CHAPTER – 4

Socio-Economic Life of the Hakkipikki, Jenukuruba and Yerava Tribes in Mysore District of South Karnataka

India has one of the largest tribal concentrations in the world. Prior to the adoption of Indian constitution the tribes were variously termed as aboriginals, advises, forest tribes, hill tribes, primitive tribes etc. Up to 1919, the tribes were included under the head of depressed classes, the Indian Franchise Committee (South Burrow Ayogha) in 1919 accorded a separate nomenclature for the census reports in 1931 primitive tribes; 1941 tribes and 1951 scheduled tribes (Verma.M M 1996:p7). As per the 2001 census, the tribal inhabit in almost all the states and union territories. The government has identified more than 630 tribal communities in the country. Scheduled tribes have been divided into three major groups based on their distribution in three well-defined zones viz., the southern, the central and the northeastern zones (Verma C D 1987: p 37)

The tribes in this zone appear to be the most ancient inhabitants of India. Now, they are called as the Todas, Paniyans, Kurumbas / Kurubas, Kotas, Soligas, Malayalees, Kadors, Kanichars, Mutheevans, Mannans, Irulas, Uralis, Malapantarams, Koyas, Yendis, Yeravas, Chenchees etc. A Negrito characters found among some of the more primitive and isolated tribes like the Kadors, the Irulas, the Paniyans, and the Uralis. Their livelihood based on hunting, food collection and gathering. The village headman adjudicates the disputes of the tribal communities. The structure of society is based on the matriarchal character and there is, or was till recently evidence of polyandry among the Nilgiri tribes. The central zone has provided refuge for the aboriginal population from time immemorial and it consists of the plateaus and mountainous belts between Indo-Gang tic basin in north and the Krishna River in the south. The Juangs, Kharias, Hos, Santhals, Gonds, Bhils, Mundas, Oraons, Bihors, Bhuiyas, Saoras, Khands, Baigas and Kols are the major tribes found in this region. They conform to the pattern of Austroloid characters. Hunting-gathering and cultivation is the prevalent of food production. Tribe’s community life is organized with village councils under
headman. Contact with low country people and other persons of the surrounding areas have led to a considerable degree of assimilation of Indian ideas and religious rites among these tribes. The Northeastern zone consists of the sub-Himalayan region and the hills and mountain ranges of northeastern India of the Trista valley and the Yamuna-Padma portion of the Brahmaputra valley. The main tribes found in this zone are the Nags, Choruses, Gores, Mistrust, Limbos, Lempiras, Dalasi, Abhors, Mistimes, Bode and the Kuki-Lushais.

Definition of the Scheduled Tribes The word ‘tribe’ has been defined clearly in the Constitution of India. Article 342 of the Constitution of India empowers the President to draw up a list of scheduled tribes in consultation with the Governor of each State subject to the revision by the Parliament. Accordingly the President has made orders, specifying the scheduled tribes in the different states of India. In post-independence period, the decision as to which community is a tribe and which one is not 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 the scheduled tribes in India (Kumar B.B 1998: p 2-5). Most of the definitions of tribes are confusing and vague. There is haziness and the definitions are never precise. Some of the definitions of the word tribe are given below. 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 a particular geographical area, generally they are lacking in scientific knowledge and modern technology and having a social structure based on kinship”.

According to Oxford Dictionary “A tribe is a group of people in primitive in barbarous stage of development, acknowledging the authority of a chief and usually regarding themselves as having a common ancestor”. According to D.N. Majumdar (1958 p-355) “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 observe certain taboos regarding marriage, profession or occupation. A tribe is ordinarily an endogenous unit, is
a political unit in the sense that the tribal society owning a political organization of its own.

Socio Economic Status of the Hakkipikki Jenukuruba and Yerava Tribes in Mysore District of South Karnataka “A tribe as the social unit larger than the local group with which the families of a local community almost have a sense belonging”. S.C. Dubbe (1960 p-11) opines that “the tribe is generally refers to territorial communities living in isolation of hills and forests”. Apart from the Scheduled Tribes, there are 75 indigenous groups in India known as ‘Primitive Tribal Groups’. The Tenth Plan of the Central Government observes that these vulnerable communities have experienced a ‘decline in their sustenance base and the resultant food insecurity, malnutrition and ill-health has forced them to live in the most fragile living conditions and some of them are even under the threat of getting extinct’.

In Karnataka, the Koragas of Dakshina Kannada district and the Hakkipikki Jenukuruba and Yeravas who are concentrated in the districts of Mysore, Chamarajnagar and Kodagu are classified as ‘tribes’. As a result of the restructuring the political administrative system provided by the constitutional amendment women had been elected to the local councils in unprecedented numbers. By 1994, 4,20,000 women had entered politics as a result of Panchayath and the percentage of women at various levels of political activity has shifted dramatically as a result of this constitutional change from 4-5 per cent before Panchayath to 25-40 per cent after Panchayath. This brought about a qualitative difference as they are making the state sensitive towards issues of poverty, inequality, and gender injustice by bringing their experience of governance of civic society in to governance of state.

Socio-economic profile is an important role in characterize the social life and behavior of an individual. Therefore, essential to analyze the socio-economic background of the Hakkipikki Jenukuruba and Yerava tribal and to understand the pattern of relationship between selected tribal and local environment. In Indian society, caste and kinship has been influencing on the social life and acute disparity in terms of standard of living and sub-culture among various groups and regions exist, a study of the socio-economic
conditions of a leader would help to reveal the sociological importance. At the same time, socio economic stratification determines the structure of political power. The nature of leadership is, however, greatly determined by variables such as age, caste, sex, religion and occupation, education, rural-urban background, family size and holdings etc.

These variables besides giving us an insight into their personally makeup also enable us to look into their social basis in terms of the dominant class and caste to which they belong. The socio-economic profile, educational and political background of the leaders would also enable us to anticipate as to the capacity of selected tribal to discharge the responsibilities which are assigned to them. History of these Tribal Community of Karnataka are the original residents of the forests regions of the Western Ghats and also other places of South India. In the Kannada language, for the selected tribes the term 'Jenu' signifies honey and 'kuruba' stands for caste.

Therefore their name suggests that these selected tribes have adapted the profession of honey gathering. The anthropologists have tracked out a rich history of the origination of this selected tribe tribal community of Karnataka. According to them, after the downfall of the Pallava dynasty, several selected tribes have taken refuge in different places of the southern state of Indian subcontinent. The selected tribe tribes also have taken up occupations like small land employers and cultivators. Since many of these selected tribe tribes also have settled down in several forests hideouts, quite naturally these selected tribe tribes embraced the natural habitat of the forest region. Due to the elongated alienation, these selected tribe tribes have developed their own culture and ethnicity.

Moreover the selected tribes lead a carefree lifestyle of a typical nomad, adapting to various occupations like conventional food collectors, shifting cultivators. These tribes also carry on cultivation as a supplementary profession. Instead of plowing the field, these tribes rub the surface with a sort of bamboo spear. Housing settlements of these tribes too witnesses the style and excellence of the whole of the tribal community. Most of these tribal communities reside in some tiny houses, popularly known as Hadi or Hatti.
Podu, Colony Only very currently, these tribal community has settled down in numerous of huge hamlets, with the sincere initiatives of the government and other well fare organizations. The selected tribal community converse in their local language which is known as Jenu nudi, waagri-bhooli, Eravabhasa and Kannada language.

Hakkipikki Jenu kruba and Yerava tribes are concentrate only two taluks namle, Heggadadevana kote and Hunsur taluks. And some selected tribes living in Pereyapatna and Nanjanagudu taluk also. The socio-economic status of selected tribal and influencing socio-economic factors on elected representatives of panchayat raj institutions in creating leadership qualities among selected tribal in the study area.

Tribal population in Mysore District. H.D. Kote taluk had the highest number of 23,880 tribes which accounted for 51.67 per cent. Followed by Hunsur taluk with 14580 (31.55), Periyapatna taluk with 6005 (12.99%), Nanjanagud taluk with 1235 (2.67%) and lowest tribes in Mysore taluk with 518 which Socio Economic Status of the selected tribe Tribes in Mysore District- Karnataka accounted for 1.12 per cent. K.R. Nagara and T. Narasipura taluks was no tribal population. That distribution of sub category wise of tribes. As per annual report 2009-10 Mysore District has the highest of 35,068 June Kuruba tribes, followed by Hakkipikki tribe 5013, Kadu Kuruba tribe 2430, Yarava tribe 1640, Hakki Pikki tribe 1625 and lowest number of 442 Dongri Geresia tribes. H.D. Kote taluk have highest of 16761 selected tribe tribes which accounting by 47.79 per cent, followed by Hunsur taluk with 11329 (32.31%), Periyapatna taluk with 5783 (16.49%) and lowest in Nanjangud taluk with 1195 which accounted for 3.41 per cent. Kadu Kuruba or Betta Kuruba tribes are situated in H.D. Kote taluk with 2430. Yarava Tribes are situated in H.D. Kote taluk with 1547 and Hunsur taluk with 93, which accounting by 94.33 per cent and 5.67 per cent respectively. Highest Jenukuruba tribes are situated in H.D. Kote Taluk with 2630 which accounted for 52.46 per cent, followed by Hunsur taluk with 1649 (32.89%), Mysore taluk with 518 (10.33 %), Periyapatna taluk with 176 (3.52%) and lowest Jenukruba tribes situated in Nanjanagud taluk with 40 which accounting by 0.80 per cent.
Highest number of Hakki Pikki tribes are situated in Hunsur taluk with 1113 and H.D. Kote taluk with 512 which accounted for 68.49 per cent and 31.51 per cent respectively. The highest of Dongri Geresia tribes are situated in Hunsur taluk with 396 and Periyapatna taluk with 46 which accounting by 89.59 per cent and 10.41 per cent respectively. It is observed that highest number of tribes are situated in H.D. Kote taluk, Hunsur Taluk and Periyapatna taluks in Mysore District. And other taluks like Mysore, Nanjangud taluk are lowest. The K.R. Nagara taluk and T. Narasipura taluks are not having tribal people. (Figure-1). Figure 1: Taluk Wise Distribution of Tribal Population in Mysore District Age is one of the important factors, which affect the attitude and knowledge of a person. The age structure is significant to determine the experience, maturity and decision making with respect to political participation in Panchayat Raj System. The age of respondents is an important independent variable which affects the social status. The details about the age composition of the respondents are given in below Age of Respondents Age structure Primary Survey 2014 reveals that the different age groups of the respondents who are the members of Panchayat Raj Institution. Report indicates that the 11.33 percent of the respondents are in the age group of 25 to 30 years and 23.33 percent of the respondents are belongs to age group of 31 to 35, 48.67 percent belongs to the age group of 36 to 40. 6.67 Percent respondents are belongs to 41 to 45, 5.33 percent of the respondents belongs to 46 to 50 age group and 4.67 percent of the respondents belongs to the age group of above 50 years. Thus, it is evident that significant number of the respondents belonging to the age group of 36 to 40. This shows that younger first generation shows the interest in the politics at the grass root level. Therefore it is good trend that young selected tribal women show their interest in politics.

Religion Composition The religion system is elaborate and complex social system that combines all elements of the society unique feature of traditional Hindu social organization. It also decides the beliefs and practices and role of the family members. Hence, reveals the structure and functions of a rural society. At present India experiencing significant change in the Religion system. But the religion is the main determinant to get involved in
the social interactions within the villages. Religion Composition Religion No. of Respondents Percentage Hindu 133 80.67 Muslim 10. 00 Christian 17 19.33 Total 150 100 Source: Primary Survey 2014 shows that the distribution of religion belongs to selected tribal in Mysore district, out of 200 respondents, 80.67 percent of the respondents belong to Hindu religion, and 19.33 percent of the respondents come under the Christian religion. Hindu religion has got official schedules tribe Hindu religion people are in large number in the Mysore District. Type of Family is the basic unit of society, which assigns status, roles and social responsibilities to every individual. In the sense, whether the family is joint or nuclear family and it also determines the status and role of selected tribal women. Socio Economic Status of the selected tribe Tribes in Mysore District- Karnataka Type of Family of selected tribe Tribal in Mysore District Family type No. of Respondents Percentage Joint family 33 22.00 Nuclear family 97 64.67 Single unit family 20 13.33 Total 150 100 Source: Primary Survey 2014 shows that 22.00 percent of the respondents belongs to joint families and 64.67 percent of the respondents belongs to the Nuclear family and remaining 13.33 percent of the respondents are living in the single family.

Thus, the data indicate that the nuclear families more than the joint families of selected tribal in Mysore District. Place of Living Place of living is an influencing factor on people to change their lives. Here an attempt has been made to analyze of place of living which the respondents on their socio economic development. Distribution of Living Place of selected tribe Tribes Living place No. of respondents Percentage Living forest area 75 50.00 Living in Villages 56 37.33 Living in Taluk headquarters 12 8.00 Living in District headquarters 7 4.67 Total 150 100 Source: Primary Survey 2014 reveals that the 50.00 percent of the respondents lived in forest area, 37.33 percent respondents resided at village level, 8.00 percent are in taluks and only 4.67 percent of respondents residing at district level.

This shows that the majority of respondents residing at village level. Marital Status Marriage is an institution, which exists in every part of society. Marriage is not only a biological need but, also a social contract and a bond contributing towards happiness and contentment in one's life. Marriage bond
between male and female in Indian society is considered sacred and significant for the individual Marital Status of selected tribe tribes in Mysore District. Particulars.

<table>
<thead>
<tr>
<th>Particulars</th>
<th>No. of respondents</th>
<th>Percentage</th>
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</thead>
<tbody>
<tr>
<td>Unmarried</td>
<td>21</td>
<td>14.00</td>
</tr>
<tr>
<td>Married</td>
<td>109</td>
<td>72.67</td>
</tr>
<tr>
<td>Divorced</td>
<td>6</td>
<td>4.00</td>
</tr>
<tr>
<td>Widow</td>
<td>14</td>
<td>9.33</td>
</tr>
<tr>
<td>Total</td>
<td>150</td>
<td>100</td>
</tr>
</tbody>
</table>

Source: Primary Survey 2014 deals with marital status of selected tribes in Mysore district. Out of 741 respondents, majority of that is 72.67 percent of the respondents are married, 14.00 percent of the respondents are unmarried, 7.00s percent respondents are divorced and 9.33 percent respondents are widow. This data reveals that more number of respondents is married.

Educational Status: Education is the major issue of the development of the society. Education is an important dimension in an individual's life. It empowers one with the capacity to take rational decisions and analyze what is good and bad in a more realistic and pragmatic manner along with job opportunities and livelihood.

In India, a woman in general and scheduled tribe women in particular has been denied even elementary education. The situation is much more critical among scheduled tribes. Since times immemorial they have been denied access to education and this continues more or less even today.

Educational status of selected tribe tribes in Mysore District.

<table>
<thead>
<tr>
<th>Educational Level</th>
<th>No. of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Illiterate</td>
<td>32</td>
<td>21.33</td>
</tr>
<tr>
<td>Primary School</td>
<td>72</td>
<td>48.00</td>
</tr>
<tr>
<td>Middle School</td>
<td>12</td>
<td>8.00</td>
</tr>
<tr>
<td>High School</td>
<td>22</td>
<td>14.67</td>
</tr>
<tr>
<td>P.U.C.</td>
<td>8</td>
<td>5.33</td>
</tr>
<tr>
<td>Graduate</td>
<td>3</td>
<td>2.00</td>
</tr>
<tr>
<td>Post Graduate - -</td>
<td>1</td>
<td>0.67</td>
</tr>
<tr>
<td>Technical (ITI)</td>
<td>1</td>
<td>0.67</td>
</tr>
<tr>
<td>Total</td>
<td>150</td>
<td>100</td>
</tr>
</tbody>
</table>

Source: Primary Survey 2014 deals with 21.33 percent respondents are illiterate, 48.00 percent of respondents have primary education, 8.00 percent respondents have middle school education, 14.67 percent respondents have high school education, 5.33 percent have pre university education, 2.00 percent of the respondents are complete graduation education, nobody can have post-graduation in selected tribe tribes and 0.67 percent have technical (ITI) education.

Data indicates that majority of the respondents are having primary school. Only 8.00 percent of the respondents have higher education. This shows that educational backwardness of tribal people. Occupational Status Occupation is an important indicator of the economic status of the individual.
The nature of occupational structure determines the individual, personality and standard of living. In the present paper information was collected about the occupational status of respondents. The study shows that a significant proportion of respondents are engaged in agriculture and remaining respondents are working in all kinds of occupation. Educational status of selected tribe tribes in Mysore District Occupation No. of Respondents Percentage Agriculture 13 8.67 Agriculture Labor 81 54.00 Cooli 42 28.00 Social Work 1 0.67 Political 2 1.33 any other 11 7.33 Total 150 100 Source: Primary Survey 2014 reveals that 13.00 percent of the respondents are working in agriculture sector. 54.00 percent of the Respondents are as agriculture labor, 28.00 percent are Cooli, 0.67 percent of in the social work, 1.33 per cent of the respondents are political and 7.33 percent are engaged in other occupation.

The study observed that majority of Socio Economic Status of the selected tribe Tribes in Mysore District- Karnataka respondents are engaged in agricultural occupation and other respondents have different kind of jobs. Income of the Respondents the income of a person in general, is an indicator of his economic status. The economic status of a person will impact on his/her attitude. Therefore, the study assumes that, the attitude of women belonging to the families with higher income differs from that of the attitude of women who are in middle or lower level of the income group. The economic status of the family also plays an important role in the attitude, ideas and values of family members and their decision making. Income of selected tribe tribes in Mysore District Income No. of Respondents Percentage Less than Rs. 5000 26 17.33 Rs. 5001 to Rs. 10000 63 42.00 Rs. 10001 to Rs. 15000 34 22.68 Rs. 15001 to Rs. 20000 14 9.33 Rs. 20001 to Rs. 25000 5 3.33 Above 25000 8 5.33 Total 150 100 Source: Primary Survey 2014 shows that the distribution of income status of the selected tribe tribes in Mysore district. out of 150 respondents, 17.33 percent of the respondents have annual income of up to 5,000, 42.00 percent respondents annual income is from 5,001 to 10,000, 22.68 percent of the respondents annual earning is 10,001 to 15,000, 9.33 per cent of the selected tribe tribes are having annual income is Rs. 15001 to 20000, 3.33 per cent of the respondents are 20001 to 25000 and 5.33 percent of the
respondents are earning annual income of above 25,000. The majority of the respondents are having annual income of Rs. 5001 to 10000. Social Factors Responsible for Participation of selected tribe Tribal Women the Social factors influencing of responsible for participation of selected tribe tribal women.

Some major factors found here by the researcher which are collected by the selected tribe tribal women respondents. Income of selected tribe tribes in Mysore District Income No. of Respondents Percentage Family Background 49 32.67 Education 13 8.67 Socialization 8 5.33 Political interest 16 10.67 Training 10 6.67 Husband’s support 19 12.67 Money 9 6.00 Gender 4 2.66 others 22 14.66 Total 150 100 Source: Primary Survey 2014 shows that the factors responsible for participation of women respondents. Out of 150 respondents, 32.67 percent respondents have said that the factor that family background of respondents, 8.67 percent respondents have stressed that main factor to participation in education. 5.33 percent respondents have told that socialization factor, 10.67 percent respondents have told that their interest in politics, 6.67 percent respondents are having training, 12.67 percent respondents have told that husbands support is main factor, 6.00 percent respondents were felt that money is important factor, 2.66 percent respondents think that gender is factor to participate in politics, 14.66 percent respondents were think that other factors are important to participate in the political field. The data reveals that the as per the respondents perception and researcher perception, family background and also other factor influence them to participate in the politics. Participate in Politics and Receive Respect from the People Women empowerment through PRIs, women not only get good position but also they get respect by the people. Here we find out that participation in panchayat by the women respondents creates good social and economic status as well as respect in the society. The present study analyses the relationship between entry to politics and the level of respect they receive from the people. Out of 150 respondents, 68 percent respondents have told that after entering to politics their social status has been enhanced and they have got respect and remaining 32 per cent of respondents have felt that there is no such kind of enhancing their status in the society. There are certain issues that need to be understood regarding the political participation of selected tribe
tribal women. Their participation in governance is related to their level of social and economic development and their access to various resources, to facilitate the participation of selected tribe tribal women and understanding of the significance of the diversity and differences among women representatives is important. The consequences of ethnic and social divisions in a society on women's role in governance cannot be ignored while planning interventions and, If women are to be effectively involved in governances there should be corresponding changes in their access to various domains of social and economic life.

**India has four language families**

Indo-Aryan, Dravidian, Tibeto-Burman, and Munda (a.k.a. Austro-Asiatic). The first, original inhabitants of India who entered India about sixty thousand years back, mostly constitute our primitive tribes, who probably overwhelmed by the migrating, culturally complex Aryans and other invaders, retreated to inhospitable forests and other terrain for survival. Most of the primitive tribes speak Munda, Dravidian or Tibeto-Burman language. Hakkipikki, Jenu kuruba and Yerava’s language belongs to the Dravidian language family.

**The environment**

Scholars have documented the environmental connection of these tribes to the environment around them – the tribal are expert at hunting-gathering, fishing, shifting agriculture and terrace cultivation, pastoralism, stockbreeding, etc. As ‘sons of the soil’, they also possess knowledge of medicinal plants and their location, and other geographical features like soils, animals present, weather conditions, etc. These aspects show up in the lexicon of a language. Ecological anthropology states that culture adapts to its environment.

**Hakkipikki, Jenu kuruba and Yerava’s illiteracy and literacy**

The Union government has tried to upgrade the STs through the three language school system, training programs, etc. Among the target population of Hakkipikki who responded to the questionnaire, about 58% were illiterate,
about 24% had completed primary school, almost 17% had completed higher secondary school, and nearly 7% had attended college. Selected tribe tribes had 62% were illiterate, about 21% had completed primary school, almost 13% had completed higher secondary school, and nearly 5% had attended college. And Yerava tribes had 52% illiterate, about 28% had completed primary school, almost 16% had completed higher secondary school and 4% had attended college. There is no even one higher education (Ph.D.) candidate in the Mysore district in my research territory.

**Tribal education**

Post-Independence, the central and each state government has tried to implement a system of education for tribal starting from primary and secondary, to higher levels of education, which sort of has equalized tribal literary status with other communities in the neighborhood. Recurring problems with tribal education include tribal economic backwardness, bad attendance, ineffective teacher performance, inadequate educational incentives, lack of basic infrastructure (like bathrooms for girls), and financial constraints. Economic backwardness and high rates of illiteracy among tribal children are co-related. To supplement family income, tribal children assist their parents in activities like taking care of livestock, and their younger siblings, agricultural and house work, etc.

**Multilingual Hakkipikki**

Hakkipikki tribes are multilingual. They can speak Gujarathi, Kannada, a rare few Hindi Malayalam, Tamilu, Telagu, but their mother tongue is Wagri-Bhooli (Gujarathi), but Jenukuruba and Yerava tribes only speak Jenu nudi and Kannda and Yerava Bhasa speaks language. But there is no script for all these tribe’s language.

**Language and local knowledge**

Discourse analysis (Michel Foucault) ‘refers to the ways that speech, writing and even thought and action are constrained within any historical place
and period.' Local knowledge and practices are embedded in tribal identity. Language cannot express all of reality; however, without language humans cannot create reality. When we objectify, classify, and study other cultures, we interpret them according to our own reality. (Llewellyn: 41) However, all cultures negotiate reality, even those considered primal, or static, and go through a process of self-creation. Nuances of power are expressed through language and social institutions. Tribes like the Hakkipikki, Jenu kuruba and Yerava has an identity, constructed through their own unique voice, their language, their religious beliefs, etc. The reality of these tribal lives is differently perceived by the closeness or distance of everyone who comes in contact with them – employers, aid agencies, NGOs, tourists, landlords, etc. Realism makes the same universe different for each person, realism differs from one person to another. And this point is relevant for these tribes too.