Chapter - 1

INTRODUCTION
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1.0 Introduction

Schedule caste, and Schedule Tribes are the major communities which have been historically marginalized and stigmatized, oppressed by the so called upper castes in India. According to the Census of India 2011, the Scheduled Castes (SC) and the Scheduled Tribes (ST) constitute about 25 percentage of the total population of the country. As per the 2011 Census, the tribal population of India is 104,281,034, making India the second largest tribal population in the world after Africa.

Tribes in India are multi-racial, spread and scattered in different parts of the country, making the development of the tribal community very challenging, uneven as well as unequal as can be seen in different parts of the country. Tribes are known by different names though Adivasi is an umbrella term for a heterogeneous set of ethnic and tribal groups claimed to be the aboriginal population of India. They comprise a substantial indigenous minority of the population of India. The same term of Adivasi is used for the ethnic minorities of Bangladesh and the native Vedda people of Sri Lanka. The word is also used in the same sense in Nepal as is another word Janajati. While the tribal community is referred to as “Tribals”, “Primitives”, “Adivasis” etc, The Constitution of India refers to them as “The Scheduled Tribes” (ST) and they constitute about 8.6 percent of the total population of India (Census 2011 Report).

Adivasi communities are found in larger number in states like Andhra Pradesh, Bihar, Chhattisgarh, Gujarat, Jharkhand, Madhya Pradesh, Maharashtra, Odisha, Rajasthan, Tamil Nadu, West Bengal and some north-eastern states and the Andaman and Nicobar Islands. Many smaller tribal
groups are quite sensitive to ecological degradation caused by modernisation. The tribal people who are regarded as the earliest among the present inhabitants of India have survived here with their unchanging ways of life for centuries. Many of them are still in primitive stages and are far from the impact of modern civilization.

With diverse challenges and problems, tribals of India are frequently approached and often exploited by the various religious groups and political parties in the name of development. This has left them in great confusion and in the midway to choose between their primitive culture and so called mainstream of development.

1.1 Definition of Tribe

The term “tribe” is nowhere defined clearly in the Indian Constitution. However, under Article 366(25) of the Constitution, the scheduled tribes are the tribes or tribal communities or parts of or groups within such tribes or tribal communities, which the Indian President may specify by a public notification under Article 342(1).

Article 342 of the Constitution of India empowers the President of India to draw up a list of Scheduled Tribes in consultation with the Governor of each State subject to a revision by the Parliament. Accordingly, the President has given orders, specifying the scheduled tribes in the different States of India. In the post-independence period, the decision as to which community is a tribe and which one is not has been taken by the administration and not by the social scientists. Thus, any community, which is listed in the Schedule of the Constitution as a tribe is known as a scheduled tribe of India.

An East Asian Conference, defined a tribal community as forming a group of people generally constituting a homogenous unit, speaking a common
language, claiming a common ancestry, living in particular geographical area, generally they are lacking in scientific knowledge and modern technology and having a social structure based on kinship’.

A tribe is a group of people in primitive and barbarous stage of development, acknowledging the authority of a chief and usually regarding themselves as having a common ancestor (Oxford Dictionary).

According to Majumdar (1958), a tribe is a collection of families or groups of families bearing a common name, members of which occupy the same territory, speak the same language and obverse certain taboos regarding marriage, profession or occupation. A tribe is ordinarily an endogenous unit or is a political unit in the sense that the tribal society appears as a political organization of its own.

According to Mandelbaum (1956), tribe is the social unit larger than the local group with which the families of a local community almost have a sense of belonging. Dube opined that the tribe generally refers to territorial communities living in isolation on the hills and forests.

1.2 Characteristics of Tribes
The important characteristics of the tribes are:

- Common name;
- Common language;
- Common territory;
- Common descent from a mythical or historical ancestor;
- May or may not be endogamous;
- The name of the tribe does not denote any specific occupation.
- They observe certain taboos regarding marriage, profession or occupation;
They have their own political organization;
They should have developed a well-assessed system of mutual obligations.
Lack of historical depth resulting in the early merging of history into mythology.
Relative isolation in hills and forests;
Limited worldview;
Overall traditional orientation;
Separate cultural identity;
Latent or manifest value attitude and motivational systems markedly different from that of the others;
Cluster or economically interwoven village communities;
Commonness of social codes and economic pursuits;
Barbarous conditions (not always);
Leadership of the clan;
Smallness;
Homogeneity;
Distinctiveness; and
Self-sufficiency.

‘Tribes’ may be defined as a group of people speaking a common language, observing uniform rules of social organization and working together for common purposes such as trade, agriculture or warfare. Other typical characteristics include a common name, a contiguous territory, relatively uniform culture or way of life and a tradition of common descent.

The important features of tribals are that they live in hilly terrains, isolated areas, forest-fringe areas. The major sources of their livelihood are Minor Forest Produces and agriculture.
India is a multi-cultural society and tribes are said to be the original inhabitants that have spread over the length and breadth of the country. There are about 705 ethnic groups in the country categorized as schedule tribe in the constitution and they live in all 30 States and Union territories of the country.

1.3 Growth of Tribal population in India (1951-2011)

As per the census reports the population of schedule tribe has been increasing. According to 1951 census the S.T population was 5.36 percent to the total population of the country and it increased to 6.89 in 1961. In 1971, the ST population was 6.99 percent and 7.6 percent in 1981 and it was increased to 8.1 percent in 1991 Census.

<table>
<thead>
<tr>
<th>Year</th>
<th>Percentage of the S.T Population to the total population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1951</td>
<td>5.36</td>
</tr>
<tr>
<td>1961</td>
<td>6.87</td>
</tr>
<tr>
<td>1971</td>
<td>6.94</td>
</tr>
<tr>
<td>1981</td>
<td>7.7</td>
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<tr>
<td>1991</td>
<td>8.8</td>
</tr>
<tr>
<td>2001</td>
<td>8.1</td>
</tr>
<tr>
<td>2011</td>
<td>8.6</td>
</tr>
</tbody>
</table>

Source: Censes of India

The ST population as per the Census of 2001 and 2011 recorded 8.1 percent and 8.2 percent respectively. This indicates a constant growth in the population of the tribals of India over the years. In the beginning, our constitution recognized only 450 tribal groups and termed them as Scheduled Tribes, however, the number of such groups now runs to a few hundreds. At
national level, the tribal population is in majority in 329 Taluks of the country. As per 2011 Census record, the highest percent of the S.T. population is in Mizoram 94.40 percent, Nagaland 86.50 percent, Meghalaya 86.10 percent, Arunachal Pradesh 68.80 percent, Manipur 35.10 percentage, Tripura 31.80 percentage, Orissa 22.80 percentage, Sikkim 33.80 percentage, Madhya Pradesh 25.70 percent, Lakshadweep 94.80 percent and Chatisgharh has 30.6 Percent of the tribal population. In the States of Karnataka, Tamil Nadu, Kerala in South India, Gujarat and Rajasthan the Andaman and Nicobar Islands, the tribal population is smaller compared to the other States.

**Scheduled Tribes Population In Karnataka: 2001-2011**

As per 2001 census record, highest number of ST population is found in Karnataka districts are Raichur (19.03%), Bellery (18.41%), Chitradurga (18.23%), Bidar (13.85%), Chikkabalapura (12.47%), Davangaere (11.98%) Koppal (11.82%), Yadagiri (12.51%), Chamrajnagar (11.78%), Mysore (11.15%), Bangalore (1.98%), Hassan (1.82%), Mandaya (1.24%). And the tribal population is almost insignificant in Banglaore, Hassan and Mandya.

We also see more number of tribal population in rural areas than in the urban areas. It is also observed that some of the developed communities have claimed entry into S.T. category because of their strong political contacts and to avail benefits provided to ST community by the government. This is the reason for the increase of tribal population from one census year to another.
<table>
<thead>
<tr>
<th>Sl No</th>
<th>state/District</th>
<th>Percentage of Scheduled Tribes 2001</th>
<th>Percentage of Scheduled Tribes 2011</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Total</td>
<td>Rural</td>
</tr>
<tr>
<td>1</td>
<td>Belgaum</td>
<td>5.78</td>
<td>6.64</td>
</tr>
<tr>
<td>2</td>
<td>Bagalkot</td>
<td>4.85</td>
<td>5.99</td>
</tr>
<tr>
<td>3</td>
<td>Bijapur</td>
<td>1.66</td>
<td>1.90</td>
</tr>
<tr>
<td>4</td>
<td>Bidar</td>
<td>12.13</td>
<td>14.70</td>
</tr>
<tr>
<td>5</td>
<td>Raichur</td>
<td>18.15</td>
<td>22.25</td>
</tr>
<tr>
<td>6</td>
<td>Koppla</td>
<td>11.59</td>
<td>12.90</td>
</tr>
<tr>
<td>7</td>
<td>Gadag</td>
<td>5.60</td>
<td>7.28</td>
</tr>
<tr>
<td>8</td>
<td>Dharawad</td>
<td>4.39</td>
<td>6.12</td>
</tr>
<tr>
<td>9</td>
<td>Uttara Kannada</td>
<td>1.76</td>
<td>1.97</td>
</tr>
<tr>
<td>10</td>
<td>Haveri</td>
<td>8.84</td>
<td>21.31</td>
</tr>
<tr>
<td>11</td>
<td>Bellary</td>
<td>17.99</td>
<td>18.99</td>
</tr>
<tr>
<td>12</td>
<td>Chitradurga</td>
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<td>14.08</td>
</tr>
<tr>
<td>13</td>
<td>Davanagere</td>
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<td>4.07</td>
</tr>
<tr>
<td>14</td>
<td>Shimoga</td>
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<td>3.96</td>
</tr>
<tr>
<td>15</td>
<td>Udupi</td>
<td>3.74</td>
<td>3.96</td>
</tr>
<tr>
<td>16</td>
<td>Chikmagalur</td>
<td>3.60</td>
<td>4.05</td>
</tr>
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<td>17</td>
<td>Tumkur</td>
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<td>8.18</td>
</tr>
<tr>
<td>18</td>
<td>Bangalore</td>
<td>1.32</td>
<td>2.33</td>
</tr>
<tr>
<td>19</td>
<td>Mandya</td>
<td>0.97</td>
<td>0.91</td>
</tr>
<tr>
<td>20</td>
<td>Hassan</td>
<td>1.54</td>
<td>1.71</td>
</tr>
<tr>
<td>21</td>
<td>Dakshina Kannada</td>
<td>3.32</td>
<td>4.66</td>
</tr>
<tr>
<td>22</td>
<td>Kodagu</td>
<td>8.41</td>
<td>9.49</td>
</tr>
<tr>
<td>23</td>
<td>Mysore</td>
<td>10.27</td>
<td>13.52</td>
</tr>
<tr>
<td>25</td>
<td>Gulbarga</td>
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<td>2.63</td>
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<td>26</td>
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<td>12.04</td>
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<td>Kolar</td>
<td>4.91</td>
<td>6.53</td>
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<tr>
<td>28</td>
<td>Chikkaballapur</td>
<td>11.97</td>
<td>13.57</td>
</tr>
<tr>
<td>29</td>
<td>Bangalore Rural</td>
<td>5.13</td>
<td>5.87</td>
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<tr>
<td>30</td>
<td>Ramanagara</td>
<td>1.74</td>
<td>1.92</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>6.55</strong></td>
<td><strong>8.41</strong></td>
</tr>
</tbody>
</table>

Source: Census of India, 2001 and 2011
1.4. Socio-Economic, Education and Health Conditions

a) Socio-Economic conditions.

Tribes have one of the best economic model to replicate (see and learn and implement) they never preserved anything for the future they have the most stable prevention and conservation ,ownership model that we all need to learn. Tribal’s when they are in the forest, they are the richest person in this universe by their health and wealth is taken care by the natural surrounding they have, they never starve for food or want of any materials they require, but in the name of development tribes are forced to move to other nearest settlements. Most of the tribes are concentrated in dense forest areas that combine inaccessibility with limited political or economic significance. Historically, the economy of most of tribes was subsistence agriculture or hunting and gathering. Tribal members traded with outsiders for the few necessities they lacked, such as salt and iron. A few local Hindu craftsmen might provide such items as cooking utensils.

In the early 20th century, however, large areas fell into the hands of non-tribals, on account of improved transportation and communications. Around 1900, many regions were opened by the government for settlement through a scheme by which inward migrants received ownership of land free in return for cultivating it. For tribal people, however, land was often viewed as a common resource, free to whoever needed it. By the time tribals accepted the necessity of obtaining formal land titles, they had lost the opportunity to lay claim to lands that might rightfully have been considered theirs. The colonial and post-independence regimes belatedly realized the necessity of protecting tribal’s from the predations of outsiders and prohibited the sale of tribal lands. Although an important loophole in the form of land leases was left open, tribes made some gains in the mid-twentieth century, and some land was returned to tribal peoples despite obstruction by local police and land officials.
There has been a marked increase in the contact that the tribal people have had with outsiders, which is a result of improved roads with motorized traffic and more frequent government intervention, commercial highways and cash crops have frequently been the main reason for non-tribal people to be drawn into remote areas, it was common that the shop keeper was a permanent feature in many tribal villages during the 1960-70s. There are many instances where in many tribal members have got deeply into debt or had to mortgage their land to pay for things which they purchased from non-tribal shop keepers.

The forest based occupation such as hunting, food gathering, wood cutting, beekeeping and animal husbandry, shifting cultivation have not fetched them adequate income and desired status. Non-payment of their debts is their features of their economy. The soaring unemployment due to the restrictions of the government on hunting and woodcutting increased considerably most of the tribal people are not aware of the welfare schemes introduced by the government for the tribals who come under reservation.

When most of the population takes part in the agricultural occupation only small percentage of population participate in occupational activities in the secondary and territory sectors. Therefore the community is compelled to lead a basic life. The unemployed and under employed needed help in finding secondary sources of earning by developing animal husbandry, poultry, farming, handloom, weaving and the handicraft sectors.

b) Education

Education in India in general have not reached all. When it comes to tribal population the education is not so accessible to them, they have learned many skills and are better informal about education like identifying plants, hunting animals for their food, mobilizing natural resources, protecting forest
etc. Informal education has a history of 50,000 years. However government has implemented and provided many educational facilities to educate them.

Though illiteracy among the tribals has increased considerably over the years, it is still low in comparison to the general population. According to NSSO report 2009-10, the total tribal population of 15 years and above, 47% in rural areas and 21.8% in urban areas were illiterates. Further in rural areas, 24.2 percent were educated up to the primary level, the corresponding figure was 17.1 percent. Similarly, while their were only 1.6 percent tribal’s with graduation and above qualification in rural areas this percentage was comparatively much higher, that is 12.6 percent, in urban areas. Thus, low literacy among tribals has been identified as major development problems.

c) Health Awareness

The tribes are not aware about sanitation, due to their economic backwardness and lack of health awareness. They are prone to cholera, tuberculosis, skin diseases, Malaria etc, because of the physical environment in which they live. Immoral relationships developed with the civilized people for obtaining, bare necessities of life, this makes them victims of venereal diseases. Some times due to wild beasts and poisonous reptiles, they undergo serious life threatening problems. All these situations have increased the death rates among the tribal people. During the British period, the missionaries have been the pioneers in education and opened hospitals in tribal’s areas. Later, with the efforts of the central and state government, primary health centers were established in tribal regions, but doctors are not interested to go to the tribal areas and render health services to them.

1.5. Minor Forest Produce

A large number of non-timber products are obtained from forests. These are also commonly called Minor Forest Produce not because these are of minor significance but since they are harvested in smaller quantities.
The Minor Forest Produce forms an important part of the tribal economy. Tribals are enjoying the right of collection of minor forest produce by tradition. In the beginning they used to collect Minor Forest Produce only for the consumption of the reciprocity. Gradually, they began to barter the Minor Forest Produce with the neighbouring non-tribal communities. Tribal areas in Chhotanagpur and Santhal Parganas region are potentially rich in Minor Forest Produce items like Kendu leaf, Sal seeds, Mahua, Kusum, Karanj, Palas, Harra, Bahera, Amla, Neem, Money, Wax, Lac, and Gum etc. Major portion of the Minor Forest Produce are sold from tribal areas in raw form. Minor Forest Produce are classified by the national commission on agriculture as fibers and flosses, Grasses, Bamboo, Seeds and Canes, essential oils, oil seeds, Gum, resin, drugs spices, leaves, lac, tussar, Silk, Wax, Honey and other products. Sabai grass is a most useful commodity it serves household purposes but it is exported mostly for the manufacture of paper. It is also utilized locally for string making. Traditionally, tribes of our country were dependent on the collection of Minor Forest Produce for sustenance as well as supplementary income. The non-tribal traders introduced barter system in the tribal areas. They supplied essential commodities to the tribals in exchange of forest produce and agricultural produce. Hats or weekly markets have been part and parcel of the tribal people. In the year 1848 the first weekly market was established at Chaibasa. In 1887 this number increased to twenty six and then to thirty seven in 1920. Salt sellers, ornament sellers, cloth merchants etc. came to these 'hats' with their wares. They exchanged their wares for grains, oil seeds and agricultural products with the tribals. Economic transaction takes place in Hat. Hat became the centre of socio-cultural activities. Tribals collect dry branches of the tree for the purpose of fuel and make bundle of firewood for sale. They get raw materials for making barks, rope and rope model articles etc. from the forest.
Some of the important minor forest products are as under:

**Edible products**: Fruits, flowers, seeds, roots, rhizomes, tubers, etc. of several forest species are edible. Fruits and seeds of *Anacardium occidentale*, *Tamarindus indica*, *Syzygium cumini*, *Emblica officinalis*, *Buchananialanzan*, etc., flowers of *Madhuca indica*, green pods of *Moringa oleifera*, new shoots of bamboo, etc. are in great demand. There are more than 213 species of trees, 14 species of palms, 128 species of shrubs, 116 species of herbs, 4 species of ferns and 15 species of fungi in our forests, which yield edible products (Solanki, 1981).

**Grasses and grazing**: Forests provide grazing facility to about 30 per cent of the total livestock population of the country. Grasses such as *Cenchrus*, *Lasiurus*, *Heteropogon*, *Bothriochloa*, *Andropogon*, *Eragrostis*, *Iseilema*, etc. are abundantly found in the forest as a ground cover. Some grasses like *Eulaliopsis binata* are also used for rope and papermaking.

**Fodder trees and shrubs**: Forests provide fodder from trees, shrubs and climbers. Leaf fodder of several tree species is almost as nutritious as that of agricultural fodder crops. Good fodder yielding tree species includes: *Ailanthus excelsa*, *Moringa oleifera*, *Sesbania spp.*, *Moms alba*, *Albizia lebbek*, *Leucaena leucocephala*, *Pongamia pinnata*, *Hardwickia binata*, *Quercus*, *Grewia*, *Bauhinia*, *Celtis*, etc. Several shrubs, herbs and climbers also yield good quality fodder leaves.

**Bamboo and canes**: India is very rich in bamboo resources. About 120 species of bamboo are found in the country. More than 5 million tones of bamboo is harvested from country's forests every year. Approximately 10 per cent of the bamboo is used for housing, 25 per cent for rural agricultural works, 25 per cent for paper pulp, and the remaining quantity for packaging and other uses.
**Medicines:** Out of 2,000 items of drugs mentioned in the Indian Materia Medica, over 1,800 are of plant origin. A large number of these are obtained from plants found in the forests. Different parts of various forest plants e.g. roots, shoots, leaves, fruits, seeds, barks, etc. are used for drugs. Some of the drugs obtained from the forests are exported to different parts of the world for their high medicinal value. The tribal population of the country is totally dependent on forest as a source of their endemic medicines known to them from centuries.

**Oil seeds:** Many tree species produce oil-bearing seeds, which are commercially important. Some of these oils are fit for human consumption. Generally, these seeds are used in soap industry. Tribals use these oils for various purposes.

**Essential oils:** Essential oils are a good source of forest revenue. Many species in the Indian forest yield essential oils, which are used in making perfumes, soaps, cosmetics, etc.

**Tans and Dyes:** A variety of vegetable tanning materials are produced in the forest. Important ones include the myrobalan nuts and bark of wattles (Acacia mearnsii, A. decurrens, A. nilotica and Cassia auriculata, etc.). Other tanning materials include, leaves of Emblica officinalis and Anogeissus latifolia, bark of Cleistanthus collinus, fruits of Ziziphus xylopyra, bark of Cassia fistula, Terminalia alata, T. arjuna, etc.

**Gums and Resins:** Gums and resins are excluded by trees as a result of incision or injury to the bark of wood. Gums are collected from several tree species. Resins find wide use in industries and in Indian pharmacy.
**Fibres and flosses:** A wide range of plants, yielding fibre occur in the forests of India. Fibres are obtained from tissues of different parts of certain woody plants, which are used for making cloth, rope and cordage.

**Flavouring Plants:** A variety of plants including cumin (seeds of Carum carvi), cinnamon (bark of Cinnamomum zeylanicum), cardamom (dried capsule of Elettaria cardamomum), and bay leaf (leaves of Cinnamomum tamala), are obtained from forests used locally and throughout the world.

**Animal products:** Animal products include Lac, honey, silk, horns, fur, skins, tusks, musk, bones, fur and feathers, meat etc. Lac is a resinous secretion of the Lac, insects which feed on forest trees, particularly on Butea monosperma. Similarly, silk worm is reared on Terminalia alata and Moms Alba plantations. Honey is another important product obtained from forests.

**Leaves:** Leaves of various forest tree species have been used for various purposes since ancient times and help earn forest revenue. Leaves of several trees and shrubs are widely used as food, fodder, medicine, etc. Other than these, leaves of some trees and shrubs are put to the following uses:
- making plates and cups;
- thatching;
- basket making;
- umbrella making;
- 'Bidi' leaves for smoking.

**Tendu and other leaves:** Tendu leaves (Diospyros melanoxylon) are used to prepare 'Bidis' and therefore, these are also called 'bidi' leaves. In Madhya Pradesh and Chhattisgarh alone about 45 per cent of this quantity is produced. Leaves of trees such as Bauhinia spp., Shorea robusta, Pterospermum acerifolium, etc. are used for making plates, 'dona', etc.
**Miscellaneous products:** Forests yield a variety of other products, which have not been included in above groups. These include catechu, latex, insecticides, soap nuts, minerals etc.

A large section of the population, particularly those belonging to tribal and other rural communities, still depend entirely on forests for satisfying various needs. Most of the forests in India are predominantly managed for the production of timber and firewood as these commodities are obtained in bulk from forests. The non-timber forest products are not significantly considered in the management of forests. Leaving aside a few specific localities and recent plantations, management of forests for the production of non-timber products did not receive much attention of the foresters and forest managers.

1.6. Dependence of tribes on Minor Forest Produce

The majority of Indian tribals are forest dwellers and in spite of the competing demand and pressure on forest in addition to the high handedness of the government in forest control, tribals continue to depend on forest for their livelihood. While government policies on forest are driven by industrial demands, the forest population finds it ridiculous to accept that forest can be used for any other purpose than the customary sustaining ability that nature endowed to it.

a) **Nature of dependence of tribals on forests:** Tribals depend on forests for their existence in several ways. Their degree of dependence varies for several factors including socio-economic conditions, distribution of produce, cultural, and religious norms, literacy, etc. The primitive tribes living inside dense forests are very poor and depend entirely on forests for most of their needs. The dwindling of forest resources has also forced tribal people to look for alternative means of meeting their needs for consumption, income employment, cultivation, pastoralism, and their cultural and religious needs.
b) Importance of Forest in Minor Forest Produce

Forests have remained the usual abode of the tribals in most parts of the world, particularly in India. Hilly tracts with the forest covers became permanent shelter grounds for them due to obvious and non-apparent politico-economic reasons. There had been constant pressure of incoming populations in forest areas and consequently the tribals had to retreat further into the interior hills and forests. Due to simpler technology, the tribals fully depended upon forest for their livelihood. A healthy ecological balance was being maintained by them, but the rapacious exploitation of forest resources afterwards by the outside agencies caused a rapid deterioration of the country's ecosystem. It has been unhealthy practice of those who cared for their immediate gains, but did not think of the long-range damage to the environment.

The forest has two-fold significance. Firstly, it acts as a preservative agent by conservation of humus, retention of top soil and governing the water flow. Secondly, it provides timber, fuel and other valuable forest produces. The forest also provides shelter to the local fauna. The tribals prefer to make their abode in forests due to availability of forest produce, firewood, timber, hunts and all-weather or seasonal employment to carry on their lives in the lap of nature. Forests have become necessary for our own survival too. Wild life preservation is also necessary along with the forests.

Even today primitive tribals depended on forest produce for their livelihood, food, and other material which are natural and grown in their own backyard, they don’t have the concept of buying any thing, they feel whatever mother nature has given is theirs and they own it, protecting and growing, still primitive tribes depend a lot of Minor Forest Produce like roots, stems, fruits small animals, for their food and soap nuts, honey, Seegekkai for their
commercial gain. Infact, they are quite successful in achieving and collecting substantial M.F. P’s and using it for their daily needs.

1.7. State-wise scenario of tribal dependence on MFP

Tribal’s of Madhya Pradesh, West Bengal, Orissa, Jharkhand, Mizoram, Manipur, and Arunachal Pradesh depend on Minor Forest Produce in particular which is quite high, So they are quite primitive, Government also agrees that most of Minor Forest Produce are the tribal’s right and even formed LAMPS societies to have a commercial value for the tribal’s, for their earnings and for them to lead their lives.

In Andra Pradesh, primitive Tribal groups like, Kondadora, Valmiki, Koli, Nookadora, use and depend on Minor Forest Produce such as tamarind, pongam seed, adda leaf, hillbroom, naramamidi bark, which are usually sold at weekly shandies and house to house in their nearest villages / towns.

In Chattisgarh, tribals like Dhanwar, Korwa, Oran, Pardhi, depended on Minor Forest Produce, it usually consist of eatable fruits and roots, medicine, fodder grass, usually women collect these materials. There are other non-timber products like tendupatta, char and sal seeds, palesh, sarai, mahua /dori, harra, kusum, sisal, bamboo, chhind, jamun, ber. Usually they are collected by men and sold for a small income which they use for buying clothes and other daily materials.

In Jharkhand, tribes like Birhor, Gond, Kondh, Korwa, Munda depend on forest produce, there are many kinds of Minor Forest Produce such as kenduleaf, mahua flower, fruit, tamarind, sal seed, amla, mybalan, chiraita, chironjhee, bantulsie etc. Minor Forest Produce play an important role in providing income for tribal families. In Jharkhand utilization of the minor
produce is very much limited. Tribals need special focus and support utilizing there products without affecting the natural flora and fauna. (Dr. S. Nautiyal and Dr. A.K. Kaul, 2003).

In Kerala tribes like Kadar, Kammara, Kanikaran, Kattunayakan, Kondakapus, Malaipandaram, depend on Minor Forest Produce’s like sidarhombifolia, desmodiumgangeticum, pseudarthriavisida and nilgirianthusciliatus are popular among tribals. They also collect medicinal herbs from forest available in Kerala, and they locally market it. And the products are of huge demand because of the rich ayurvedic legacy of Kerala.(T.K Mishra,S.K.Banerjee and D.C. Pal, 2004)

The settlements of the Muduvans, known as Kudisare found mostly in deep jungles of the High Ranges of the Anamalai hills, which comprise evergreen forests and are looked upon chiefly as a protective belt of the headwaters of various streams. Though the Muduvan are distributed in two States, they consider themselves a single homogenous and socially well-knit community inhabiting a particular ecological zone. Collection of minor forest produce such as honey, kungilium (resin of canarium) and seegakkaai (pod. of acacia cannarium) is taken up during the summer season. They also involve in fishing in rivers and streams and grow sweet potato, yam and pepper for domestic consumption. Lemon is also grown by those living in the settlements close to Maraiyur— Kadambarai region for commercial purposes, besides rearing cows and buffalo to sell them when they are grown up.

Madhya Pradesh is the largest state of India with vast physical and ethnic diversity. It has been the home of several primitive tribes of India and has the largest tribal population in the country. The major tribes of the state are Abujhmarhia, Baiga, Bhil, Birhor, Bhatra, Bharia, Gond, Kamar, Pando, Korba, Bhil, Birhor, Bhatra-bharia, Gond, Kamar, Pando, Korba, Kol, Oraon
and Sahariya etc. and distributed in different tribal zones. The majority of the tribes inhabit the area in and around the dense forest areas and their entire life wholly or partially depend upon the forest resources.

For their livelihood, they mainly depend upon physical skilled labour and unskilled or both. This is one of the reasons that they migrate from one place to another place in search of work. They also collect minor forest produces such as gum honey, mahua (Madhuca longifolia), chironji (Buchananialanzari), harra (Terminaliachebula), bahera (Terminaliabel/irica), bel (Aeglemarmelos) etc. Besides these, a large number of medicinal plants and their parts are collected and sold in nearby weekly markets or sometimes traders themselves visit these villages and purchase these forest produces.

Since the land that is left with them is mostly infertile and unirrigated, therefore, agriculture is not their main source of livelihood. And, moreover, their capacity to invest in the inputs is also very limited, with the result that agriculture is not an economic proposition for the Sahariya cultivators. The average land hold among land-holders is marginal and uneconomic. Only about 41percentage of Sahariyas possess land and the rest are landless.

In Madhya Pradesh, tribals like Bharia Bhil, Ghond, Korku, Oran, Shariya, Saharia, collect M.F.P’s like harra, chebulicmyrobalan, myrobalans, terminaliachebula, medicinal plants collected from the forests, Medicinal plant properties are the main source of income for this tribal population they depend hugely for economic reasons and medicinal value for there Minor Forest Produces. These Minor Forest Produces are sold in local markets which tribals are able to find substantial income.

In Tamil Nadu tribals like Kaniyan, Kurumbas, Malai Vedan Muthuvian Palliyar, indulge in collecting Minor forest produces like terminaliachebula,
chebulic myrobalans, and market it in various types of shandys and organize market it through LAMPS. They understand the importance of medicinal and economic value of this Minor Forest Produce.

In Bihar, the Birhor is one of the earliest nomadic tribal communities in our country. They belong to the Mundari group of the tribe and are concentrated in the hilly and dense forest areas of central and east India, but their main domain is Bihar. They are known as Birhor in Bihar and West Bengal but in Madhya Pradesh and Orissa they locally known by different names. In Madhya Pradesh they are known as Birhor in Jaspur (Raigarh), as Ktilhwa Man/hi in Dheramjaygarh (Raigarh), as Majhiin Korba (Bilaspur). In Orissa they are known as Mankidi, Mankariaor Mankarkhia. In Oriya language Mankar means (monkey) and Khia means (habit of eating).

The Birhor collect jungle products and exchange them with their neighbouring settled peasants for their day-to-day livelihood. They do not collect all the jungle resources equally. They are concerned more with the collection of Bauhinia creeper that grow profusely in the jungles of there regions. From the barks of these creepers various kinds of rope and rope made products, are prepared by them. Various minor forest products are also procured by them and exchanged in the neighbouring society. (Dr. Chittaranjan Kumar paty, 1994)

Collection of minor forest produce in Birhor economy is having a great role in maintaining their subsistence. They collect varieties of tubers, yam along with roots, leaves and fruits. For consumption of tuber and yam they have a great knowledge of it's various phases of processing before consumption. Ropes which they prepare from wild creeper has a great demand in the market and in lieu of that they get cash. Often in the weekly market the ropes are bartered for rice, maize etc.
The Birhor are famous for the herbal doctors because they have great knowledge of indigenous herbal medicine. They go to the near by villages for healing of diseases. This adds to the economic support of the tribe.

Honey collection is another significant source of income. The forest of their area is rich in honey round the year but good quality of honey is available in the month of May and November. They have recognized different types of bees and bee-hives but best type of honey is collected from Sutur. (Chaturbhujsahu (1998)

1.8 TRIBAL DEPENDENCE ON MINOR FOREST PRODUCE IN KARNATAKA

In Karnataka with its rich flora fauna, tribals like Yareva, JenuKuruba, Kadukurua, Malekuidya, Soligaru have lot of opportunity to collect various M.F.P’s like, honey, sahagai, wax, tree mass, tender mango, goose berry, garcinia/ Garcinia, Banyan, Soap nut, semecarpusanacardium, Gum, Dalchin cinnamon, Black cumin/capers, Star Fruit, Sariba tree /Shrub, Winter Cherry/Ashwagandha, Arale Knot, Argemone /Turmeric, Wild ginger, Wild yam, Cumin Chilli, Medicinal Plants. Specifically in large numbers in Western Ghats traditionally, tribals are making full use of Minor Forest Produces and considered an important source of income. They sell it in the local market and earn substantial income which is seasonal in nature. And also helpful for their daily living, they have large source of materials which they use as food also.

a) Hunsur: In Hunsur there are Soligas, Jenu Kuruba, Kadukuruba, Yerava, these tribes are involved in collection of minor forest produce like tamarind, soap nut and honey.

b) H.D.Kote: In H.D.Kote tribes like Jenu Kuruba, Kadukuruba, Yerava, Soligas depend on honey, tamarind, Soapnut.

c) Chamarajnagara: In Chamarajnagar Soligas, are involved in collection of honey, amla, soap nut, Bee wax, wild mango and soapberry
d) **Hanur**: In Hanur, Soligas involve in collection of honey, broomstick, Tamarind, soapnut, ampla, pongoma piñata (Honga-Beeja), bavaseed, arale

e) **Gundelpet**: In Gundelpet Soligas, Jenu Kuruba, Kadu kuruba, involve in collection of honey, amla, soap nut

f) **B.R. hills**: In B.R. hills soligas collect honey lichen, amla, bee wax, soapnet, soapberry, mango used for pickles, broomstick

g) **Koppa**: In Koppa tribes like Godevalu and Asaluru involve in honey, soap nut collection

h) **Mudugere**: In Mudugere tribes like Gowdaru, Asaluru, involve in collection of honey.

i) **Udapi**: In Udapi Korga, Mahartinayak, Malekudiya involve in collection of bamboos to make basket and gorga.

j) **Kundapura**: In Kundapura Malekudiyas, Marathi Nayaks, Korgas involve in honey collection and bamboos for basket making

k) **Karkala**: In Karkala tribes like Marathi Nayak, Korga, Malekudiyas involve in collection of honey and gorga, basket making.

l) **Sulya**: In Sulya Marathi nayaks, Korga, Malekudiyas collect honey and soap nut.

m) **Bhatkala**: In Bhatkala tribes like Sadhi, Marathi Nayaks involve in honey collection soap nut and kachapuli

n) **Yalepura**: In Yalepura tribes like Sadhi involve in collecting soap nut and kachapuli.

o) **Halalli**: In Halalli tribes like Sadhi involve in collection of soap nut and honey collection.

p) **Muthathi**: In Muthathi tribes like Soligas, Irluga involve in collection of honey, soapnut and dhupa.

1.8.1. **Dependence on Minor Forest Produce among Tribes in Coorg**

In Coorg district the different tribal communities such as Malekudiya, Soligas, Yerava, Bettakuruba, Jenukuruba are residing in different parts and
each tribal completely specialized in collecting particular types of Minor Forest Produces in the region.

a) **Thamatti:** In Thamatti tribes like Soligas, Jenukuruba, Kadukuraba, Yerava involve in collection of honey lichen and soap nut, soapberry

b) **Basavanahalli:** In Basavanahalli tribes like Soligas, Jenukuruba, Kadukuruba, Yerava involve in collection of honey lichen, antwala, dhupa and seegakkai.

c) **Bhagamandala:** In Bhagamandala tribes like Jenukuruba, Malekudiya, Yerava involve in collection of honey, soap nut, dhupa, maracapachi, seegakkai.

1.9 Importance of the study

The **Malekudiya** tribes generally live on the slope of hills, particularly in the Western Ghats sector of Kodagu district and also this community is found in Bagamandala, and Napoklu on the southwestern Ghats, connecting Dakshina Kannada district of Karnataka and the southwestern state of Kerala. The significance of the challenge lies in the fact that this community has improved their standard of living as a role model in tribal society that intermingling with other communities is very simple. The expansion of the government facilities with support to education, basic health, agriculture and other fundamental rights to life and development of awareness to acquire basic needs through the government agencies have encouraged them to lead a better life in society.

Even though, Malekudiya tribal community is depending on Minor Forest Produces. Most of the Malekudiya tribals are working in coffee plantation as labourers in additions to this they are also indulge in agriculture with small land holding, which is seasonal. And also involve in collection of M.F.P which is main source of life for Malekudiya it has been their livelihood for centuries.

Therefore the researcher is interested in studying the types of minor forest produces collecting by the Malekudiya tribe and to identify the problems in collecting and marketing of the forest produces. And to understand the
extent of dependence on Minor Forest Produces for their livelihood and their sustainability in Kodagu district.

This study looks at Tribals dependence on Minor Forest Produces and the vision of policy makers in this relationship between tribals and MFPs. The government understands the importance of MFPs and the tribal dependence, and has taken steps to assist in the marketing of MFPs; there seem to be an understanding that all the tribal communities have direct access to this facility. This study looks at this generic assumption to understand its impact on the tribal communities living in deep forests with little or no access to the civilized society.

1.10. Objectives of the study

a) To study the socio-economic conditions of the Malekudiya tribe of Kodagu district of Karnataka.

b) To examine the existing marketing system for Minor Forest Produces of the Malekudiya tribes and to identify major problems in collecting of the forest produces.

c) To understand the dependence of the tribe on Minor Forest produces for their livelihood;

d) To assess the extent of utilization of the Government welfare schemes for their socio-economic development.

e) To suggest remedies to overcome the problems of Malekudiya tribes in the study area.

1.11. Methodology

Research methodology plays an important role in any research. It includes research design, data collection, analysis and interpretation of results. The term ‘methodology’ comprises this whole process. The final results of a research depend on the methodology that we are employing and methodology depends on the type of data needed to answer the research questions. Social science researchers use either quantitative research methods, qualitative
research methods or both (triangulation). But there is a controversial argument between social science researchers and scientific researchers regarding the use of these two methods in the social sciences and debates on quantitative and qualitative research methods is still continuing. However, these two approaches help to understand the socio-economic realities of the society. The qualitative approach uses non-numeric data and the quantitative approach uses numeric data. Selecting an appropriate methodology for specific research depends on the research objectives and research questions which are to be answered through the research. The research methods must lead to comprehensive and clear results at the end of the research.

The methodology used in the study is an integrated methodology, where traditional schedule based data collection and processing is integrated with the modern, statistical as well as qualitative analysis. The methodology which follows the traditions of social science research, and the latest developments in socio-economic research have the following components:

1. Field survey (primary data).
2. Collection of documented data (secondary data).
4. Analysis and interpretation of data on Malekudiya tribe of Kodagu district.

The present research has based on both the primary and secondary sources of data.

1.11.1. Sampling

A sample is some part of a larger body specially selected to represent the whole. Sampling is the process by which samples for study are chosen. Sampling is taking any portion of a population or universe as a representative of that entire population or universe. For a sample to be useful, it should reflect the similarities and differences found in the total group. The main objective of drawing a sample is to make inferences about the larger population from the
smaller sample. A census is a survey in which information is gathered from or about all members of a population. For the present study a stratified (by family size), simple random (anyone available at the household at the time of the scholar’s visit) but purposive (only the Malekudiya men and women, and one each from every household) sampling method was used for collection of information from the women and men of the Malekudiya tribal households in Kodagu district. According to 2011 census the total population of the Malekudiya in the Kodagu district is 1.118 which consists of 241 households who depend on Minor Forest Produce that is 28 household in Bhagamandala, 55 households in Galibeedu, 31 households in Bettathuru, 44 in Thora, 73 in Kakkabbey and 10 in Chelavara. All the 241 households have been selected for the study.

Table 1.3 Number of Sampled Households

<table>
<thead>
<tr>
<th>Taluk</th>
<th>No of Households</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bagamadala</td>
<td>28</td>
</tr>
<tr>
<td>Bettathuru</td>
<td>31</td>
</tr>
<tr>
<td>Thora</td>
<td>44</td>
</tr>
<tr>
<td>Galibeedu</td>
<td>55</td>
</tr>
<tr>
<td>Kakkabbe</td>
<td>73</td>
</tr>
<tr>
<td>Chelwara</td>
<td>10</td>
</tr>
<tr>
<td>TOTAL</td>
<td>241</td>
</tr>
</tbody>
</table>

1.11.2. Primary Sources of Data

The primary sources are the women and men of the Malekudiya tribe of Kodagu district, Karnataka. As many as the number of the Malekudiya households, that is, one to each of the 241 households, have been randomly as well as purposively selected as the sample of the study so that their livelihoods in general, minor forest produce collection, processing and marketing could be studied and understood. Only 31 women constitute 12.9 percent have been interviewed.
All, 241 sample respondent’s households have been interviewed using the questionnaire schedules. The questionnaire schedule has however been designed for the study using several of the standardized questionnaires available from researchers across the world and has deliberately been adapted in a way that they could be relevant to the people and culture of the tribe of the district. Response time to a questionnaire schedule was about 60 to 90 minutes. People of the villages visited were brought together in participatory dialogues such that the scholar could understand the problems and prospects in their livelihoods, particularly in agriculture and in minor forest produce collection.

Also the quantitative research methods help to generalize the existing social phenomena by testing samples. In this research, however, all the Malekudiya households in the taluks of Kodagu district of Karnataka (Bhagamandala, Bettathuru, Thora, Galibeedu, Kakkabbe, and Chelavara) are included in the survey for gathering primary data by using a custom-designed questionnaire schedule and interviews have been made using the women and men of the tribe on a random but purposive basis. The people interviewed belong to the 241 households of the Malekudiyas.

**a) Pilot study**

A pilot study was conducted using the questionnaire, with 15 women and 15 men in a remote tribal village, in the interior of the forests. This was done essentially to test the relevance and adequacy of the questionnaire for collecting data towards assessing household socio-economics of the tribe who are economically active members of the tribe. Proper instructions were given to the people interviewed before the administration of the questionnaire, separately and individually. This has enabled the scholar to identify the vague or ambiguous or difficult to understand questions and replace them with appropriately worded, easy-to-understand questions in the final questionnaire used in the study.
b) Main study

After the pilot studies, some of the questionnaire where re-worded to bring more clarity to the respondents. With minor correction, the questionnaire was administered to the 241 families studied in this research.

1.11.3. Research Tools;

Questionnaire schedule developed by the researcher in consultation with the experts has been used as a research tool, the details of which are given below.

The data solicited from the tribal women and men using the questionnaire, by various sections of the questionnaire. This questionnaire was designed with 5 different sections, each focusing on a particular aspect of Malekudiya’s living and particularly their dependence on Minor Forest Produce, their collection, processing and marketing and related aspects.

(I) Personal details of the tribal respondents were from the first 11 questions, namely: (a) personal information, (b) details of dry and wet (irrigated) lands, (c) income – annual, from agriculture and allied activities, Minor Forest Produce collection, and wage labour, (d) family members involved in Minor Forest Produce collection, (e) number of working days employed in a year in agriculture and allied activities, in Minor Forest Produce collection and wage labour, (f) and details such as years of living in the habitation, migration and reasons for migration.

(ii) The second section deals with the Problems in collection and marketing of the Minor Forest Produce. There are details solicited from the tribal respondent as to the problems encountered by him/her in the collection, role of the Forest Department, restrictions on the collection of Minor Forest Produce from the Department of Forests, the assistance rendered by the Department to the Tribals in the collection, additional facilities needed for their collection, any atrocities committed by the officials on
the collectors while collecting and details on the processing of Minor Forest Produce, especially. Labour utilized in number and working days. It also focuses on the methods of processing, equipment or machinery, help/assistance from the government, expenditures on processing, problems faced during the processing and the role of the Department of Forests.

(iii) The third section deals with the Marketing systems in operation and the problems in marketing Minor Forest Produce. Greater details are sought from the respondents on marketing such as the price of the Minor Forest Produce, prices of various Minor Forest Produce, reasonableness of the prices, places where the Minor Forest Produce are sold, distance to markets, transportation, modes of transport, places where the Minor Forest Produce could be profitably sold, and the role of the dominant community in the sale of the Minor Forest Produce and other details.

(iv) The fourth section describes the Dependence on Minor Forest Produce and has 13 questions relating to what is collected (name, parts used and season of collection), area of collection, licensing, efforts taken by the Department of Forests for sustainable extraction of Minor Forest Produce as known to the collectors, strategies used towards it, what happens in the absence of collection of Minor Forest Produce, subsistence and other occupations, remittances from siblings/relatives from outside of the hills, influences of educated and employed youth on the collection of Minor Forest Produce, adequacy of the incomes generated from the Minor Forest Produce and the gap between the income and sustenance requirements.

(v) The final section focuses on the government schemes in the study area, particularly in areas of agriculture, horticulture, animal husbandry, self-employment, forests and wild life, and how the schemes help the tribal community and also their satisfaction with them.
Along with the questionnaire method, Participatory dialogues and group discussions have helped the tribal respondents to speak freely on their life, work and living, essentially, on what, where, who/whom, how and why of them.

1.11.4. Secondary Data Sources;

The secondary sources of data have generally been census abstracts of census years, documentary sources of the government agencies, research reports and international and national reports on the tribes of Karnataka and by different organizations such as the UN, International Population Institutes and national institutions of different kinds. Data as well as perspectives have been collected from the reports and documents for the purpose of writing up the thesis.

In addition, library research has been meticulously reviewed using different University libraries, especially University of Mysore, and also other research institutions such as the Institute of Development Studies of the University of Mysore, Anthropological Survey of India, Mysore and the Central library of the district under study.

1.12. Data analysis

The statistical tools used in the study is the simple frequency and percentage analysis of questionnaire survey data (one-way as well as two-way tables). In order that the data are amenable to statistical analyses, the questionnaire data have been converted into a dataset using the MS EXCEL spreadsheet and the analyses themselves have been performed using the SPSS package. The two methods are described in some detail below:

a) Simple Frequency and Percentage Analysis

For the purpose of description of sample and respondent related characteristics, a frequency and percentage analysis has been done for all
variables extracted from the questionnaire and put into the dataset. First, a simple frequency of each of the fields with column percentages has been made and then some two-way tables using certain select pairs of variables have been carried out, in order to measure variations. The analysis begins to explore the data, by measuring the central tendency of the data, and more importantly, the dispersion of the data around the central tendency.

Frequency analysis is particularly useful for describing discrete categories of data having multiple choice or yes/no response formats. This analysis involves constructing a frequency distribution. The only technical requirement of the frequency analysis is that the categories of response be mutually exclusive and exhaustive. This means that the same observation cannot be counted as belonging to more than one response category. The frequency analysis must be exhaustive in the sense that all respondents must fit into a category. The tables so generated are numerous, only select tables are therefore included in the text while others are interpreted so as to show the variations therein.

**b) Graphical and Other Representations (SPSS, MSEXCEL)**

Graphical representations and charts have been created to illustrate the questionnaire survey data analyzed.

**1.13. Field Experience**

In Bagamandala areas are very remote and tribals live in a pathetic condition. The hamlets are quite interior and not reachable; the researcher used various means of transport to reach these dense forest areas, where the huts are located quite far from the other habitation.

Bettathuru area covers Madhanada post and Jodupala. Bettathuru is the area which we find on the way to Mangalore road, betta-hill is the house of the
tribals which we find on hilly areas, one has to travel to their hamlets only by jeep which is the only way to the Bettathuru region. The house of these tribes are in the middle of the forest, they are the real forest dwellers who still live in fringes of the forest, depend on real nature and the wealth of the forest. Thora area covers Heggala post, Thora is the region situated on the Kerala and Karnataka boarder. Those who travel to Thora forest, have to take a bus from Virajpet bus stand and then come to Thora, and only 2 buses are available one in the morning and another in the afternoon. Tribals live in these houses and they are scattered inside the forest. Galibeedu area covers Varana, Monagari, Maveri, Vanachala, Dharjebakka, Holakere.

Galibeedu is the only region which is attached to Madekri, Madekeri is 15 km far, the tribes here also are dispersed but they are attached to Madekeri and have same nature and habitation of Bagamandala, Thor, Bettathuru who ever want to reach Galibbedu have to take a bus from the private bus stand and to contact the houses one has to hire a Jeep only. Kakkabbe area covers Naladi, Marandoda, Yavakapadi, Kunjala. Kakkabbe are remote places where there is no means of transportation, very few jeeps reach the hamlets. All these tribals live in the dense forest. Chelavara area covers Chelavara village. Chelarvara is a very isolated region, it is beyond Kakkabbe and reaching there is quite challenging. These tribals are isolated from the mainstream of the society and live in forest fringes and outskirts.

1.14. Organization of the thesis

The thesis has been organised into 7 chapters and the classification of chapters is as follows:

The first chapter is the introductory chapter that gives the background of the study including information of the tribal communities in India. It also presents brief information relating to different tribes depending on MFP and
collection and marketing in different states. Importance of the study and the need for selecting the Malekuidya tribes for the study and the methodology which is adopted for data collection is also included in this chapter.

The second chapter presents reviews of literature, relevant to the tribal development and especially the dependence of the tribes on the minor forest produce they collected, used and also marketed for their livelihood. The review has been able to enhance the value of the background of the study.

The third chapter is a descriptive account of the district of Kodagu, particularly its geography; it also includes the way of life of the Malekuidya tribes and their habitats.

Chapter four presents the socio-economic profile of the Malekudiya tribe. This includes their educational conditions, family structure, agriculture and allied occupation, as well as their sources of income.

The fifth chapter deals with collection, processing and marketing of Minor Forest Produces. And also discussed the dependency of Minor Forest produces among Malekudiya tribes.

The sixth chapter is a review of government schemes to the tribal areas and its impact on tribals livelihood and living conditions of Malekudiya of Kodagu district.

Chapter seven is a summary of the study including conclusions and suggestions.
Reference