Appendix - 1

HAKKIPIKKI CASE STUDIES

Case - 1

Shantha is 64 years old. She is a President of Ummathuru Gramapanchayath in Hunsur Taluk during the 2015 to 2017. She is the youngest of six children - two sons and four daughters. Both brothers and the remaining sisters are all school dropouts who stopped their schooling before reaching the tenth standard. Her parents too are illiterate. Her husband died years ago, and only her children lives on.

Shantha is the only educated person in the whole family - she has a 6th standard in Nellurupala govt. school. Her family didn’t motivated her to study further so she left the school and got married very soon.

She lives in Pakshirajapura with her children. She is independent and maintains herself by working as aayurvedik products in Pakshirajapura.

Apart from her work in the Panchayth, she actively participates in uplifting her community and has also served as president of the Sri Chamundeswari Mahila Sangha. She disseminates health information to the elderly and pregnant women of her community. She is also a resource person who educates people on health, hygiene and social issues for their community.
Shantha has strong feminist leanings. She advocates women’s rights and women’s education stating that women centered households are better for the children and society in general.

She is the member of a self-help group, which helps to empower women. She also motivates the women to become independent and earning members of their families.

Shantha sees lot of faults in the system and thinks only by being within the system can she make the right changes. She has resisted changing her job because she feels she can positively influence her people by continuing to work in the Panchayath. Shantha is an example of women’s empowerment, and of an ST Community that is moving from the hinterlands to the mainstream.

Case – 2. Zaneetha

Zaneetha is a 34 year old housewife cum Hakkipikkies activist who lives in 2nd Paksirajapura Village, in Hunsur Taluk. She has two sisters who have studied up to 5th standard. Her husband Maniraju is a daily wage agricultural worker. She has two children, one son, 10 year years old, in 4th, and one daughter, studying in 3rd standard in a Kannada medium school. Zaneetha herself has studied up to 9th standard, but was unable to continue her studies due to financial constraints.
Zaneetha is has own ‘Sri Maruthi Ayurvedik Herbal Hair Oil’ company. And she will go out of country for selling her Ayurveda products. She went to African country and eastern country also. She doesn’t know western languages. But she can done good job. In western countries her Ayurveda products very famous. She has e mail and sent her products through online also.

She supports higher education for the Hakkipikki saying that if the next generation of Hakkipikki boys and girls are educated, the Hakkipikki community would change from backward to educated people.

Zaneetha observes that the Hakkipikki, while embracing modernization, have actually become closer as a community thanks to the commonplace cell phone.

She is in favor of exogamous same caste marriages, but cautions that girls and boys should develop relationships based on common sense and intelligence rather than mere physical infatuation. Another point she drove home was for the rights of widows – she advocates bindi use for widows, since logically girls wore them from childhood.

She is a beacon of common sense herself. She bats for Hakkipikki pride saying Hakkipikki should not follow other communities blindly to improve their social status but make their own rules. She has contested an election at the Panchayath level to uplift her people but lost by a narrow margin because of lack of funds and popular support. But now she is selling Ayurveda products for full time.
Case -3

Mohan

Thirty six year old multi task Mohan holds two jobs – he is owner of Sri Hanumantha gym where is in 1st Pakshirajapura, Mysore district and also employed in a Tea shop, early morning and after sunset, he works in a gym. Mohan’s father support to him starts for gym for Adivasis boys. He has two brothers and one sister; all two brothers dropped out before 10th standard and work as agriculturist. His sister completed her 10th standard and works as an Ayurveda hair oil maker. Mohan is the only one who has completed his B.A. Degree.

Mohan needs to work in the two jobs as he supports his family and also had additional responsibilities like his sister’s marriage and family health. Mohan is also married as he has met the ‘right girl’. His brothers are also married and live separately.

Mohan has a teetotalism and rues the fact that many Hakkipikki youths waste time getting drunk. Mohan would like Hakkipikki youths to become main stream by working with own effort work and getting proper guidance.
VASANTHA KUMARA

Vasantha kumara, hailing from village Nagapura 5th block, near Hunsur taluk in Mysore district, he completed PUC in Kodagu district on 1985. After SSLC, with many financial constraints he discontinued his studies for two years and worked as a daily wages laborer in Coorg district. A determined and ambitious boy, he utilized his mother’s insurance amount for further study and passed PUC in 1985. He is the first person of Jenu kurubas who selected in Gurupura Gramapachayath as a member in 2015-2020.

Today, Vasantha kumara is proud and happy on achieving his goal. Not an easy tasks with competition every step of the way. So many political parties have offered his membership, so he didn’t accept with any political parties. In addition to that, Vasanth kumara also has won accolades from the Mysore District Jenukuruba Seva Abhivraddhi Sangha. He was felicitated with the ‘Prathiba Award 2013’, at a function held for DEED. Vasantha kumara’s future academic plans include a deep, insightful study into empowerment of Jenukurba tribes. *(The full interview is available on CD in the Kannada language.)*
Case – 3. Yerava tribes Case Study

P.K. RAMU

P.K.Ramu is the Yerava community. He completed PUC in Coorg district. He is working in a NGO namely DEED which is situated in Hunsur town. He advocate to his people regards theirs rights. And he organizing some youths and women in his Shettihalli hadi. He has two children, big daughter pursuing B.Ed in Mysore another one boy is studying 10th in his native place. Ramu is ex member of Nerelakuppe Gramapanchayth. When he was as a member he brought so many works to his hadi. Means, drinking water, granting road, home for very poor tribes etc. and also the priest of his village. He would like to become big politician for development his hadi. So P.K.Ramu is belongs to the Yerava community, he has never felt his ST status to be a hurdle.

Case: 2

Mr. Sannappa, is 63 years old. He is in the Shettihalli hale haadi and he is educated up to class four. He has transistor and listens regularly songs, news broadcast and special program for farmers. He says that, radio had enabled him to keep contact with the outside world and to know the latest development programs, health programs rural programs, and beneficial programs of the government. He says that, even illiterate farmer could benefit from the specified radio program.
Case: 3

Mr. Nanjaiyah, is 40 years old. He is an illiterate. He has a small TV, which is used to watch news, songs, films, tribal oriented programs. He says that, TV programs had enabled the folk artists, cine artists, farmers training program every remote village. He says settlements life is somewhat dull. Now the programs of T.V and Radio provide him entertainment in the form of music, dance, film etc.

Case: 4

Mr. Mahadeva R. is 36 years old. He is a postgraduate in Social Science (MSW). He settled in Udburu haadi of H.D.Kote taluk of Mysore district. He is considered as one of the well-informed person in the village. Now he is working in an NGO DEED (Development for Education). He talks about the negligence of Yerava people in all aspects like education, facilities provided from the Government and others. He reads English and Kannada newspapers regularly. He always talks about Tribal Rights and Tribal Developmental Program, Forest Acts. He thinks about the education of the Yerava tribal and he is an active member in different Organizations and NGO’s like DEED.

Case: 5

Mr. Yashoda is 41 years old woman, she is a Grama Panchayat member and her husband is working as a D group employee in Hospital. She is the first lady to become Grama Panchayat member from the Yerava Community in respective village Neralakuppe hadi. She studied up to 8th standard. She talks about the tribal development programs and education. She is settled in Settihalli hale hadi settlement. Regularly she attends the Grama Panchayat meetings and has the habit of reading Kannada newspapers and she watch TV News programs regularly. She visits some of the haadi and tries to solve the problems of Yerava.

Case: 6

Mrs. Kousalya, 21 years old woman. She is studying final year nursing in Mysore. She is always talking about their people and the forest. She is settled in Settihalli hale hadi. She wants to become nurse to serve their people. She always
says about their ignorance in many fields and their negligence in sending the students for higher education. After puberty, most of the girls stop going to school. In the initial stage it is very difficult for them to adjust for city life, food, dress etc. Now she is happy says that we are capable of competing with other non-tribal groups.
Appendix – 2

INTERVIEW SCHEDULE

SOCIO – ECONOMIC SURVEY

1) Name of the respondent:

2) Age:

3) Sex: Male/Female

4) Marital status: Married/Unmarried/Widowed/Divorced/Separated

5) Educational level: Primary/Secondary/College/Illiterate

6) Employment-Occupation:

7) Income per month: 1000, 1001-3000, 3001-5000, 5001-10,000 and above

8) Type of family: Joint/Nuclear/Extended

9) Do you own a vehicle? Yes/No?

   If yes, two wheeler/four wheeler?

FAMILY DETAILS

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<th>Sl. No</th>
<th>Name</th>
<th>Relationship</th>
<th>Age</th>
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1) For how many years have you lived in your present home?

2) Did your ancestors migrate to your present neighborhood?
   Yes/No?
   If yes, place of origin. Reason for migration:

3) Do you have the following modern amenities?
   Cell phone/ TV/radio/mixer grinder/fan/fridge:

4) Are your children going to school regularly? Yes/No?

5) To which caste do you belong?
   I. Hakkipikki
   II. Jenukuruba
   III. Yerava. Any other?

6) Which languages/dialects do you speak?

7) What type of occupations did your ancestors follow?

8) Are your family members engaged in government jobs?

9) Do you have any constitutional position in your district?
ECONOMIC CONDITIONS

1) Are you engaged in any of these occupations?
   
   I. Herbal oil making
   II. Forest food collecting
   III. Cane splitting
   IV. Skin making
   V.Skinning dead animals
   VI. Sanitary work

2) Do you own land? Yes/No?
   If yes, how many acres/ cents do you have?

3) How much of it is under cultivation?

4) Is this land hereditary? Yes/No?
   If yes, how did you get to possess it?

5) Do you produce enough for your needs? Yes/No?
   If no, what other sources of income do you have?

6) Types of housing? Tiled/thatch/R.C.C.?

7) Do you get any funds for economic rehabilitation from: Cooperative society/NGO/government/other sources?

8) Have you undergone any type of training for your present job?
   Yes/No, if yes, specify:

9) Are you member of any committee: Government/non-government/others?

10) Are you member of any self-help group: Yes/No? If yes, specify:
11) Are you a member of any political organization?

12) Are there any changes in your traditional crafts and occupations?

    Yes/No?

13) If yes, what is the reason: technology/ non availability of raw materials/poor marketing /no proper skill?

14) Do your traditional products have demand in or out of the country?

15) Is there any voluntary agency working for the welfare of your community?

    Yes/No?

16) Do your children go to school: government/private/other?

17) Do your children get scholarships for education?

    If yes, what sources?

**RELIGION**

1) Do you worship Hindu gods and goddesses? Yes/No?

2) Do you have your own god? Yes/No?

    If yes, what are the gods?

3) Do you have non-traditional methods of worship?

    For e.g., Yeshu, Om Shanthi, Buddhism, Saithan worship, ancestor worship, spirit possession, black magic, Bali.

    If yes, what are the non-traditional gods/spirits you worship and the practices you have?


5) Are the festivals celebrated by both men and women?

6) Any places/rituals where women or men are prohibited from going/ participating?
9) Who normally conducts the rituals? Elders, village chiefs, priests from the community or outsiders?

10) Any family festivals where the whole family participates?

MARRIAGE

1) Are there any rituals at the time of marriage? Yes/No?

a) How are the marriage negotiations initiated?

b) Who initiates the marriage negotiation?
   
   I. Parents of the bridegroom
   
   II. Parents of the bride
   
   III. Any other

2) Who officiates for the marriage rites?

   I. Poojari/priest from own caste
   
   II. Poojari/priest from other castes
   
   III. Any other

3) Does the bride or groom have independence to choose their own partner?

4) Are registered /love/inter caste marriages common in your community?

5) Can widows or women who separate from their families get re-married?

   6) Are separation and divorce common in your community?
LITERACY AND EDUCATION

1) Do you have a school in your neighborhood? Yes/No?

2) Do you know about Government schemes such as scholarships, free books, bags and clothes? Yes/No?

3) Do you think your girls should get education? Yes /No?

4) Do students from your community finish their education – 10th, PUC, Bachelor’s degree, or higher level?

PRESENT HOUSING PATTERNS

1) House: Own / rented / government provided / any other

2) Type of house: Mud / tiled / terraced

3) Walls: Bamboo/brick without plaster/ plastered/ others

4) Floor: Mud/ cement/ tiled/ other

5 No. of rooms (specify):

6) Water: Open well/ tube well/ corporation tap/ others

7) Kitchen: In living room / in separate room

8) Type of cooking: Fuel/ LPG/ others

9) Garbage: Open dumping/ burning/ composting

10) Do your family members depend on modern amenities for daily work?

11) Are there any changes in your present and past status?
12) If yes, what exactly is responsible for your changes?

**FOOD/HEALTH CARE**

1) What is your staple food?

2) How often do you eat in a day?

3) Do you observe any changes in the type of food you consume from past to present? Yes/ No? If yes, specify:

4) What has influenced the changes in your food habits?
   
   I. TV
   
   II. Movies
   
   III. News print
   
   IV. Friends/colleagues
   
   V. NGOs
   
   VI. Internet
   
   VII. Foreign countries

5) Where do you go for health care during illness: Home medicine/ private clinic/ government hospitals/ PHCs?

6) Do you/ your family members go for antenatal checkup after pregnancy?

7) Where is the delivery conducted: At home / government hospitals/ PHCs/private hospitals?

8) If at home, who conducts the delivery: tribe / non-tribe trained dais (midwives)/ANM (auxiliary nurse midwife)/doctors/self?

9) Do you follow family planning methods: Yes/No? If yes, what: Natural/condoms/laparoscopy/tubectomy/tablets/anything else?
10) Do you consume toddy/alcohol as a custom? Yes/ no?

If yes, regularly/ occasionally/ never?

AWARENESS OF DEMOCRACY

1) Do you feel that any member of your community needs to take political leadership?

2) Are you aware of democratic rights?

3) Have you ever voted? Yes/No?

4) Have you attended rallies?

CHANGE AND DEVELOPMENT

1) What changes have you observed in your marriage tradition?

2) Does the present generation follow traditional practices?

3) Have you observed any new practices in health care?

4) Do you observe any economic changes in your community?

5) Have you observed changes in food habits in your community?
Appendix – 3

THE SELECTED TRIBES IN PICTURES

Hakkipikkies residing area of naming board in Kannada language

Hakkipikki’s residence in 1st Paksirajapur
Hakkipikki higher income rural residence in 1st Pakshirajapura

Hakkipikki tribe’s house in 1st Pakshirajapura
Hindu temple for Hakkipikki tribes

Hakkipikki women are making toys
Hakkipikki young boy is making bracelet

Hakkipikki young and traditional women in theirs festival time.
Hakkipikki young traditional men in their festival time

Hakkipikki young man with researcher in 1st Pakshiraja pura hadi.

A bamboo hut for Jenu kuruba tribes, for protection of grow from wild animals.

Entrance for Rajive Gandhi National Park, in Veeranahosahalli. (Jenu Kuruba tribal residing Village)
Jenu kuruba tribes are on the Elephants in Howdah Procession in World famous Dasara festival.

Middle income Jenu kuruba rural residence

Kitchen interior – jenu kuruba’s house
Jenu kuruba children are playing at Anganawadi

Jenu kuruba tribal are controlling elephant for the world famous dasara festival
Jenukuruba houses in Nagapurahadi.

Modern day Jenukuruba groom and bride – Note the Dabhoo (the gold waist belt) and red brocade sari, both an outcome of more cash flow and following other communities’ wedding rituals
The wedding ceremony – note the tattoo on the groom’s outer eye, a typical old fashioned Jenu kuruba custom.

Mahakali goddess in Shettihalli hadi forest frequented by Jenukuruba
Jenukuruba’s group discussion at theirs community hall in Periyapatna, –Note there are more women Participants than men.

Yerava lower income rural residence
Elderly Yerava woman from lower income residence

Yerava’s living houses