CHAPTER -1
INTRODUCTION

Concept of Globalization

“GLOBALISATION” has become the buzzword of the last two decades. The sudden increase in the exchange of knowledge, trade and capital around the world, driven by technological innovation, from the internet to shipping containers, thrust the term into the limelight.

Some see Globalization as a good thing. According to Amartya Sen, a Nobel-Prize winning economist, Globalization “has enriched the world scientifically and culturally, and benefited many people economically as well”. The United Nations has even predicted that the forces of Globalization may have the power to eradicate poverty in the 21st century.

Globalization has been attacked by critics of free market economics, like the economists Joseph Stieglitz and Ha-Joan Chang, for perpetuating inequality in the world rather than reducing it. Some agree that they may have a point. The International Monetary Fund admitted in 2007 that inequality levels may have been increased by the introduction of new technology and the investment of foreign capital in developing countries. Others, in developed nations, distrust Globalization as well. They fear that it often allows employers to move jobs away to cheaper places. In France, “globalization” and “delocalization” have become derogatory terms for free market policies. An April 2012 survey by IFOP, a pollster, found that only 22% of French people thought Globalization a “good thing” for their country.

However, economic historians reckon the question of whether the benefits of Globalization outweigh the downsides is more complicated than this. For them, the answer depends on when you say the process of Globalization started. But why does it matter whether Globalization started 20, 200, or even 2,000 years ago? Their answer is that it is impossible to say how much of a “good thing” a process is in history without first defining for how long it has been going on.
Early economists would certainly have been familiar with the general concept that markets and people around the world were becoming more integrated over time. Although Adam Smith himself never used the word, globalization is a key theme in the *Wealth of Nations*. His description of economic development has as its underlying principle the integration of markets over time. As the division of labor enables output to expand, the search for specialization expands trade, and gradually, brings communities from disparate parts of the world together. The trend is nearly as old as civilization. Primitive divisions of labor, between “hunters” and “shepherds”, grew as villages and trading networks expanded to include wider specializations. Eventually armorers to craft bows and arrows, carpenters to build houses, and seamstress to make clothing all appeared as specialist artisans, trading their wares for food produced by the hunters and shepherds. As villages, towns, countries and continents started trading goods that they were efficient at making for ones they were not; markets became more integrated, as specialization and trade increased. This process that Smith describes starts to sound rather like “globalization”, even if it was more limited in geographical area than what most people think of the term today.

Smith had a particular example in mind when he talked about market integration between continents: Europe and America. The discovery of Native Americans by European traders enabled a new division of labor between the two continents. He mentions as an example, that the native Americans, who specialized in hunting, traded animal skins for “blankets, fire-arms, and brandy” made thousands of miles away in the old world.

Some modern economic historians dispute Smith’s argument that the discovery of the Americas, by Christopher Columbus in 1492, accelerated the process of globalization. Kevin O’Rourke and Jeffrey Williamson argued in a 2002 paper that globalization only really began in the nineteenth century when a sudden drop in transport costs allowed the prices of commodities in Europe and Asia to converge. Columbus’ discovery of America and Vasco Da Gama’s discovery of the route to Asia around the Cape of Good Hope had very little impact on commodity prices, they argue.
But there is one important market that Messrs.’ O’Rourke and Williamson ignore in their analysis: that for silver. As European currencies were generally based on the value of silver, any change in its value would have had big effects on the European price level. Smith himself argued this was one of the greatest economic changes that resulted from the discovery of the Americas:

The discovery of the abundant mines of America reduced, in the sixteenth century, the value of gold and silver in Europe to about a third of what it had been before. As it cost less labor to bring those metals from the mine to the market, so, when they were brought thither, they could purchase or command less labor; and this revolution in their value, though perhaps the greatest, is by no means the only one of which history gives some account.

The influx of about 150,000 tons of silver from Mexico and Bolivia by the Spanish and Portuguese Empires after 1500 reversed the downwards price trends of the medieval period. Instead, prices rose dramatically in Europe by a factor of six or seven times over the next 150 years as more silver chased the same amount of goods in Europe. The impact of what historians have called the resulting “price revolution” dramatically changed the face of Europe. Historians attribute everything from the dominance of the Spanish Empire in Europe to the sudden increase in witch hunts around the sixteenth century to the destabilizing effects of inflation on European society. And if it were not for the sudden increase of silver imports from Europe to China and India during this period, European inflation would have been much worse than it was. Price rises only stopped in about 1650 when the price of silver coinage in Europe fell to such a low level that it was no longer profitable to import it from the Americas.

The rapid convergence of the silver market in early modern period is only one example of “globalization”, some historians argue. The German historical economist, Andre Gunner Frank, has argued that the start of globalization can be traced back to the growth of trade and market integration between the Sumer and Indus civilizations of the third millennium BC. Trade links between China and Europe first grew during the Hellenistic Age, with further increases in global market convergence occurring when transport costs
dropped in the sixteenth century and more rapidly in the modern era of globalization, which Messrs.’ O’Rourke and Williamson describe as after 1750. Global historians such as Tony Hopkins and Christopher Bayle have also stressed the importance of the exchange of not only trade but also ideas and knowledge during periods of pre-modern globalization.

Globalization has not always been a one-way process. There is evidence that there was also market disintegration (or delocalization) in periods as varied as the Dark Ages, the seventeenth century, and the interwar period in the twentieth. And there is some evidence that globalization in the current crisis since 2007. But it is clear that globalization is not simply a process that started in the last two decades or even the last two centuries. It has a history that stretches thousands of years, starting with Smith’s primitive hunter-gatherers trading with the next village, and eventually developing into the globally interconnected societies of today. Whether you think globalization is a “good thing” or not, it appears to be an essential element of the economic history of mankind.

**Globalization as a process of social change**

The modern societies and the processes which have brought them into being, namely industrialization and globalization. This overview commences with a description of hunting and gathering societies, the dominant form of social organization throughout human history but now restricted to a few small parts of South America and Africa, as Western culture has eroded the rest. Such societies are minimalist and materially egalitarian. Status distinctions are based on the sexual division of labor and dominated by adult males, among whom there is a participatory approach to decision-making. Hunter-gatherers migrate around fixed physical territories.

The second type of society actually consists of two subtypes, the pastoral and the agrarian, which are united by the activity of an element of farming. Pastoral societies herd animals in environments where agriculture is difficult. The keeping of animals supplies a reliable source of food and transport, which in turn allows pastoral societies to be larger and more complex than hunting and gathering groups. Agrarian societies are similar
except that they raise crops and are therefore more geographically settled and accumulate more possessions. The third of the pre-modern societies is equated with the development of ancient civilizations, many of which were also empires. The chapter moves on to trace the forces which have eradicated or marginalized such types of society. The first of these is industrialization.

Agricultural employment becomes an activity of the few as most of the population is freed. Globalization and Social Change up to work in factories, shops and offices. Cities lead to a greater density of population but at the same time emphasize the anonymity of modern life. Local variation gives way to a more integrated social and political network. The nation-state becomes the model for human society in the modern world. Industrial technology becomes applied to military as well as civilian life and allows the West to expand at the expense of other cultures.

The Second World was based on the Soviet Union’s model of communism – a one-party political system in contrast to the multi-party systems of the First World, and a state-owned command economy in contrast to the market economies of the First World. Since the end of the Cold War, Second World societies have moved closer to the political and economic arrangements of the Western states. The term ‘Third World’ is seen as convenient shorthand, but it is unsatisfactory because it suggests separateness, while in truth there is a complex mutual relationship between Third and First Worlds. The term ‘developing societies’ is adopted. These societies differ from traditional societies in three respects: politically they are nation-states; most are undergoing the experience of urbanization; and agriculture dominates but as an export crop rather than for subsistence. Many of these countries continue to suffer worsening poverty exacerbated by the cost of servicing their debts to the West, but the developing world is far from homogeneous and also includes the economic ‘success stories’ of newly industrializing countries (NICs) such as Brazil, Mexico and South Korea. The Asian NICs are involved in both traditional industrial production (steel, shipbuilding) and innovations such as electronics and financial services. After a decade of sustained growth, the East Asian economies were destabilized by global financial crisis in 1997–8: serious as that crisis is in the short-term, in the longer term these economies
have dramatically transformed standards of living and styles of life in these countries.

In tracing the development of these different types of society, the chapter has been engaged in the study of social change, a topic to which it now turns. Change is difficult to define, as everything changes all of the time. A change becomes significant when there are alterations in underlying structures and modifications of basic institutions. Social theory has failed to produce a convincing mono-causal explanation of social change, and three main factors that have influenced social change are identified: cultural factors, the physical environment and political organization. What has promoted such rapid change during the modern era? The importance of capitalism as a constantly expanding system is identified along with the technological changes it has generated; the struggle between nations both economically and militarily; and the growth of critical and innovative thinking linked to ideas of equality and progress.

The text now moves on, attempting to consolidate much of the literature on globalization that became a topic in its own right during the course of the 1990s. After headlining prominent features of the globalized world, the rest of the chapter is concerned to explore its dimensions and its potential impacts. The discussion simultaneously examines certain areas as both constituents and causes of globalization. The first of these is the growth in *Globalization and Social Change* information and communications technology, most notably the advent of fiber-optic cables and communications satellites. The impact of this is uneven, but everywhere it is on an upward trajectory. This helps the compression of time and space and accelerates interconnectedness. The second cluster of features is economic. Increasingly, economic exchange across the world is weightless, knowledge-based, and information-led. In this sphere, transnational corporations (TNCs) contribute to the globalizing dynamic by operating their business across borders, whether they are Coca-Cola or Colgate-Palmolive. Alongside TNCs, we are introduced to the ‘global commodity chain’, the worldwide networks of labor and production processes yielding a finished product. Previous editions used the Ford Mondo as an exemplar. Here the focus has shifted to ‘Global Barbie’.
Together with the activities of TNCs, the ‘electronic economy’ means that not only is physical capital more mobile between countries but also that (virtual) financial capital can flow and ebb within seconds on a computer screen. Wallenstein’s world-system theory is included as a Classic Study (pages 129-30) emanating from Marx’s essentially economist perspective.

The third element of the globalization dynamic is political change. The collapse of the Soviet ‘bloc’ reintegrated a huge number of countries into the trading community. The text raises the idea that as global communications overrode ideological control of the state media; we could argue that globalization was both cause and consequence of the break-up of Soviet hegemony. Another political development is the spread of institutions of government that do not match national boundaries, such as the EU, the UN and a tranche of nongovernmental bodies. The spread of information across borders does not just undermine regimes, as in Tiananmen Square or Berlin; it also constructs international awareness, as in pictures from war zones. The ‘global outlook’ that follows from this leads some to look for referents both above and below the nation-state for identities or allegiances. Having introduced some of these dimensions of globalization.

Essentially, the first group takes the ‘old wine in new bottles’ view: there is plenty happening but these things have happened in other periods, and the ‘global economy’ actually consists of a number of quite discrete trading blocs. They also point to the persistence of national governments as major players on the world stage.

The second group is more bullish altogether: there is a step change in the nature of the world order, an approach most captured in AL brow’s ‘global age’ book. The third school takes not a middle position, but a distinctive one. There is a restructuring of existing institutions in response to these processes, and the dynamic of globalization is much more contradictory than commonly allowed for. From here the text offers examples of ways in which aspects of everyday life have been altered by globalization.

In the main text, we are reminded of the large array of fresh produce on offer in the supermarket, and it is not only flows of information but the
constant transportation of the goods themselves. Indeed the concepts of ‘food miles’ and ‘local produce’ have become pervasive in eco-debates. A second argument concerns global culture, a social fact maintained and reinforced by television, the global economy, ‘citizens of the world’, transnational organizations and electronic communications.

**Globalization in anthropology**

In the history of anthropology, the classic era covers the period from 1900 to 1945, where primitive tribes, clans, etc. were studied. As of today – 2017 – globalization is one of the rising sub-disciplines in anthropology, and has been since 1991. Traditional anthropology always studied ethnic groups; globalization studies Diaspora, travel for economic purposes, communities like the Palestinians – a nation without a country, trans-nationals and many other ethnic groups who have lost their native lands. Globalization helps us understand modern day change better. In the continuum of influence, localization is succeeded by regionalization, nationalization and lastly, but not least, globalization… a single unified system. The identity change of the Hakkipikki, Jenukruba and Yerava tribes can be explained top down, from globalization to ethnic tribal identity, or wave like, from side to side, regionalization to localization.

**Importance of the study**

Globalization, and its influence on the socio-Economic life of Hakkipikki, Jenukuruba and Yerava tribes in Mysore district, is topically important. The study on the selected tribes is a small study, unequally distributed between urban and rural areas which has social relevance because it contributes towards better understanding of a tribal group changing from primitive to mainstream, though there is some way to go before they arrive at being completely mainstream.

**Meaning of tribes**

The word “tribe” was used by English speakers to refer to people with distinct social, cultural and perhaps physical characteristics, and it occurs interchangeable with other words denoting some sort of collection of people,
such as race, bond, breed, nation, people or an aggregate of families of common descent. “Tribe” also called as ‘scheduled tribe’ in the Indian context is an administrative and legal term to refer to some ethnic groups based on their socio-economic status, religious and cultural customs in order to give special attention to them as mandated by the Constitution.

**Major tribes in India: and theirs problems**

India is a vast country and has a number of constituents in the construction of her culture and society. That is way India is said to be the confluence of many cultures, castes and races. From the very dawn of the independence, Indian government has been taking solid remedial steps for the upliftment of the living conditions of Scheduled Tribes in India. Many of the tribal people are undeniable economically under-developed, and the process of their marginalization can be traced to the intrusion of British colonialism, which quickly detected in the forest that was home to tribal, great potential for appropriation of resources.

There are 75 indigenous groups in India classified as “Primitive Tribal” groups, apart from the Scheduled Tribes. The Tenth Plan of the Central Government observe 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 extent. Tribal communities in India are enormously diverse and heterogeneous with the wide raging diversities in respect of languages spoken, livelihood and size of population. The number communities named in the list of Schedule of the Indian Constitution reflects this diversity. The Government of India, in its Draft National Tribal Policy, 2006 records 698 Scheduled Tribes in India. The number of groups notified Government of India in its Draft National Tribal Policy, 2006 records 698 Scheduled Tribes in India.

Tribes in India are not a homogeneous group as their culture and values are distinct from each other the states of Madhya Pradesh, Maharashtra and Orissa share the largest number of tribes in India. There is high variation in the spatial distribution of tribes in India. Almost 82 percent of the tribes live
in western and central states where as only 11 percent of them are located in southern states. Regarding the growth rate of tribal population, it is obvious that the number of tribes have been growing over the years although the rate of growth of tribal population has been less than that of the general population.

The Scheduled Tribe communities in India are characterized by economic and social marginalization, primitive existence, geographical isolation and educational backwardness. Availability of sound data base on various aspects related to these communities is crucial to framing of effective policies for their socio economic upliftment.

The nature of what constitutes an Indian tribe and the very nature of tribes have changed considerably over the course of centuries. Constitution of India has recognized tribal communities in India under ‘Schedule 5’ of the constitution. Hence the tribes recognized by the Constitution are known as ‘Scheduled Tribes’.

There are around 645 distinct tribes in India.

**Andhra Pradesh:** Andh, Sadhu Andh, Bhagata, Bhil, Chenchus (Chenchawar), Gadabas, Gond, Goundu, Jatapus, Kammara, Kattunayakan, Kolawar, Kolam, Konda, Manna Dhora, Pardhan, Rona, Savaras, DabbaYerukula, Nakkala, Dhulia, Thoti, Sugalis.

**Arunachal Pradesh:** Apatanis, Abor, Dafla, Galong, Momba, Sherdukpen, Singpho.

**Assam:** Chakma, Chutiya, Dimasa, Hajong, Garos, Khasis, Gangte.

**Bihar:** Asur, Baiga, Birhor, Birjia, Chero, Gond, Parhaiya, Santhals, Savar.

**Chhattisgarh:** Agariya, Bhaina, Bhatta, Biar, Khond, Mawasi, Nagasia.

**Goa:** Dhodia, Dubia, Naikda, Siddi,Varli.

**Gujarat:** Barda, Bamcha, Bhil, Charan, Dhodia, Gamta, Paradhi, Patelia.

**Himachal Pradesh:** Gaddis, Gujjars, Khas, Lamba, Lahaulas, Pangwala, Swangla.

Jharkhand: Birhors, Bhumij, Gonds, Kharia, Mundas, Santhals, Savar.

Karnataka: Adiyan, Barda, Gond, Bhil, Iruliga, Koraga, Soliga, maleru, kadukuruba, Patelia, Hakkipikki, Jenukuruba, Yerava.

Kerala: Adiyan, Arandan, Yeravallan, Kurumbas, Malaiarayan, Moplahs, Uralis.

Madhya Pradesh: Baigas, Bhils, Bharia, Birhors, Gonds, Katkari, kharia, Khond, Kol, Murias.

Maharashtra: Bhaina, Bhunjia, Dhodia, Katkari, Khond, Rathawa, Warlis.

Manipur: Aimol, Angami, Chiru, Kuki, Maram, Monsang, Paite, Purum, Thadou.

Meghalaya: Chakma, Garos, Hajong, Jaintias, Khasis, Lakher, Pawai, Raba.

Mizoram: Chakma, Dimasa, Khasi, Kuki, Lakher, Pawai, Raba, Synteng.

Nagaland: Angami, Garo, Kachari, Kuki, Mikir, Nagas, Sema.

Odisha: Gadaba, Ghara, Kharia, Khond, Matya, Oraons, Rajuar, Santhals.

Rajasthan: Bhils, Damaria, Dhanka, Meenas (Minas), Patelia, Sahariya.

Sikkim: Bhutia, Khas, Lepchas.

Tamil Nadu: Adiyan, Aranadan, Yeravallan, Irular, Kadar, Kanikar, Kotas, Todas.

Telangana: Chenchus.

Tripura: Bhil, Bhutia, Chaimal, Chakma, Halam, Khasia, Lushai, Mizel, Namte.

Uttarakhand: Bhotias, Buksa, Jannsari, Khas, Raji, Tharu.

Uttar Pradesh: Bhotia, Buksa, Jaunsari, Kol, Raji, Tharu.
West Bengal: Asur, Khond, Hajong, Ho, Parhaiya, Rabha, Santhals, Savar.

Andaman and Nicobar: Oraons, Onges, Sentinelese, Shompens.

Little Andaman: Jarawa.

North-East: Abhors, Chang, Galaong, Mishimi, Singpho, Wancho.

Tribal situation in South Karnataka

The Mysore district is situated south Karnataka of India. Once part of several kingdoms and princely states of repute in the Deccan peninsula, is rich in its historic, cultural and Anthropological heritage. The state is home to 42,48,987 tribal people, of whom 50,870 belong to primitive group. Although these people represent only 6.95 percent of the population of the State, there are as many as 50 different tribes notified by the Government of India, living in Karnataka, of which 14 tribes including two primitive once are primarily natives of this State. Extreme poverty and neglect over generations have left them in poor state of health and nutrition.

Raichuru has the highest population (19.03%) of Scheduled Tribes (ST) as a percentage of the ST population in the State. Bellary (18.41%) has the second highest percentage of ST population followed by Chitradurga (18.23%) and Bidar (13.85%) Mysore district is (7.83%) The ST population of Karnataka is primarily rural (84.7%).

List of Scheduled Tribes in Karnataka

1. Adiyan

2. Barda, Bavacha, Bamcha, Bhil, Bhili,Garasia,DhungriBhali, DungriGarasia,Mewasi Bhil, Rawal Bhi, Tadvi Bhil, Bhangalaia,Pawra,Vasava,Vasave,

3. Chenchu, Chenchavar, Chodhara

4. Dubla, Talavia, Halpati

5. Gond, Naikpod, Rajgond, Gowdalu
6. Hakkipikki, Hasalaru

7. Irular, Iruliga

8. JenuKuruba (Particularly Vulnerable Tribal Group)

9. KaduKuruba, Kammara (In South Canara District & Kollegal Taluk of Mysore District), Kaniyan, Kanyan (In Kollegal Taluk of Mysore District) Kathodi, Katkari, DhorKathodi, DhorKatkari, Son Kathodi, Son Katkari, Kattunayakan, Kokna, Kokni, Kukna, KoliDhor, TokreKoli, Kolcha, Kolgha, KondaKapus, Koraga (Particularly Vulnerable Tribal Group) Kota, Koya, BhineKoya, Rajkoya, Kudiya, Melkudu, Kuruba (In Coorg District) Kurumans,

10. MahaMalasar, Malaikudi, Malasar, Malayekandi, Maleru, Maratha (In Coorg District) Marati (In South Canara District) Meda, Medari, Gauriga, Burud, Medara

11. Naikda, Nayaka, CholivalaNayaka, Kapadia Nayaka, MotaNayaka, Nana Nayaka, Naik, Nayak, Beda, Bedar & Valmiki

12. Palliyan, Paniyan, Pardhi, Advichincher, PhansePardhi, Haran Shikari, Patelia,

13. Rathawa

14. Sholaga, Soligaru, Siddi (Uttara Kannada District only)

15. Toda

16. Varli, Vitolia, Kotwalia, Barodia

17. Yerava
MYSORE DISTRICT MAP

(Source by Internet)
The Hakki-Pikki Tribe

The history of the Hakki-Pikki tribal community is rich, varied and, diverse and also establishes its relation with the famous legendary rebel Rajasthan king Ranaprathap Sing. The tribe is said to be semi nomadic and the tribe has four clan division namely the Gujratia, Kaliwala, Mewara and Panwara. Among these clans, the Gujarati is considered as being the highest in status clam whereas the Mewara is considered as the lower stone. As far as the languages are concerned, these Hakki-Pikki tribal communities converse with each other in the beautiful dialect of the language of Guajarati. Further, it has been said that this Hakki-Pikki tribal community is associated with the Kshatriya or warrior tribal community who had to migrate downwards towards the southern part after being defeated by the famous Maughal kings. The tribe is well conversant in their local dialect Vahgri-Bhooli, Kannada, Tamil and Hindi and some also speak Malayalam and Telugu languages in order to sustain their lively hood, these Hakki-Pikki tribal communities have taken occupations like hunting (Mancha S., (2012). In fact it has been said that the unique name of the community is PadiRajputh or Melshikar, as this Hakki-Pikki tribal community have developed expertise in hunting airborne creatures. For some inquisitive reason, the name Hakki-Pikki was an assigned to the community and has remained with it since then. In fact, in the official documents, the community has been recorded as Hakki-Pikki tribal community to follow the rules of matriarchy.

When the male member of the Hakki-Pikki family is out for most part of the year, a woman of the Hakkki-Pikki tribal community maintains the family. Many of the Hakki-Pikki tribal community women also take a trip selling beads. Hakkipikki females in general execute skillful jobs like polishing beads, making ornaments, weaving intricate designs into bags, purses and other utility items, organizing decorative flowers, making vases, using animal parts into objects of utility, making herbal and medicinal oils etc. Hakkipikkis have ardent faith in numerous gods and goddesses. Every clan of the community has their own diets and marriage between the worshippers of the same deity is strictly prohibited. Amongst the numerous deities these Hakki-Pikki tribal community are ardent followers of the Goddess
Chamundeshwari. They consider Dadaji as their supreme god. Apart from these gods, they worship Jogan, Vaikhli, Nokor, and Dugao Kalka or Durga-Kalika. They are considered as believers of the Hindu religion and apart from these their religious.

**Jenu Kuruba Tribes**

The Jenu Kuruba is very poor and struggle to make ends meet. A large number of their children drop out of school and take to daily labor early in life because of their family's financial situation. As a result, very few of them are literate. There is also a clear need for medical, social and economic development for this community.

The JenuKuruba are spread out mainly along the border forests of Kerala, Tamil Nadu and Karnataka. They are also referred to by the names 'Then Kurumba' or 'KattuNaikar.' Most of them work as daily laborers for landlords in plantations in the region. Being a close-knit community, they rarely mingle with other neighboring tribal communities. The consequences of doing so are severe. If any JenuKuruba becomes friendly with an outsider, he will be expelled from his community.

**Their Beliefs**

They were exposed to the Buddhist faith almost centuries ago, but no visible results are seen now. To them, Buddhist is a foreign religion and below their standards, as Buddhist eat beef. The Christian missionary family has been trying to make contact with the Jenu Kuruba so, they are slowly entering into the Christian community. Christian workers are needed for contextualized presentation of the gospel. The Jenu Kurubas speak a distinct language and research has shown that there is need for translating the Scriptures. The Word of God, given in their language, can better communicate the gospel message. They could then understand the love of God and enjoy freedom from fear and suspicion.

**Legend of Yerava Tribes**

The Yerava tribe originally belongs to Kerala State. In Kerala State they are Ezhavas. But slowly they moved to Karnataka through, H.D.Kote and Kodagu. According to legend and some Malayalam folk songs, the Yeravas were the progeny of four bachelors that the king of Ceylon sent to Kerala at the request of the Chera.
king Bhaskara Ravi Varma, in the 1st century. These men were sent, ostensibly, to set up coconut farming in Karnataka, like, Kodagu, H.D.Kote, Hunsur and some of Periyapatnadalus. Another version of the story says that the Sri Lankan king sent eight martial families to Kerala at the request of a Chera king to quell a civil war that had erupted in Kerala against him.

**Yerava’s Social and religious divergence**

It has been suggested that the Yeravas may share a common heritage with the Jenukuruba caste. This theory is based on similarities between numerous of the customs adopted by the two groups, particularly with regard to marking various significant life stages such as childbirth and death, as well as their matrilineal practices and martial history. Oral history, folk songs and other old writings indicate that the Yeravas were at some point in the past members of the armed forces serving various kings. They are dancing with Chunidudi.

A theory has been proposed for the origins of the caste system in the Karnataka region based on the actions of the Aryan introducing such distinctions prior to the 8th-century AD. This argues that the Jains needed protection when they arrived in the Karnataka and recruited sympathetic local people to provide it. These people were then distinguished from others in the local population by their occupation as protectors, with the others all being classed as out-caste. Pullapilly describes that this meant they "... were given Kshatriya functions, but only Shudra status. Thus originated the Jenukuruba and Yeravas, are not being among the group protecting the Aryans, became out-castes.

An alternate theory states that the system was introduced by the Brahmins. Although Brahmin influences had existed in the area since at least the 1st-century AD, there was a large influx from around the 8th-century when they acted as priests, counsellors and ministers to invading Aryan princes. At the time of their arrival the non-aboriginal local population had been converted to Buddhism by missionaries who had come from the north of India and from Ceylon. The Brahmins used their symbiotic relationship with the invading forces to assert their beliefs and position. Buddhist temples and monasteries were either destroyed or taken over for use in
Hindu practices, thus undermining the ability of the Buddhists to propagate their beliefs.

The Buddhist tradition of the Yeravas, and the refusal to give it up, pushed them to an outcaste role within the greater Brahmin society. This tradition is still evident as Yeravas show greater interest in the moral, non-ritualistic, and non-dogmatic aspects of the religion rather than the theological.

**Yerava’s past occupations**

The social anthropologists Philippa and Caroline Ocilla say that the Yeravas "... consisted in the mid-nineteenth century of a small landowning and titled elite and a large mass of landless and small tenants who were largely illiterate, considered untouchable, and who eked out a living by manual labor and petty trade." A. Aiyappan, another social anthropologist and himself a member of the caste noted the mythical belief that the Yerava brought coconut palms to Kerala then some of them moved to Karnataka. Their traditional occupation, was tending to and tapping the sap of such palms. This activity is sometimes erroneously referred to as fishing, *toddy tapping*, and toddy being a liquor manufactured from the sap. Arrack was another liquor produced from the palms, as was jaggery (an unrefined sugar). In reality, most Yeravas were agricultural laborers and small-time cultivators, with a substantial number diverging into the production of coir products, such as coconut mats for flooring, from towards the end of the 19th-century.

**Yerava’s Medicine and traditional toxicology**

Some Yeravas had an extensive knowledge of the medicinal value of plants, passed to them by their ancestors. Known as *Vaidyas*, these people acted as physicians. Itti Achuden was probably the best known Yerava physician who directly influenced the classification of *Hortus Malabaricus* in the 17th century. Itti Achuden's texts were written in the Sanskrit script that Yerava castes used, for they were prevented from learning the more sanskritized Aryan script which was the preserve of the upper-castes. Some Ervas also practiced Ayurveda medicine.
Yerava Position in the society

Although Ervas performed the works associated with Sudravarna, they were considered as *avarna* (untouchable) by the Brahmins who formed the Hindu clergy and ritual ruling elite in late medieval Karnataka. From their study based principally around one village and published in 2000, the Osellas noted that the movements of the late-nineteenth and twentieth century brought about a considerable change for the Yeravas, with access to jobs, education and the right to vote all assisting in creating an identity based on more on class than caste, although the stigmatic label of *avarna* (untouchable) remained despite gaining the right of access to temples.

Tribal Development Policy in India

**Article 366** (25) defined scheduled tribes as “such tribes or tribal communities or parts of or groups within such tribes or tribal communities as are deemed under **Article 342** to be Scheduled Tribes for the purposes of this constitution”.

**Article 342 in the Constitution of India**

(1) **The President** may with respect to any State or Union territory, and where it is a State, after consultation with the Governor thereof, by public notification, specify the tribes or tribal communities or parts of or groups within tribes or tribal communities which shall for the purposes of this Constitution be deemed to be Scheduled Tribes in relation to that State or Union territory, as the case may be.

(2) **Parliament** may by law include in or exclude from the list of Scheduled Tribes specified in a notification issued under clause (1) any tribe or tribal community or part of or group within any tribe or tribal community, but save as aforesaid a notification issued under the said clause shall not be varied by any subsequent notification.

**Ministry of Tribal Affairs** is responsible for the overall development of the scheduled tribes in India. This Ministry was set up in **1999** after the bifurcation of **Ministry of Social Justice and Empowerment** with the objective of providing more focused approach on the integrated socio-
economic development of the **Scheduled Tribes** (STs), the most underprivileged of the Indian Society, in a coordinated and planned manner.

The **Ministry of Tribal Affairs** shall be the nodal Ministry for overall policy, planning and coordination of programs of development for the Scheduled Tribes. In regard to sectoral programs and schemes of development of these communities policy, planning, monitoring, evaluation etc. as also their coordination will be the responsibility of the concerned Central Ministries/Departments, State Governments and Union Territory Administrations. Each Central Ministry/Department will be the nodal Ministry or Department concerning its sector.

Before the formation of the Ministry, tribal affairs were handled by different Ministries as follows:

As a Division of the Ministry of Home Affairs named as ‘**Tribal Division**’ since independence up to September, 1985.


**Ministry of Social Justice and Empowerment** from May 1998 to September 1999.

**National Commission for Scheduled Tribes (NCST)** The National Commission for Scheduled Tribes (NCST) was established by amending Article 338 and inserting a new Article 338A in the Constitution through the Constitution (89th Amendment) Act, 2003. By this amendment, the erstwhile National Commission for Scheduled Castes and Scheduled Tribes was replaced by two separate Commissions namely- (i) the National Commission for Scheduled Castes (NCSC), and (ii) the National Commission for Scheduled Tribes (NCST) i.e. 19 February, 2004.

**The Tribal Sub Plan (TSP) strategy**

The Tribal Sub Plan (TSP) strategy is a Government of India initiative aimed for the rapid socio-economic development of tribal people. The funds provided under the Tribal Sub Plan of the State have to be at least equal in
proportion to the ST population of each State or UTs. Similarly Central Ministries/Departments are also required to earmark funds out of their budget for the Tribal Sub-Plan. As per guidelines issued by the Planning Commission, the Tribal Sub Plan funds are to be non-divertible and non-lapsable. The National Commission for Scheduled Tribes is vested with the duty to participate and advise in the planning process of socio-economic development of STs, and to evaluate the progress of their development under the Union and any State.

**Aims and Objectives of the study**

The present study aimed to understand the impact of these various forces, global (and maybe national), on the life style and living conditions of Hakkipikki, Jenukuruba and Yerava tribes at present. The study has focused on all taluk’s selected tribes to find out changes (either from globalization or nationalization or something else) that have taken place in the life of the selected tribes at Mysore city as well as in neighboring Taluks. The research is aimed at assessing change, always an indicator. It also sums up the historic influences, which have now gone hopefully into extinction.

**This study had the following objectives**

To analyze the socio Economic aspects of the Hakkipikki, Jenukuruba and Yerava tribe like their history, origin, migration, social stratification, and food habits through records in the twentieth and twenty-first centuries

To study the impact of Globalization on socio-economic life of the Hakkipikki, Jenukuruba and Yerava tribes.

To understand the positive and negative impacts of Globalization on Hakkipikki, Jenukuruba and Yerava tribes.

To study the impacts of Globalization on other aspects such as education, health, religion and culture.

To analyze the political exposure and civic authority among the Hakkipikki, Jenukuruba and Yerava tribes.
To understand health care practices, the influence of modern medicine

To study the impact of globalization on the Hakkipikki, Jenukuruba and Yerava tribes on record it on videos and in photographs – a sort of audiovisual record of a tribe.

**Need of the study**

Globalization, and its influence on the socio-Economic life of Hakkipikki, Jenukuruba and Yerava tribes in Mysore district, is topically important. The study on the selected tribes is a small study, equally distributed between urban and rural areas which has social relevance because it contributes towards better understanding of a tribal group changing from primitive to mainstream, though there is some way to go before they arrive at being completely mainstream.

The future progress of any human group can only be planned after collecting necessary basic information. This is pertinent for a tribe like the Hakkipikki, Jenukuruba and Yerava. Any plan or action designed to upgrade living conditions, economy, education, health standards, eradication of prejudices, will be a monumental failure unless backed with important basic information, which should be obtained before the plan is structured together and implemented. Development must be based on the local parameters of the tribe, if not it will leave the tribe high and dry, and result in a waste of energy and resources. How is development taking place? What impact are different agencies like the government, NGOs having on their subjects?

In the twenty-first century, many governmental and NGO programs have been implemented and many initiatives undertaken to improve the lot of the tribes. However, the ‘trickle down’ effects are not uniform. The reason may be the pull between tradition and modernity, or the widening influence of globalization in the garb of modernity. Audiovisual anthropology can save, record, and depict basic conditions that help make the policy makers formulate informed decisions, and this thesis has made use of this.
The statement of present study

The studies in Anthropology on the Impact of Globalization on the socio-economic condition of tribes have not been done so far by any Anthropologist. It was felt that the study on the socio-economic aspects of tribes is absolutely essential to understand the impacts. Therefore, it was decided to examine those aspects from the Anthropological perspective about the impact of on those aspects of tribal life. The study of this kind will help the administrators, who are involved in the process of planning, programming and implementation of them for the overall development of tribal people. The study of this kind will also help the academician to understand socio-economic life tribal people from the impact of Globalization.

The study will be carried out among the three selected tribes in South Karnataka after a preliminary study on the tribe of South Karnataka; mainly from the districts of Mysore.

Limitations of the study

One limitation is that all the Hakkipikki, Jenukuruba and Yerava tribes were not covered, because, the selected tribes, in other districts, were left out. Besides this, only heads of households answered the questionnaire in a majority of cases.

Most of the changes the selected tribes display, which can be marked, can be the result of simultaneously, various other influences. There could have been an attempt to study the effects of regionalization, nationalization or modernization, but that would have widened the scope too much to be tied up neatly. Also, the anthropology of globalization is more like a wind than a wave. It is the context against which tradition, development and progress must be viewed.

Though geneticists and ethno-historians posit a common connection between the prehistoric selected tribes and the ancient Abyssinians, not much work has been done to prove this historic connection. What studies have been done is very minimal. Nothing about the origins of the selected tribes connecting them to a distant land has been proved on this issue though it has been discussed.

The studies in Anthropology on the Impact of Globalization on the socio-economic condition of Hakkipikki, Jenukuruba and Yerava tribes have not been done
so far by any Anthropologist. It was felt that the study on the socio-economic aspects of tribes is absolutely essential to understand the impacts. Therefore, it was decided to examine those aspects from the Anthropological perspective about the impact of on those aspects of tribal life. The study of this kind will help the administrators, who are involved in the process of planning, programming and implementation of them for the overall development of tribal people. The study of this kind will also help the academician to understand socio-economic life of tribal people from the impact of Globalization.

After a preliminary study on the tribe of South Karnataka; it is very vast region. Therefore I am not able to do research work for whole South Karnataka regional, so I selected mainly from the district of Mysore. Because, Mysore also one of the district of South Karnataka territory.

Methodology

All available methods in Anthropology which are appropriate for the study will administrated for data collection. The classical Anthropological techniques such as participant observation, informal interview and case study methods will be used when field work is conducted. And house hold survey will be conducted on selected tribes to understand the population structure. Case studies will be collected on major events taken place on the impact of globalization. Interview schedules on interview guides if they are needed will be formulated and will be used when they are necessary.

Area of the study

The study will be carried out among the three selected tribes i.e. Hakkipikki, Jenukuruba and Yerava tribes in South Karnataka after a preliminary study on the tribe of South Karnataka; mainly from the district of Mysore.

Samples

A proper sampling technique was employed during fieldwork. The present study was conducted at Mysore district, in Karnataka State. Data was collected from the Hakkipikki, Jenukuruba and Yerava a Scheduled Tribe
from 2013 to 2016. These tribes live in Hunsur, H.D.Kote, Periyapatna, Nanjanagudu, T.Narasipura and some of Mysore city.

First, 741 respondents – heads of households – were interviewed (300 respondents each for the Hakkipiki and Jenukuruba and 141 for Yerava tribe’s areas in Mysore district). These people were chosen with the help of various officials (like ITDP) involved in selected tribe’s development. Hakkipikki, Jenukuruba and Yerava’s settlements were selected from different villages from both developed and backward areas. Contact was established with the help of self-help group members, school teachers, students, social workers, Anganavadi teachers, Panchayath authorities, etc. who are familiar with the selected tribes and trusted by them. Focus group studies targeted active members of the selected tribe who worked their people to improve quality of life parameters.

**The plan of thesis**

The future progress of any human group can only be planned after collecting necessary basic information. This is pertinent for a tribe like the Hakkipikki, Jenukuruba and Yerava. Any plan or action designed to upgrade living conditions, economy, education, health standards, eradication of prejudices, will be a monumental failure unless backed with important basic information, which should be obtained before the plan is structured together and implemented. Development must be based on the local parameters of the tribe, if not it will leave the tribe high and dry, and result in a waste of energy and resources. How is development taking place? What impact are different agencies like the government, NGOs having on their subjects?

In the twenty-first century, many governmental and NGO programs have been implemented and many initiatives undertaken to improve the lot of the tribes. However, the ‘trickle down’ effects are not uniform. The reason may be the pull between tradition and modernity, or the widening influence of globalization in the garb of modernity. Audiovisual anthropology can save, record, and depict basic conditions that help make the policy makers formulate informed decisions, and this thesis has made use of this.