are deemed under Article 342 to be Scheduled Tribes for the purposes of this Constitution. Article 342 prescribes the procedure to be followed in the matter of specification of Scheduled Tribes.

Empowered by Clause (1) of Article 342, the President may with respect to any State or Union Territory and where it is a State after consultation with the Governor thereof notify tribes or tribal communities or parts of these as Scheduled Tribes. This confers on the tribe or part of it a Constitutional status invoking the safeguards provided for in the Constitution to these communities in their respective States/UTs.

Clause (2) of the Article empowers the Parliament to pass a law to include in or exclude form the list of Scheduled Tribes, any tribe or tribal community or parts of these. Thus, the first specification of Scheduled Tribes in relation to a particular State/Union Territory is by a notified order of the President, after consultation with the State Governments concerned. These orders can be modified subsequently only through an Act of Parliament. The above article also provides for listing of Scheduled Tribes State/Union Territory wise and not on an all India basis.
The criteria followed for specification of a community as a Scheduled Tribe are.

6. Indications of primitive traits
7. Distinctive Culture
8. Geographical isolation
9. Shyness of contact with the community at large and

This criteria is not spelt out in the Constitution but has become well established. It takes into account the definitions in the 1931 Census, the reports of the first Backward Classes Commission (Kalelkar, 1955), the Advisory Committee on Revision of SC/ST lists (Lokur Committee, 1965) and the Joint Committee of Parliament on the Scheduled Caste and Scheduled Tribes Orders (Amendment Bill, 1967) (Chanda Committee, 1969).

In the fourth chapter an attempt is made to examine the Political history of Scheduled Tribes in Karnataka, this chapter exclusive concern to identify the history political participation and administration of scheduled tribes in Karnataka.

From History of Karnataka, it can be seen that the Valmiki people were rulers of some places such as Chitradurga, Surpur, Keladi, etc. In Karnataka the Valmiki community are also called as Nayaka, Beda, Talavara. All these people are known as Valmikis. The Beda (means Hunters), Talavar (means Natives) also use Nayak as the last names. Now Beda and Talavar communities also identified as Nayaks.
The Bedas are the Bedars and the Bedars are Vedars. While Vedars are a subcaste of Tamil Murburaja community, these people known as Valmikis are a subcaste of Telugu Mudiraj community today.

Vetans = Vedars = the people of Kannappa Kula.

Beda or Boya = Boyar = Bedar = Vedar = Valmiki

Chitradurga region has been in existence much before the Vijayanagara empire (1300 AD), governed by local chieftains called "Nayakas", One such Chieftain by name Timmanna Nayaka rose to the rank of governor of Chitradurga under the Vijayanagara empire as a reward for his excellence in military achievements; this fort was built by him in 1562 AD. After the fall of the city of Vijayanagara in 1565, the Chitradurga family and most other central Karnataka nayakas soon declared their independence of the remnants of that empire. Later, in the 17th - 18th centuries, Chitradurga became the headquarters of Bedas, until it was occupied by Hyder Ali in 1799 and then annexed by the British.

It is well known fact that the Mudiraj people worship Goddess Ankamma. There is one Ankali mutt near Chitradurga. Nestling amongst a group of rugged hills, west of Chitradurga, this mutt is known for its subterranean chambers. Near the Panchalinga cave (Wonder cave) entrance, is an inscription dated 1286 A.D. executed in the reign of the Hoysala King Narasimha III. This strongly proves that these Valmiki Nayakas and Mudiraj are one and the same. This region of Tirupati and Srikalahasti is known to be the home land of Kalabhras (the ancestors of Muthurajas) who invaded Chela,
Chera, and Pandya kingdoms. These Valmikis could be the descendants of Kalabhras who are in turn are known as branch of Kalachuris of Central India.

The term Nayaka means leader. The Nayaka community has three sub-castes namely Valmiki, Beda and Talavara. Valmiki claim direct descent from Valmiki, the author of Ramayana. Bedas practice hunting. Talavars function as messengers as well as village watchmen. NAIKADA, NAYAKA popularly known as Palegar, Beda, Valmiki, Ramoshi Parivara etc., they are concentrated in the Chitradurga, Shimoga, Bellary and Tumkur.

**Madakari Nayaka**

Madakari Nayaka was the last ruler of Chitradurga. From the south, Hyder Ali of Mysore pretended friendship with Madakari Nayaka and won the Nijagal fort from Marathas, but later Hyder-Ali's eyes fell on Chitraduraga. Hyder-Ali's son Tipu Sultan made it possible by defeating Madakari Nayaka.

During the reign of Madakari Nayaka, the city of Chitradurga was besieged by the troops of Hyder Ali. Hyder Ali spotted a woman entering Chitradurga through a gap in the rocks and sent his soldiers through the crack hole. The guard on duty of the port near the gap had gone home for lunch, leaving his wife to guard the gap. Obavva noticed the soldiers emerging out of this crack, but used her onake (flail for rice) to kill the soldiers. The guard, Obavva's husband, upon his return from his lunch was shocked to see Obavva, with a blood stained Onake and hundreds of soldiers
lying dead about her. The passage remains as a historical witness for the story, beside the Tanniru Doni - a small water source which holds cold water all round the year. Hyder Ali attacked again in 1799 and took the fort.

In the fifth chapter an attempt is made to analyze the profile of Hyderabad Karnataka Region. This chapter is also discussing on the nature of political participation of scheduled tribe people in political institutions in the region of Hyderabad Karnataka.

In this section, a brief profile of Hyderabad Karnataka region which is one of the region selected for the study is presented. Hyderabad Karnataka region is the name given to the area which was a part of erstwhile Hyderabad province. When the new state of Mysore (presently known as Karnataka) was formed in 1956, Kannada speaking areas of Hyderabad province were added to the new state. These areas came to be known as Hyderabad Karnataka region later on. At present Hyderabad Karnataka region includes the district of Bellary, Bidar, Gulbarga, Raichur and Koppal.

**Location and Boundaries:**

Hyderabad Karnataka region is situated in the North Eastern part of the Karnataka state and falls within the geographical region of North Maidan. It spreads between 14°60’ to 18°30’ Northern latitude and 75°60’ to 77°70’ Eastern longitude.

The region is bounded on the North by Solapur, Nanded and Usmanabad districts of Maharastra state and on the east by Nizamabad, Medak, Mahaboobnagar, Rangareedy districts of Andhra Pradesh, in the south by Karnool district of Andhra Pradesh and Chitradurga, Davangere
districts of Karnataka state. In the west by Bijapur, Bagalkot, Gadag and Haveri districts of Karnataka state.

**Districts of Hyderabad Karnataka Region**

The Hyderabad Karnataka region covers the total area of 44,108 sq. kms., which accounts for 23% of the total geographical area of the Karnataka state.

**Physiography:**

Physiographically the Hyderabad Karnataka region forms the part of two well defined physiographic regions of Karnataka state.

**a) Northern Karnataka Plateau:**

The Northern Karnataka plateau comprises the districts of Bidar and Gulbarga. It is largely composed of Deccan trap. It represents a monotonous treeless extensive plateau landscape with a general elevation of 300 to 600 mts. from the mean sea level. This region is largely covered with the rich black cotton soil.

**b) Central Karnataka Plateau:**

The Central Karnataka plateau comprises the districts of Raichur, Koppal and Bellary. The region represents the transitional surface between the Northern Karnataka plateau with relatively higher surface and Southern Karnataka plateau with relatively lower surface. By and large this region represents the area of Tungabhadra basin. The general elevation varies between 450 to 700 mts. from the mean sea level.
Soil:

The soil condition in Hyderabad Karnataka region varies from district to district. Major portion of Gulbarga and Bidar districts consists of deep black soil, few parts of Bidar district i.e., Humanabad, Basawakalyan, Bidar talukas have laterite soil. On the other hand the districts of Raichur, Koppal and Bellary districts are covered by the reddish sandy soil, the light green loamy soil and the reddish brown soil.

Climate:

The climate of the Hyderabad Karnataka region in general is characterized by dryness for the major part of the year and a very hot summer. The region receives rainfall both from southwest and northeast monsoon. However, the mean rainfall in the region is scant i.e., 692 mm in a year.

Rivers:

Three major river basins of south India i.e., Godavari, Krishna and Tungabhadra covers the area of Hyderabad Karnataka region, Karanja, Bheema, Krishna, Tungabhadra are the major rivers of the Hyderabad Karnataka region. These rivers have lot of irrigation potentials, which have to be exploited to supply water to the vast agricultural land of the region.

Mineral Resources:

Hyderabad – Karnataka region has been endowed with rich mineral resources. The important mineral resources available in the region includes such as Lime Stone, Gypsum, Quartz, Stearite, Bauxite, Kaolin, Redochre, White Quartz, Iron Ore, Manganese. The most important mineral of Gulbarga district is the Limestone, which is found in Chittapur, Sedam, Chincholi, Shahapur,
Shorapur and Jewargi covering about 15000 sq. miles. Large deposits of Kaolin are located in Bidar district. About 2500 tonnes of good Kaolin clay is estimated to be available in the district. The most important mineral available in Raichur district is gold, next to Kolar district; Raichur is the only other district which possesses gold reserves in the state. The district has the prestigious Hatti Gold Mines and the reserves of gold are estimated to be of 4.11 lakh tonnes. Bellary district has been endowed with iron ore and manganese. As a result, number of industrial units such as world famous ACC at Wadi in Gulbarga district, Hutti Gold mines in Raichur, Sandur Manganese Company at Sandur in Bellary district, Jindal Iron Company at Hospet in Bellary district have come up in the Hyderabad Karnataka region.

**Demographic features**

**a) Population:**

The population figures of Hyderabad Karnataka Region reveals that in 1991, the total population of the region was 8038 (000’s), by 2001 it has increased to 9493 (000’s). The decadal growth rate was around 18.10%, which is little bit higher than the state average of 17.25. The District wise distribution of population shows that Gulbarga is the largest district in the region with the population of 3125 (000’s), followed by Bellary and Raichur district.

An attempt is made in the sixth chapter to elaborate on Political Participation of Scheduled Tribes in Hyderabad Karnataka region: pros and Cons – Analysis. This chapter attempts to the deal with profile of the political participation, pros and cons of political representative of scheduled tribes in the study area such as MLA, MP’s ZP, TP and GP members.
It is widely believed that the analysis of age, education, Caste, family structure, occupation, income, land holding, party affiliation, etc., are important in determining the nature of leadership. The data relating to socioeconomic background of elected respondents of various political institutions i.e., Panchayati Raj institutions, State Assembly and Parliament were collected in the study to get an insight into the emerging pattern of rural leadership in Hyderabad Karnataka Region and from few MLA’s in other parts of Karnataka.

The socio-economic conditions play an important role in characterizing the social life and behaviour of an individual. The socio-economic status of an individual affects the patterns of interaction in the society. It is therefore, essential to analyze the socio-economic background of the relationship between the leader and the environment. In a developing society like ours where forces of caste and kinship influence the social life and acute disparity in the standard of living and subculture among various groups and regions are existing, a study of the socio-economic conditions of OBC respondents would help reveal sociologically significant dimensions.

The socio-economic, educational and political background of the leaders would also enable us to anticipate as to what they are capable of doing, what we should expect from them and how well they are equipped to discharge the responsibilities developed upon them by the electorate.

Knowledge of socio-economic background of a community is an indispensable prerequisite, for the understanding of the thought or behaviors
of its members. This holds good for all human communities, and more so in
the case of SC/ST and OBC communities, which are intrinsically more
traditional in their structure. As Geraint Parry observes: ‘It is a wide spread
assumption of political sociology that social background and upbringing of a
decision maker will influence his attitudes and policies.

In the seventh chapter is conclusion one, findings of the study and the
policy implications are discussion. The study has the following findings.

• In Raichur taluk gram panchayats there exists medium representation of
  scheduled tribes i.e., 20.78% are 17.90% are female and male respectively.

• In Manvi taluk, there exists the second highest number of gram
  panchayat members belonging to scheduled tribes.

• There exists the lowest number 15% of male and female representation
  belonging to scheduled tribes and gram panchayat of Sindhanur taluk.

• There exists more number of gram panchayat members both from male
  and female belonging to scheduled tribes in Devdurga taluka.

• In Raichur taluk panchayat there exists are than 18% of members
  belonging to scheduled tribes.

• There exists the second highest number of members belonging to
  scheduled tribes in the institutions of taluk panchayat of Devdurga taluk.

• There exists the second highest number of taluk panchayat members
  belonging to scheduled tribes in Manvi taluk panchayat.

• There exists the third highest number of members belonging to scheduled
  tribe male and the second highest number of members belonging to

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scheduled tribe female in the institution of taluk panchayat of Lingasugur taluk.

- There exists the lowest number of participation belonging to scheduled tribes in taluk panchayat of Sindhanur taluk.
- There exists the second highest number of members belonging to scheduled tribes in Raichur district.
- There exists 0.84% male representation and 11.18% female representation of scheduled tribes. Further, there will not be a development of scheduled tribes in the institutions of gram panchayat of Gulbarga taluk as there is the lowest participation of scheduled tribes.
- There exists less than 2% of representation belonging to male scheduled tribes and less than 16% of representation belonging to female scheduled tribes in the institutions of gram panchayat in Jewargi taluk.
- There exists less number of representation of male members and less than 11% of female members belonging to scheduled tribes in the institutions of gram panchayat in Chincholi taluk.
- There exists more male representation of scheduled tribes and medium female representation belonging to scheduled tribes in the institutions of gram panchayat in Chittapur taluk.
• There exists less than 2% of male representation belonging to scheduled tribes and less than 13% of female representation belonging to scheduled tribes.

• In the institutional of gram panchayats there exists low level of participation of male and below 14% of participation of female members belonging to scheduled tribes in Sedam taluk.

• There exists less than 5% representation of male and less than 14% of female representation belonging to scheduled tribes in Aland taluk.

• There is no political participation of male belonging to scheduled tribes in the institution of taluk panchayats and there is nominal participation of female in the institutions of taluk panchayats in Gulbarga taluk.

• In the working of zilla panchayat of Gulbarga district there is no political participation of scheduled tribes.

• In the institutions of gram panchayat in Yadgiri taluk there exists less number of male participation and just 15% of female participation belonging to scheduled tribes.

• There exists the political participation of scheduled tribes in the institutions of gram panchayats in Shorapur taluk of Yadgir district.

• In the institutions of Gram panchayat in Shorapur taluk, there exists less than 8% of male participation and 15% of female participation belonging to scheduled tribes.
• There exists less number of political participation of male from scheduled tribes and nominal participation of female scheduled tribes in the working of taluk panchayat in Yadgir district.

• In the working of zilla panchayat institutions in Yadgir district, there exists nominal male representation and 15% of female participation of scheduled tribes in Yadgir zilla panchayat.

• In Bidar district there exists average participation of male and female in the working of gram panchayats belonging to scheduled tribes.

• In the working of taluk panchayat institutions in Bidar district, there exists nominal representation of male and partial participation female.

• In the working of zilla panchayat institutions in Bidar district, there exists nominal male representation and around 18% of female participation belonging to scheduled tribes in Bidar zilla panchayat.

• There exists less number of political participation of both male and female belonging to scheduled tribes in the institutions of gram panchayat in Koppal district.

• In the institutions of taluk panchayat in Koppal district there exists less number of political participation of male members belonging to scheduled tribes and positive participation of female belong to scheduled tribes.

• In the working of zilla panchayat in Koppal district, there exists nominal participation of male and meager participation of female belonging to scheduled tribes.
There is more political participation of male and female belonging to scheduled tribes in the working of gram panchayat in Bellary taluk.

In the working of gram panchayat in Kudilegi taluk there exists more participation of male and females belonging to scheduled tribes.

In the working of gram panchayat in Hospet taluk there exists more participation of scheduled tribes both male and female.

In the working of gram panchayat in Huvinhadigele taluk there exist lower participation of male and normal participation of female belonging to scheduled tribes.

In the working of gram panchayat institution in Hagarabommanhalli taluk there exists less participation of male members and average participation of female members.

In the working of gram panchayats in Sandur taluk there exists positive participation of scheduled tribes.

In the working of gram panchayats in Sirguppa taluk there exists relatively more participation of male members and normal participation of female members belonging to scheduled tribes.

In the working of taluk panchayats in Bellary taluk there exists medium participation of both male and female belonging to scheduled tribes.

In the working of zilla panchayat in Bellary district, there exists more participation of scheduled tribes.

In the working of political institutions in the state of Karnataka, the
respondents belonging to scheduled tribes from the age group of middle and upper age are participating and there exists the lower participation of the people from the lower age group.

- The highest number of illiterate and school drop out respondents belonging to scheduled tribes are working in political institutional in the region of Hyderabad Karnataka.

- In the working of political institutions in the region of Hyderabad Karnataka, there exists the higher level of participation of respondents from agricultural and cooli background belonging to scheduled tribes.

- In the working of political institution in the region of Hyderabad Karnataka, there exists the higher participation of respondents from the lower income groups belonging to scheduled tribes.

- Housing, agriculture and self employment program are being implemented for the welfare of scheduled tribes in the study area.

- In the study area housing, agricultural, self employment are the major programes are being undertaken by the government and panchayat raj institutions.

- In the study area the representatives belonging to scheduled tribes are protesting and coming out of the meetings if programmes for the welfare of scheduled tribes are not properly implemented.

- The highest number of representatives belonging to scheduled tribes in the study area are protecting strongly and coming out from the
meeting if programmes are not implemented properly which are intended for the welfare of scheduled tribes.

- Political parties are more concerned of their own interest rather than the welfare of scheduled tribes.
- The political parties are giving importance while selecting candidates under reserved categories looking in the influence of person and his commitment for the welfare of the scheduled tribes.
- The majority of political parties are choosing the candidate under reserved category by considering the loyalty and commitment to the ideology of parties.
- Political parties are giving importance while selecting under reservation quota by considering his personal contacts other than his commitments to his caste. It is also understood that the caste or category will only help to the minimum level but his success in the elections depends upon his personal contact of the society.
- The representatives belonging to scheduled tribes have understood the purpose of political reservation.
- In the study area the majority of representatives belonging to scheduled tribes wants special budget for the welfare of scheduled tribes.
- The majority of respondents wanted special allocations and expenditure for implementation of welfare programmes, i.e.,
educational program, housing program, training and hostel facilities for the welfare of scheduled tribes.

- The younger age group respondents belonging to scheduled tribes i.e., the age group of 18 to 30 are moving more resolutions for the welfare of scheduled castes and tribes including backward castes.

- The other caste members oppose the welfare of scheduled tribes.

- The present working status of political institutions are not facilitating environment to take up welfare programme of scheduled tribes.

- The majority of respondents from membership, education, and occupational background are not mobilizing funds for any candidate or party during the time of elections.

- The majority of representatives belonging to scheduled tribes are possessing party affiliations.

- The rich people among STs are able to win the elections due to economic condition and with mobilization capacity.

- The majority of poor people from STs are able to contest the election due to lack of non mobilization of votes, lack of economic resources and non availability of upper castes.
POLICY IMPLICATIONS:

The following are the policy implications:

- The government has to create an environment for the effective involvement of scheduled tribes in the working of political institutions.
- The government has to create awareness among the people belonging to scheduled tribes for more political participation.
- The government has to take steps for the effective and more participation of people belonging to scheduled tribes in the institutions of taluk panchayats.
- There is a need to increase the reservation quota or scheduled tribes in gram panchayats, taluk panchayats, zilla panchayats, legislative assemblies and in parliament.
- There is a need to reserve few seats to the people belonging to scheduled tribes in state legislative council.
- There should be free atmosphere for the involvement of people belonging to scheduled tribes from the good educational, younger age and better economic backgrounds.
- The government has to implement more and more schemes for the sustainable development of scheduled tribes.
- There should be proper representation of people belonging to scheduled tribes in the working of zilla panchayats.
• There should be more awareness and commitment among the political representatives belonging to scheduled tribes towards working of political institutions.

• There should be unity among the representatives belonging to ST, SC and OBCs for formulation and implementation of welfare programmes of scheduled tribes.

• Political parties should give prominence to the leaders committed for the welfare of scheduled tribes while giving party tickets under reserved category.

• There should be special and more earmark of allocations for the welfare of scheduled tribes.

• There should be special and more expenditure for the welfare of scheduled tribes.