CHAPTER I

INTRODUCTION

The tribal population is identified as the aboriginal inhabitants of our country. They are seen almost in every State of India. For centuries, they have been living a simple life based on the natural environment background and have developed their own cultural patterns congenial to their physical and social environment. References of such tribal groups are found even in the literature on the ancient period, right from the Ramayana and the Mahabharatha periods.

Broadly speaking the tribes may geographically be located in four groups:

i. North-east India: Assam, Manipur, Meghlaya, Nagaland.

ii. The Eastern India: The West Bengal, Bihar, Orissa.

iii. Central and The West India: Madhya Pradesh, Rajasthan, Gujarat, part of Maharashtra and Northern Andhra Pradesh.

iv. Southern India: The Hilly regions of Tamil Nadu, Kerala, Western and Northern Karnataka and Andhra Pradesh.

Meaning of 'Tribe'

As the name implies, tribes are 'Adivasi' or original dwellers, living in the subcontinent from unrecorded time and possibly driven into the forests by more aggressive settlers - Aryans being the earliest one to socially subjugate them. In order to resist complete domination, tribes evolved their distinct identity through endogamy, their cropping pattern, hunting and food gathering. Above all, in their intensely personal
relationship with the forest around them, they formed perfectly balanced rhythms which can best be described as symbiotic.'

According to Oxford Dictionary: A group of the same race with the same language and customs, who usually live together in the same area.

According to L.P. Vidyarthi; the tribe is a social group with definite territory, common name, common district, common culture, behaviour of an endogamous group, common taboos, existence of distinctive social and political system, full faith in leaders and self-sufficiency in their distinct economy.'

P.G. Krishnan defines "tribe is a social group of simple and kind, the members of which speak a common dialect, have a single government act together for common purposes and have a common name, a contiguous territory, a relatively uniform culture or way of life and a traditions of common descent."

A.B. Bardhan defines the tribe as "course of socio-cultural entity at a definite historical stage of development. It is a single, endogamous community with a cultural and psychological makeup."

According to D.N. Majumdar the tribe is "a collection of families or common group bearing a common name, the members of which occupy the same territory, speak the same language and observe certain taboos, regarding marriage, professions and have developed a well assured system of reciprocity and mutuality of obligations."

Kamala Devi Chatopathayaya defines "a tribe ordinarily has an ancestor or a patron deity. The families or groups composing the larger units are linked through religions and socio-economic functions."
In Irish history, however, the term meant families or communities of persons having the same surname. In certain other areas of Western countries and certain period of history, it stood for a division of territory allotted to a family or community.

Similarly various authors have described the tribes by different nomenclature. Dr. Ghurya named them 'backward Hindhus', Dr. Das and Das rename them as 'submerged humanity'. The other names are Aboriginals, Primitive tribe, Adivasi, Vanyajati, Vanavasi, Adimjati etc. In the ancient literature of India such as the Vedas, the Puranas, the Ramayana, the Mahabharata, the tribes appeared as Nishad, Sabarars, Kiratas, and Dasyas. They are believed to be the earlier among the present inhabitants of the country.

The term 'tribe' has not been defined clearly in the Indian constitution. Only the term 'Scheduled Tribe' is explained as "the tribe or the tribal communities or group within tribes or tribal communities". These groups are presumed to form the oldest ethnological sector of the people.'

The term 'Adivasi' (Adi = original and Vasi = inhabitant) has become current among certain people. The International Labour Organization has classified such people as 'indigenous'. According to ILO conventions the aboriginals or tribes have been defined as the "tribes or semi tribal groups of the independent countries deprived socially or economically and having their own customs, traditions and traits or they have their own special customary laws/ conventions."

A Note on Constitutional Safeguards for Tribes:

Pre-independence tribes living in forests, hills and even on the plain were isolated from the mainstream. The status of the tribe’s community was unsatisfactory during
princely and colonial region. It was a policy of neglect and saga of exploitation. Due to this, their land and forest were slowly and gradually grabbed by the rich people like landlords and money lenders. They were turned into bonded labourers, leading a life of extreme poverty and misery. The excessive encroachment on their rights in forest land led to an expression of anger in the form of riots. Thus independent India inherited a complex tribal problem' from the British colonial system. The major thrust is to solve the tribal problem in view of our commitment to the objectives of social justice, social, economic and political equality of status and opportunity as enshrined in the preamble to the constitution. The makers of the constitution paid special attention towards the tribal problems and tried to eradicate it forever.

The concern of the constituent members of the constitution for protection and promotion of the interests of the deprived sections is amply reflected in the preamble of the constitution which was amended in 1976. It succinctly proclaims the aims and objects of the constitution, i.e., to constitute into a Sovereign, Socialist, Secular, Democratic Republic.

The Scheduled Areas and Scheduled Tribes Commission for the Tribal Welfare and Development, 1961 headed by Sri U.N Dhebar observed that the constitution arranged for the provision of resources and provided the required institutional apparatus. Some of the safeguards for the tribes in the constitution were initially in co-operated for ten years. In fixing this period, the constitution had envisaged an effective follow-up programmes which would have obviated the need for their continuance. This hope has not materialised and the period has been extended. But it is observed that this has not
been due to any deficiency in the constitution itself. It is the result of deficiency in performance.

The constitution deliberately laid emphases on both aspects - protective as well as developmental. The members of the constitution were keen that the tribes join the mainstreams of the national life, in order to retain their traits and cultural heritage. Keeping this in view, the tribal status in constitution, therefore, made special provision for their social and economic development. The provisions are contained in Articles 46, 244, 330, 332, 334, 335, 338, 339, 342 and schedules V, VI in the constitution of India. The constitution also permits for change in laws, according to the tribal situation in concerned area.

**Tribal Development: Meaning and Scope**

The goals of tribal development in India are best summarized in Nehru's Forward to Verrier Elwin's Book on NEFA. It is otherwise known as "Tribal Panchsheel." The Nehru's Panchsheel (five point) are:

i. People should develop lines of their own genius and we should avoid imposing anything on them. We should try to encourage culture their own traditional art and culture in every way.

ii. Tribal right in land and forests should be respected.

iii. We should try to train and build up a team of their own people to do the work of administration and development. Some technical people from outside will no doubt be needed, especially in the beginning. But we should avoid introducing too many outsiders into tribal territory.
iv. We should not over administer these areas or overwhelm them with multiplicity of schemes. We should rather work through and not in rivalry to their own social and cultural instructions, and

v. We should guide results not by statistics or the amount of money spent by the quality of human character that is involved.

This five point formula enunciated by Nehru stands the corner stone of the India's government policy. This was further elaborated by Elwin, who emphasized the need for the tribal people to come to terms with their own past avoiding danger of pauperism and without creating a sense of inferiority. Elwin stressed on recognizing the contribution of the tribal people in helping the Indian Society as a whole, so that they may feel as they are the part and parcel of India as any other citizen.

Dr. B.S. Guha explained that the tribal welfare goals in such a manner that "schemes for tribal welfare must fulfill two essential conditions namely, conformity to the social values and patterns of the people for whom they are intended and the psychological receptivity and ability of the tribal population to absorb them. Theoretical perfection of a scheme or its suitability to people in general must not be regarded as the criterion for tribal people. Ignorance of these basic facts and inability to appreciate them are responsible for the failure of many developmental programmes which by themselves are unexceptionable." Dr. Guha further commended about tribal development that, isolation and absence of interaction with other communities are injurious to the people. The views put forward here are motivated by these consideration only and not framed with the purpose, conscious or unconscious of attempting to keep the tribal people as "museum specimens" as is so often wrongly attributed to the anthropologists. To allow a
tribe to retain its traditional value and the mode of life in its natural setting and give it the chance to develop along its own genius is the very reverse of the 'museum specimens' idea.

Tribal development aims at increasing the incomes and strengthening the material aspects of tribal culture through better utilization of the environmental resources, i.e., forests, minerals, flora and fauna, agriculture, animal husbandry, industrial potential as wells as skill of the tribal people.

**Research Problem:**

The tribal development measures adopted during the second half of this century are found to be insufficient in improving the economic conditions of the tribes. Even after the introduction of several welfare measures, the tribes are still facing several economic and social constraints. Therefore, it is necessary to evaluate the various developmental programmes undertaken during the last five decades. Moreover, an analysis of the socio-economic development of tribes in Karnataka particularly Study Area and the extent of the human development they achieved are also imperative.

**The Need and Scope of the Study:**

There have been a number of attempts to examine the socio-economic conditions of the tribal population of India, where as efforts to integrate the multi- faceted aspects of tribal life and to derive economic feasibilities from them are very less. While the most of the studies have been concentrated on the life styles, behavioural patterns and social structure of the tribal people, and few studies are available on their education, economy, health etc. A large number of studies are available, having conducted particularly after Independence, to assess whether the conditions of tribal societies of India have changed
or not, while some of the studies are concentrated on their traditional economy, land, agriculture, employment and asset conditions of the tribes. Some studies have focused on the effects of the tribal development programmes like Integrated Tribal Development Programme (ITDP), Integrated Rural Development Programme (IRDP) on the tribal societies, and implementation and evaluation of such programmes. Commissions, committees and legislations have played an important role in the life of tribes. Some studies deal these aspects to some extent, whereas there are comparatively a few studies, which examine the socio-economic conditions, living conditions, poverty level, and inequalities of different tribal groups.

The existence of socio-economic inequalities in underdeveloped economies is abysmal. These inequalities are mainly due to low rate of development, which is influenced by economic as well as non-economic factors. The latter leads to the inequalities in the distribution of asset, income and consumption and hence causes variations in the standard of living of different sections of society. One such section of society is tribal society. The present study aims to work out the extent of relative as well as absolute inequalities in the tribal economy of the Yadagir district of Karnataka. The tribal development programmes were implemented in this area. A new work ethic, development ethos and set of value systems forged to spearhead, energize and mobilize society for management of socio-economic transformation at the grass root level.

Grass root level comprises of villages and individuals. Hence, if one refers to planning at grass root level, it is development for within (DFW). Development from within has already been advocated as survival strategy. Development from within is the nature of capillary, a 'Trickle-up'. Trickle-up effect depends upon the levels of living of
the people of the area. Hence, this kind of study will unfold the socio-economic status of selected tribal people who are largely at the grass root level. The results of this study will go a long way in analyzing the socio-economic condition of scheduled, identifying the causes for their backwardness and formulating suitable policies for their upliftment.

The above preamble an attempt has been made to study the “socio-economic conditions of scheduled tribes in Karnataka particularly, Yadagir district with the following objectives:

**Objectives of the Study:**

The objectives of the study are followi:

1. To review the governmental schemes/programmes for STs in India’s five year plans and tribal development in Karnataka.
2. To analyse the socio-economic and infrastructure conditions of scheduled tribes in Yadagir District.
3. To study of implementation of tribal development programmes in the study area.
4. To find out the actual benefits to tribal community in Yadagir district.
5. To examine the law and legal acts for promoting their development activities.
6. To suggest policy implications and suitable remedial measures.

**Hypothesis:**

In accordance with the study the following hypothesis have been formulated.

1. Government plans improve the conditions of tribal community.
2. The scheduled tribes in Yadagir are influenced by the change in social life.
Methodology:

a. Area of the Study

The study is conducted in Yadagir district of Karnataka. The Yadagir is one of the backward region districts of Karnataka state. It is the youngest and only the second smallest district of the state. It was drawn out from the Southern part of the East from Kalaburagi District. The district is located on the Deccan Plateau at 693 meters above Mean Sea Level bounded by Gulbarga, Bijapur & Raichur of Karnataka State in the North, West & South respectively and a district of Andhra Pradesh in the East.

b. Sampling Design

The present study is socio-economic conditions of scheduled tribes of the Yadagir district in Karnataka. The sample talukas are Shorapur, Shahpur and Yadagir and researcher selected three villages (Devargonal, Hunasagi, Kakker, Sagara, Mudbool, Wanadurga, Hattikuni, Malhar and Ramsamudra) from each talukas and population size of the selected tribal people in the study area. The datas are collected in 9 tribal villages from 3 talukas and 400 sample tribal populations are covered for the present study.

<table>
<thead>
<tr>
<th>Taluka</th>
<th>ST Population</th>
<th>%</th>
<th>Sample size</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Shorapur</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>a) Devargonal</td>
<td>1624</td>
<td>1.11</td>
<td>45</td>
</tr>
<tr>
<td>b) Hunasagi</td>
<td>1280</td>
<td>0.87</td>
<td>35</td>
</tr>
<tr>
<td>c) Kakker</td>
<td>9089</td>
<td>6.19</td>
<td>90</td>
</tr>
<tr>
<td>2. Shahpur</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>a) Sagara</td>
<td>1161</td>
<td>0.79</td>
<td>40</td>
</tr>
<tr>
<td>b) Mudbool</td>
<td>1508</td>
<td>1.03</td>
<td>45</td>
</tr>
<tr>
<td>c) Wanadurga</td>
<td>2503</td>
<td>1.70</td>
<td>35</td>
</tr>
<tr>
<td>3. Yadagir</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>a) Hattikuni</td>
<td>1359</td>
<td>0.93</td>
<td>40</td>
</tr>
<tr>
<td>b) Malhar</td>
<td>1095</td>
<td>0.75</td>
<td>30</td>
</tr>
<tr>
<td>c) Ramsamudra</td>
<td>1228</td>
<td>0.84</td>
<td>40</td>
</tr>
<tr>
<td>District</td>
<td>146849</td>
<td></td>
<td>400</td>
</tr>
</tbody>
</table>

Source: Socio-Economic Survey 2013-14 Yadagir District
For the selection of the sample population from the Yadagir district, simple random sampling method has been adopted. However, the sample size of population falling varied from 5 percent to 10.0 percent. This is done in order to make a fair representation of sample frame from total population.

c. **Tools and Techniques used for analysis**

In the present study simple random sampling methods becomes essential when a sufficient number of sample households are to be identified in as sample, so the researcher had adopted the above said sampling method.

The field work has strongly influenced the content of the present study. The researcher followed several research tools in collection of data such as participant observation, interview, and open questionnaire methods and the present study made use of various tools of statistics frequency distribution, coefficient of correlation and Chi-Square statistics.

For analysis of relation between variable, Karl Pearson’s coefficient of correlation was followed.

\[
r = \frac{\sum xy}{\sqrt{\sum x^2 \sum y^2}}
\]

Where \(\sum x^2 = \sum (x-x)^2\)

\(\sum y^2 = \sum (y-y)^2\)

\(\sum xy = \sum (x-x) (y-y)\)

X and y being the mean of the x and y series.
For analysis between two variable Chi-Square test was followed by:

$$\chi^2 = \sum \frac{(o_i - e_i)}{e_i}$$

When $\chi^2 = $ Chi-Square statistic

$0_i = $ Observed frequencies of the $i_{th}$ class

e$_i = $ Expected frequencies of the $i_{th}$ class

d. Collection of Data

The data collection for the study starts with the pilot survey and the fieldwork was carried out for the whole year of 2015. The data collected for the study first proceeds with the base line survey of the area under study, with the interview schedules as the tool for the study. First hand information on the demographic, educational background, socio-economic aspects, health, constitutional benefits and government facilities, study were assessed.

The relevant secondary source data collected from various libraries published articles, books, journals, magazines, newspaper, NGOs and district scheduled caste and scheduled tribe centers and government reports etc., also used in the study.

e. Method of Analysis

Some general remarks about the analytical procedures used in this study are present here. The purpose of analysis is primarily to assess the socio-economic condition and government benefits of the selected tribes. Therefore, the researcher's main task was to bring out stratification, as it existed in terms of social and economic endowments. In
doing so, important differences were identified within the tribes. The analysis put forth in this study was based on micro level data obtained from the population.

f. Percentage of Analysis

Percentage analysis and tabular presentation were used to study and compare the socio-economic conditions of the scheduled tribes. The differences in the family size, age and sex among the households were taken for this purpose. The class intervals were formed on the basis of percentage.

Limitations of the Study:

The present study is conducted in the Yadagir district of Karnataka. It also suffers from the following limitations:

1. The present study covered scheduled tribes in Yadagir district, a majority of scheduled tribes were selected and the primary data were collected.

2. The study analyses, the levels of socio-economic conditions among the tribal people of Yadagir district. The topography, climatic conditions, cropping pattern, occupations, sources and levels of income, are different in different tribal areas of Karnataka state. Hence, the results of this study can be generalized to the other parts of the tribal areas in Karnataka, keeping in mind the differences in the above conditions.

3. Accessibility and getting reliable data are the important problems. Keeping in mind the above problem, the study is undertaken by adopting operational definitions for concepts and terms used in the study.

4. The researcher utilized the tabular analysis and statistical tools to arrive at meaningful and socially relevant conclusions. The limitations of these tools are applicable to this study also.
**Organisation of the Study:**

The organisation of the study gives the outline of contents of the chapters. This study is presented with seven chapters.

**The first chapter** focuses on the subject of futurology, the tribal situation in India, Karnataka, statement of the problem, Need of the study, objectives of the present study and methodology, sample design and the plan of the study.

**The second chapter** deals with the review the literature of various past studies related to socio-economic conditions, living conditions, constitutional safeguards etc. The definitions of various concepts used in the study are also given in this chapter.

**The third chapter** deals with the topography, the economic and political condition of the study areas in Yadagir district is presented. The profile of the scheduled Tribes taken for study is highlighted in this chapter.

In **chapter four** an attempt is made to study about the population of scheduled tribes populations in India and Karnataka and discussed various planning grants to tribal peoples in India and Karnataka also

**The chapter five** throws lights on the Demographic structure, standard of education, and socio-economic conditions of the sample scheduled tribes in Yadagir District.

**The chapter six** examines the reason for backwardness of magnitude and distribution of the income, consumption and asset, low education level its inequalities among the sample household's.

**The seven chapter** summarizes the implications of the findings of the present study were presented with suitable suggestions for the scheduled tribes.