7.1. Introduction:

When the history of India is analyzed, it has been found that the tribes were actively engaged in administration at lower level that is at village and in few cases provincial level. The tribal’s are brave warriors as they were occupied notable positions in the armies of many of the Empires such as Vijaynagar Kingdom, Surpur rulers, etc. Majority of the tribes were settled in forests and their occupations were based on forests. With the decline in forests, displacement projects of the Government, forest policies of the government, etc., the tribes were faced serious threat for their livelihood. As such, the tribes were lost their lands and migrated to villages and towns in search of their livelihood. In this way, migrations lead the tribal’s towards poverty. As the tribal’s are forests, there were faced problems of illiteracy, poor health, malnutrition, etc. In this way, the tribal’s have become socially backward.

Of course, the Government has formulated policies for the empowerment of scheduled tribes through reservation, social welfare schemes, self-employment training, financial assistance for self-employment, etc. Still the statistics revealed that the scheduled tribes are backward and the rate of their progress is slower compared to all other castes in India. Hence, it is essential to ascertain the factors that lead tribes still backward and the present study is made to explore the problems of the scheduled tribes in the modern society. The findings of the study are summarized as under.

7.2. Summaries of Findings:

Following are the summaries of findings from the present study. Here the findings derived from the information provided by illiterate respondents and literate or educated respondents are shown separately and overall findings from all the respondents is discussed under the heading ‘Major Findings’.
**Illiterate Respondents:**

1. Totally 225 illiterate respondents are surveyed to collect primary data and the collected primary data from illiterate respondents is summarized as under.

2. Gender-wise distribution of the respondents shows that, 23.5% of the respondents are females and 76.4% of the respondents are males.

3. Age of the respondents revealed that, 10.6% are in the age group of 18 to 25 years, 26.2% are in the age group of 26 to 35 years, 22.6% are in the age group of 36 to 45 years, 24.9% are in the age group of 46 to 55 years and 15.5% are of more than 55 years.

4. As shown in the classification of the respondents itself, all the 225 respondents are illiterates.

5. The marital status of the respondents revealed that, 3.5% are unmarried, 83.1% are married and living with their spouses, 8.4% of the respondents are widows or widowers and 4.9% are divorcees or separated.

6. Occupations of the respondents’ shows that, 13.8% are unemployed and few of them are housewives, 29.8% are engaged in agriculture or animal husbandry, 4.9% are engaged in business or small industry, 38.6% are working in unorganized sector or seasonal employment and 12.9% are working in caste based occupations.

7. Only 18.7% of the respondents are living in nuclear families, whereas a great majority that is 81.3% of the respondents are living in joint families.

8. Family background of the respondents shows that, 80.9% of the respondents are from rural areas, whereas 11.5% are from urban areas including towns and 7.5% are from forests or hilly areas.

9. The present stay of the respondents shows that, 68.4% are living in rural areas, whereas 31.5% are living in urban areas.

10. Only 46.6% of the respondents are living in their own building, 19.5% are living in rented building and 33.7% of the respondents are living in temporary huts or shed in slum areas.
11. Equality of females in marital relations revealed that, only 14.2% of the respondents have agreed that the husband and wife are equal in marital relations, majority, that is 79.5% have felt that husband is superior to wife in marital relations and 6.2% of the respondents have opined that wife is superior to husband in marital relations.

12. The number of children of the respondents shows that, 6.7% have no children, 60.9% have 1 to 2 children, 24.0% have 3 to 4 children, 4.9% have 5 or more children and it is not applicable to 3.5% of the respondents as they are not married.

13. It is noted that 32.4% of the illiterate respondents strongly agreed on two children family and family planning practices, 38.7% of the illiterate respondents have agreed on the same and 28.9% have not agreed on the same.

14. The reasons furnished by the illiterates respondents on their non-approval for small family norms and family planning practices revealed that, 19.1% have stated that there are traditional and community related reasons, 2.2% have agreed that more children are beneficial, 7.5% have remarked that the family planning practices are against the will of god and it is not applicable 71.0% of the respondents as they have agreed for family planning practices.

15. On whether women are getting equal status and respect in family and society, only 23.5% of the illiterate respondents have agreed to the same, whereas 56.4% have not agreed to the same and 20.0% have not expressed their views on the same.

16. On the reasons for inequality of women in family and society among the illiterate respondents, 36.9% have expressed that their traditions do not allow for gender equality, 6.2% have stated that female is weaker sex and should be dependent, 13.3% have remarked that women are economically unproductive and it is not applicable to 43.5% of the respondents as they have agreed on female equality in their communities.
17. On the marital relations, it is noted that the marital relations with spouse of 21.3% of the respondents is best, that of 36.9% of the respondents is cordial, marital relations of 15.5% of the illiterate respondents is just satisfactory, marital relations of 9.3% of the respondents is not satisfactory and it is not applicable to 16.9% of the respondents as they include unmarried, widowers, widows, separated and divorced respondents.

18. On family decision making, 55.1% of the respondents have stated that their parents or parents-in-law are making family decisions, 20.0% of the respondents have remarked that only husbands are making family decisions, 4.9% have responded that only wives are making the family decisions, 14.6% have expressed that both the husband and wife are making the family decisions and 5.3% have remarked that other persons like children are making the family decisions.

19. On the prevalence of dowry practices in their tribes, 10.2% of the respondents have responded that dowry practice was tradition, but it is not present now, 12.4% have opined that dowry practice is started now in their tribes, 52.0% have stated that the dowry practice is prevailed at all times, 4.9% have responded that the dowry practice is not prevailed in their tribes at all times and surprisingly, 20.4% of the respondents have remarked that only educated youth are practicing dowry in their tribes.

20. On the preference to take or give dowry during the marriage of their sons and daughters, 52.9% of the illiterate respondents have agreed that they practice dowry, 19.5% have not agreed to the same, 19.5% of the illiterate respondents have not expressed their opinions on the same and it is not applicable to 10.2% of the respondents as they don’t have children or even few of them have not married so far.

21. On whether any widows’ remarriage has taken in their tribes, only 4.9% of the respondents have agreed that such marriage was taken place in their families, whereas a great majority that is 74.7% have not agreed to the same and 20.4% have not expressed their views on the same.
22. Regarding the child marriage, 25.89% of the respondents have agreed that child marriages were taken place in their families, whereas 46.2% have agreed that there were no child marriages in their families and 28.0% of illiterate respondents have not expressed their opinions on the same.

23. On the settlement of marriage among the tribes, 31.5% of the respondents have expressed that the parents settle for their marriage, 10.6% have stated that brides and grooms settle their marriages, 49.8% have responded that brides and grooms along with the suggestions from their parents settle their marriages, 6.7% of the respondents have remarked that a mediator settle for their marriage and 1.3% of the respondents have stated that other persons such as their relatives settle for their marriage.

24. On the arrangement of marriages among tribes, 33.3% of the respondents have stated that their marriages were arranged by their parents only, 12.0% have expressed that they have arranged their marriages themselves, 48.9% of the illiterate respondents have remarked that they have marriage for themselves along with their parents, 2.2% of the illiterate respondents have stated that other persons were arranged for their marriage and it is not applicable to 3.5% of the respondents as they are not married so far.

25. Regarding inter-caste or inter-community marriages, only 3.5% of the illiterate respondents have supported and favoured inter-caste and inter-community marriages, whereas 73.3% of the illiterate respondents have not favoured or not supported the same and even 23.1% have not expressed their opinions on the same.

26. Belief on Devadasi or Basavi practice revealed that, 20.4% of the respondents are of the opinion that Devadasi is blind faith based on caste and not exists now, 28.9% have opined that it is social culture and still exists now, 16.9% have felt that it is caste based practice, but banned by law and 33.8% have agreed that it is still exists in their castes but they do not believe in Devadasi or Basavi practice.
27. On the future of the girl children, 14.2% of the illiterate respondents have felt that future of girls is depending on their education, 32.9% have agreed that future of girls is depending on the husbands with whom they marry, 11.1% have responded that future of girls is depending on socio-economic status of their community, 1.8% have given other types of responses and 40.0% of the illiterate respondents have stated that future of girls is depending on all factors such as education of girls, husband and socio-economic status of community.

28. On the status of women in their tribes, only 10.2% of the illiterate respondents have agreed that the status of women is higher to males in their tribes, whereas 20.4% have agreed that the status of women is equal to men in their tribes and a great majority of the illiterate respondents have agreed that the status of women is inferior to men in their tribes.

29. On factors leading more marital and social life satisfaction, among the illiterate respondents, 15.1% have expressed that there is more marital and social life satisfaction when both husband and wife are educated, only 6.7% have felt that marital and social life satisfaction is more when both husband and wife are working, 54.7% have agreed that marital and social life satisfaction is more when the husband is superior to wife and 23.5% have stated all the factors are essential for more marital and social life satisfaction.

30. Whenever there is illness, only 45.8% of the respondents visit public hospitals, 13.8% of the respondents consult private doctors, 30.2% are still using medicinal plants or herbs or home remedies and surprisingly, 10.2% of the respondents consult mystic art persons or god mans to get rid from sickness.

31. It is emphasized that, few of the respondents are getting more than one type of care during child birth. Among the illiterate respondents, 73.3% visit to hospitals during pregnancy, 15.5% consult elderly women for delivery, 12.4% follow vaccination for their children, 28.0% visit to Anganawadis or Balawadis for child care and it is not applicable to 10.2% of the illiterate respondents as they have no children or even few of them are not married.
32. It is highlighted from the collected primary data that, many of the respondents have gained benefits from more than one type of social welfare schemes. Particularly, 50.6% have gained reservation in school or college admission of their children, 58.2% have gained scholarships and fellowships for their children’s education, 34.6% have gained financial assistance, etc from the Government, 11.5% have also gained from other social welfare schemes and only 15.1% have not gained benefits from any of the social welfare schemes.

33. Level of satisfaction about the Government Schemes revealed that, only 28.4% of the illiterate respondents are fully satisfied, 43.5% are satisfied to a greater extent and 28.0% of the illiterate respondents are not satisfied with the welfare schemes of the government for the scheduled tribes.

34. The reasons for non-satisfaction on social welfare schemes of the government shows that, 13.7% of the illiterate respondents have remarked that there is more competition among the scheduled tribes, 4.9% of the illiterate respondents have felt that only stronger tribes can gain the benefit from such schemes, 7.1% have agreed that there is lack of awareness among tribes regarding social welfare schemes, 2.2% have given other reasons and it is not applicable to 72.0% of the illiterate respondents as they are satisfied with social welfare schemes of the government for scheduled tribes.

35. Food habits of the respondents show that, only 16.9% of the illiterate respondents are pure vegetarians, whereas 83.1% of the respondents are non-vegetarians.

36. Authority in family and social matters as stated by the respondents revealed that, 41.8% have expressed that the leaders of the tribes are authority to make the decisions in social and family matters, 14.7% have stated that Brahmins or Jangama priests are authority to make the decisions in social and family matters, 35.1% have responded that the elderly persons in their tribes make the decisions in social and family matters and 8.4% have mentioned that the court (tribal court) or tribe based rules are authority to make the decisions pertaining to social and family matters.
37. It is noted that many of the respondents have given more than one type of suggestions for the social development of the scheduled tribes. As stated by the illiterate respondents, 47.1% of the respondents have suggested for more reservation in government and private sectors, 39.1% have suggested for permission to settle the tribes in forests according to the wishes of tribes, 59.1% have suggested for education and employment of the tribal’s and 1.3% have given other suggestions also.

38. On the social and marital life satisfaction as stated by illiterate respondents, only 20.0% are fully satisfied, 48.0% are satisfied to a greater extent, 20.4% are somewhat satisfied and 11.5% are satisfied in their social and marital life.

39. Feelings of the respondents about their tribes revealed that, 54.7% of the illiterate respondents felt proud about their tribes, whereas only 15.5% have felt inferior about their tribe and the remaining 29.8% have felt neither proud nor inferior about their tribes.

40. On the beliefs in customs and traditions of the tribes, majority that is 56.0% of the illiterate respondents highly believe on their customs and traditions, whereas 44.0% of the illiterate respondents believe in customs and traditions of the tribe to a greater extent.

41. The collected primary data shows that, many of the respondents have stated that they are backward in more than one aspect. Among the illiterate respondents, 82.7% of the respondents are backward in educational aspects, 67.5% of the respondents are backward in socio-economic and family aspects, 46.2% are backward in political aspects and decision making and 36.0% are backward in religious aspects.

42. Family occupations of the families of the illiterate respondents shows that, families of 25.7% of the respondents are engaged in caste based occupations, that of 29.8% are engaged in agriculture and animal husbandry, families of 2.2% of the respondents are engaged in industry or business, families of 40.4% of the illiterate respondents are engaged in unorganized sector work or seasonal employment and family occupations of 1.7% of the illiterate respondents is self-employment.
43. Annual income of the respondents disclosed that, 13.8% of the respondents have no any income, about 42.2% have annual income of less than Rs. 50000, only 39.1% have annual income between Rs. 50001 to Rs. 1 lakh and 4.9% of the respondents have annual income between Rs. 1 lakh to Rs. 2 lakhs.

44. Annual income of families of the illiterate respondents shows that, 48.9% have income of less than Rs. 50000, 41.8% of the respondents have family income between Rs. 50001 to Rs. 1 lakh and 9.3% of the illiterate respondents have family income between Rs. 1 lakh to Rs. 2 lakhs.

45. The worth of properties owned by families of the illiterate respondents revealed that, 6.7% of the respondents have no any properties, 54.2% have owned family properties of worth of less than Rs. 2 lakhs, 33.8% of the respondents have owned properties worth between Rs. 2 lakhs to Rs. 5 lakhs, 3.5% of the respondents have owned properties worth between Rs. 5 lakhs to Rs. 10 lakhs and 1.8% have owned properties worth of more than Rs. 10 lakhs.

46. The collected primary data revealed that many of the respondents have owned more than one type of properties and few of the respondents have not owned any properties. Particularly, the families of 6.7% of the respondents have not owned any properties, families of 29.3% of the respondents have owned agricultural lands or residential lands, that of 36.9% have owned residential buildings, 8.0% have owned bank deposits, shares, stocks, LICs, etc, families of 28.4% of the illiterate respondents have owned gold and silver and families of 7.5% of the respondents have owned other forms of properties also.

47. The amount of loans borrowed disclosed that, families of 19.1% of the respondents have not borrowed any loans, families of 46.2% of the respondents have borrowed loans of less than Rs. 50000, families of 32.0% of the respondents have borrowed loans between Rs. 50000 to Rs. 1 lakh and the families of 2.6% of the illiterate respondents have borrowed loans between Rs. 1 lakh to Rs. 2 lakhs.
48. The sources of borrowings of the respondents revealed that, 17.8% of the respondents have borrowed loans from banks and financial institutions, 32.4% have borrowed loans from private money lenders, 10.7% have borrowed loans from landlords, 17.3% of the respondents have borrowed loans from Self-Help Groups, 2.6% have borrowed loans from other sources and it is not applicable to 19.1% of the illiterate respondents as they have not borrowed any loans.

49. It is noted that, only 54.6% of the illiterate respondents are members to Self-Help Groups, whereas 45.3% are not members of Self-Help Groups.

50. Many of the respondents have gained more than one type of benefit from Self-Help Groups. Particularly, 20.4% of the respondents have gained socio-economic equality and empowerment, 13.8% have gained financial gains for self-employment, 29.3% have gained savings and loan facilities and it is not applicable to 45.3% of the respondents as they are not members to Self-Help Groups.

51. Effectiveness and Usefulness of the Self-Help Groups for tribal development as stated by illiterate respondents revealed that, 20.0% of the respondents have found Self-Help Groups as effective and useful, 28.4% of the respondents have found Self-Help Groups as somewhat effective and useful, 6.2% of the respondents have stated that the Self-Help Groups are not useful and it is not applicable to 45.3% of the illiterate respondents as they are not members of Self-Help Groups.

52. On whether there is need to revise reservations to the tribes, only 15.1% of the illiterate respondents have expressed that there is need to revise communities and tribes, 23.1% have agreed that there is need to consider tribe and income, 49.3% have suggested for no change should be made to tribal reservation, 9.8% have felt that there is need to provide internal reservation to individual tribe and 2.6% have given other suggestions for revision of reservations to tribes.
53. On the effects of caste or tribe based reservation, 41.8% of the illiterate respondents have agreed that socio-economic equality is achieved, 23.5% have opined that caste or tribe based reservation is base for formation of caste-less society, surprisingly 4.9% of the illiterate respondents have felt that it increase atrocities on weaker sections, 27.1% have remarked that caste based reservation empower the weaker sections and 2.6% have felt that caste based reservation is way of social division.

54. The leisure time activities of the respondents shows that, 10.6% of the respondents are involved in tribal artistic work and handicrafts, 35.1% are watching films and television, 29.3% are engaged in tribal cultural activities such as singing, music, dance, etc, 18.6% of the respondents are working in their houses, 3.5% are involved in social work and 2.6% are involved in other work during their leisure time.

55. Education of fathers of the respondents shows that, 95.1% of the illiterate respondents have agreed that their fathers were illiterates, whereas 4.9% have opined that their fathers were completed education up to primary only.

56. Surprisingly, the mothers of all the illiterate respondents are illiterates.

57. Education of spouses of the respondents shows that, spouses of 76.4% of the respondents are illiterates, that of 4.9% of the respondents have completed education up to primary education, spouses of 1.8% of the respondents have completed secondary education and it is not applicable to 16.9% of the illiterate respondents as they include unmarried respondents, widows, widowers, divorcees and separated respondents.

58. It is highlighted that, children of only 58.7% of the illiterate respondents are going to schools and colleges to get education, whereas the children of 31.1% of the illiterate respondents are not going to schools and colleges to get education and it is not applicable to 10.2% of the illiterate respondents as they don’t have children.
59. On the reasons for not sending their children to schools among the illiterate respondents, 7.1% have responded that their children have dropped education, 10.2% have remarked that they can’t able to bear educational expenses, 13.7% have felt that the schools or colleges are far away from their residence and it is not applicable to 68.9% of the respondents, as they are sending their children to schools or they don’t have children.

60. On the aims of education, 28.0% of the respondents have stated that good employment is the main aim of education, 20.0% have remarked that getting better marriage prospects is the main aim of education, 10.6% have felt that increasing knowledge and modern living is the main aim of education, 16.4% have agreed that getting degree, name and fame are the main aim of education, 2.7% have opined that curbing social discrimination is aim of education and 22.2% have agreed that to adopt modern civilization, education is aimed.

61. On the factors that determine in choice of education, career, employment and future in life, 28.0% of the respondents opined that caste or tribe determine the same, 30.2% have agreed that money is determining factor, 9.3% have felt that gender determines the same and 32.4% have stated that social status and respect determine in choice of education, career, employment and future in life.

62. As stated by few of the respondents, reservation is needed for scheduled tribes in more than one aspect. Of the illiterate respondents, 49.3% have stated that reservation is essentially needed for education, 80.9% have expressed that reservation is needed essentially for getting employment, 20.0% have felt that education is essentially needed for getting promotions and 28.0% have responded that reservation needed essentially in other aspects such as political participation, etc.

63. To enable social justice, 43.5% of the respondents have felt that reservation should be based on groups of castes and tribes such as SCs/STs, only 2.7% of the respondents have agreed that the reservations should be based on gender, 5.8% have felt that reservation should be based on caste and gender, 4.9% have opined that reservation should be based on economic status and 43.1% of the respondents have felt that reservation should be based on individual caste or tribe (internal reservation).
64. On the development of their tribes, 56.9% of the respondents have stated that their tribe is highly backward followed by, 22.7% have felt that their tribe is backward, 14.2% of the respondents have expressed that their tribe is developed to a greater extent and only 6.2% have agreed that their tribe is fully developed.

65. Many of the respondents have given more than one reason for backwardness of the scheduled tribes. Specifically, 42.7% of the respondents have stated that the tribal’s are backward as they lost their lands due to displacement projects, 67.5% have opined that due to illiteracy or lower education among the tribes, they are backward, 32.4% of the respondents have felt that the tribal’s are neglected in the society, 29.3% have agreed that due to their shyness in civilized society, the tribal’s are backward now, 21.3% of the respondents have expressed that due to social discrimination the tribal’s are backward now, 54.7% have stated that due to poverty or lower economic status the tribal’s are backward now and 15.1% of the respondents have also given other reason for backwardness of the tribes in society.

66. It is noted that few of the respondents have gained more than one type of benefits and compensations and few of the respondents have not availed any of such benefits. Of the illiterate respondents, 20.0% of the respondents have gained agricultural land from the Government, 18.2% have gained financial assistance or training for self-employment from the government, 33.8% have got the free houses allotted for the tribal’s and 32.4% of the illiterate respondents are not aware or not gained any of such benefits or compensations.

67. Educational development of their tribes as stated by the illiterate respondents shows that, 50.7% of the respondents have expressed that their tribes are highly backward in education, 32.4% have mentioned that their tribes are backward in education, only 12.4% of the illiterate respondents have agreed that their tribes are developed in education to a greater extent and surprisingly, only 4.4% have agreed that their tribes are fully developed in education.
68. It is noted that few of the respondents have given more than one reason for the backwardness of tribes in education. Particularly, 39.1% of the respondents have agreed that tribes are negligent towards education, 23.5% of the respondents have felt that poverty is the basic reason due to which there is low education among tribal’s, 28.9% have mentioned the schools and colleges are far away from the residences of tribal’s, 7.1% have opined that the tribal’s are poor and as such they can’t able to pay costlier fees, 4.9% of the respondents have also given other reasons for backwardness of the tribes in education and it is not applicable to 16.9% of the respondents as they have agreed that their tribes are well educated.

69. Impact of reservation and social welfare schemes on the education of the tribal’s shows that, only 24.9% of the respondents have found them as fully useful, 20.9% have felt that these schemes helped them to get scholarships, free books, etc, 15.5% of the respondents have found them as not of much help, surprisingly 36.0% of the respondents have stated that these schemes and reservation is not of much help as there are more tribes in Scheduled Tribe group and 2.6% have given other opinions on the same.

70. Impact of reservation on employment of their tribes revealed that, 15.5% of the illiterate respondents have opined that the reservation is fully effective and useful, 32.4% have remarked that reservation has become beneficial only to few stronger tribes and 52.0% of the illiterate respondents have mentioned that reservation is not useful as majority of the tribes are not educated.

71. On the status and respect got by their tribes and people in society, as expressed by the illiterate respondents, only 15.5% are getting higher status and respect in society, 46.7% are getting equal status with other tribes in society, 23.1% are socially discriminated and 14.7% are socially alienated.
72. As stated by illiterate respondents on their access to health care facilities, 28.4% have expressed that there is good expertise from tribal elders on health issues followed by, 24.9% have stated that modernized hospitals are accessible to them, 23.5% have remarked that there is insufficient health infrastructure in nearby hospitals, 12.9% have opined that the doctors are not accessible in health centres and 10.2% have stated that there is lack of health centres in their areas.

73. On frequency of visits to hospitals as stated by the illiterate respondents, 3.5% of the respondents are visiting to the hospitals annually, 58.7% are visiting to hospitals as and when there is health problem and 37.8% of the respondents are never visiting to any hospitals.

74. On the reasons for not visiting to hospitals, 25.8% of the respondents have remarked that the tribal medicine is effective and useful and as such, they don’t visit to hospitals, 8.4% of the respondents have felt that the hospitals are far away from their residences, 3.5% have agreed that the hospitals are not well equipped and it is not applicable to 62.2% of the illiterate respondents as they are visiting to hospitals.

75. Many of the respondents have more than one type of facility in their areas. Particularly, as stated by the illiterate respondents, 78.2% of the respondents have post office in their area, 51.1% have adequate transportation, 46.7% have telecommunication or mobile networks, 20.9% of the respondents have internet facilities and 34.7% have facilities of banks, markets, etc.

76. On the adequacy of their income for good standard of living, only 29.3% of the illiterate respondents have agreed that their income is adequate to meet good standard of living, whereas 56.9% have felt that their income is inadequate to meet good standard of living and it is not applicable to 13.8% of the respondents as they don’t have their own income.

77. The reasons for lower income as stated by the illiterate respondents shows that, 34.7% have remarked that lower education and poor skills lead lower wages, 10.2% have agreed that the employers are exploiting tribes, 12.0% have felt that they do not have other work to get higher wages and it is not applicable to 43.1% of the respondents as they include unemployed (housewives) respondents or having higher income.
78. On the frequency of visit to holy places, only 15.5% of the illiterate respondents are visiting to holy places weekly, 34.7% are visiting to holy places monthly, 40.9% of the illiterate respondents are visiting to holy places occasionally or on festival days and 8.9% are never visiting to their holy places.

79. All the illiterate respondents are performing the prayers to their weapons.

80. Many of the respondents are performing more than one type of arts and sports. During the festivals and family ceremonies, as stated by illiterate respondents, 39.5% are performing tribal dance or folk dance, 59.5% are performing in folk songs or tribal songs, 51.1% are performing drama and tribal sports, 32.0% are wearing tribal costumes, 3.5% are performing other sports and only 7.1% are not performing folk arts or tribal arts.

81. On the overall development of scheduled tribes in Bellary district among illiterate respondents, 7.1% have opined that scheduled tribes are highly developed, 37.8% have stated that they are somewhat developed and 55.1% have expressed that the scheduled tribes are backward in Bellary district.

**Literate/ Educated Respondents:**

1. Totally 225 literate or educated respondents are surveyed to collect primary data and the collected primary data from these educated respondents is summarized as under.

2. Gender-wise distribution of the respondents revealed that, 68.4% of the respondents are males and 31.5% of the respondents are females.

3. Age of the respondents disclosed that, 14.6% are in the age group of 18 to 25 years, 21.3% are in the age group of 26 to 35 years, 25.3% are in the age group of 36 to 45 years, 26.2% are in the age group of 46 to 55 years and 12.4% of the respondents are of more than 55 years.
4. Educational qualifications of the respondents shows that, 40.9% have completed primary or secondary education, 16.0% have completed under-graduation, 39.5% have completed graduation and only 3.5% have completed post-graduation or research degrees.

5. The marital status of the respondents revealed that, 6.7% are unmarried, 80.9% are married, 9.3% are widowers or widows and 3.1% are divorcees or separated.

6. Occupations of the respondents revealed that, 17.8% of the respondents are unemployed and few of them are housewives, 23.1% are engaged in agriculture or animal husbandry, 10.2% of the respondents are working in business or industry, 10.2% are working in organized sector employment, 32.9% are working in unorganized sector and 5.8% are working in caste or community based occupations.

7. On the nature of family, it is noted that, only 35.1% of the respondents are living in nuclear families, whereas 64.9% of the respondents are living in joint families.

8. Family background of the respondents revealed that, 73.3% of the literate or educated respondents are from rural areas, 21.8% are from urban areas and 4.9% are from forests or hilly areas.

9. The present stay of the respondents revealed that, 39.1% are living in rural areas, whereas 60.8% are living in urban areas.

10. The residences of the respondents disclosed that, 54.2% of the literate or educated respondents are living in their own buildings, 23.5% are living in rented buildings and 22.2% are living in temporary huts or sheds in slum areas.

11. On equality of females in marital relations, 38.7% of the literate/educated respondents have agreed that husband and wife are equal in marital relations, 59.1% have felt that husband is superior to wife in marital relations and only 2.2% have remarked that wife is superior to husband.
12. Number of children of the respondents shown that, 67.5% of the respondents have 1 to 2 children followed by, 17.3% have 3 to 4 children, it is not applicable to 6.7% of the respondents as they are not married so far, 4.4% have 5 or more children and 4.0% of the respondents have no children.

13. On two child family norms and family planning practices, 49.3% have strongly agreed on two children family and family planning practices, 27.1% have agreed on the same and 23.5% have not agreed on the same.

14. Among the literate or educated respondents, 17.3% have stated that the traditional and community related reasons don’t allow for family planning practices, 1.3% have felt that more children are beneficial, 4.9% have remarked that family planning practices are against the will of god and it is not applicable to 76.4% of the respondents as they have agreed on family planning practices.

15. Among the literate or educated respondents, only 41.7% have agreed that women are getting equal status and respect in their families and society, whereas 43.5% have not agreed to the same and 14.6% have not expressed their opinions on the same.

16. On the reasons for inequality of women in family and society, 29.8% of the respondents have remarked that their traditions don’t allow for gender equality, 4.0% have responded that female is weaker sex and should be dependent, 9.8% have agreed that women are economically unproductive and it is not applicable to 56.4% of the respondents as they have already approved on gender equality.

17. On the marital relations with their spouses, 16.4% of the respondents have stated that marital relations with their spouses is best, 43.5% have agreed that the marital relations with their spouses is cordial, 13.7% have expressed that the marital relations with their spouses is satisfactory, 7.1% of the literate respondents have felt that their marital relations with their spouses is not satisfactory and for the remaining 19.1% of the respondents it is not applicable as they are single, unmarried, divorcees, separated, widowers or widows.
18. On decision making in their families, 41.3% of the respondents have expressed that their parents or parents-in-law are making the family decisions, 13.8% have responded that only husbands are making decisions in their families, 6.2% have felt that only wives are making the family decisions, 34.6% have agreed that both husband and wife are making family decisions and 4.0% have stated that other persons like children, etc are making family decisions.

19. On prevalence of dowry practices among the tribes, 20.0% of the respondents have agreed that dowry practice was tradition, but it is not present in their tribes, 18.2% have felt that dowry practice is started now in their tribes, 42.6% have remarked that dowry practice is prevailed at all times in their tribes, 5.7% have felt that dowry practice is not prevailed at all times in their tribes and 13.3% have stated that only educated youth are practicing dowry in their tribes.

20. On the preference to take or give dowry during the marriage of their sons and daughters, 38.6% of the respondents have agreed that they practice dowry during their sons or daughters’ marriage, 23.5% have stated that they don’t practice dowry during their sons or daughters’ marriage, 27.1% of the respondents have not expressed their opinions on the same and it is not applicable to 10.7% of the respondents as they don’t have children.

21. On whether any widows’ remarriage has taken in their tribes, only 8.0% of the literate or educated respondents have agreed that the widows’ remarriages were took in their families, whereas 67.5% have not agreed to the same and 24.4% of the literate or educated respondents have not expressed their opinions on the same.

22. Regarding the child marriages in their families, only 13.8% of the respondents have expressed that child marriages were taken place in their families, whereas 49.8% have not agreed to the same and 36.4% have not expressed their views on the same.
23. On the settlement of marriage, of the literate and educated respondents, 14.2% have remarked that their parents should arrange marriage, 22.2% have stated that brides and grooms arrange the marriage for themselves, 60.0% have felt that the parents along with brides and grooms should settle the marriage and 3.5% have agreed that a mediator should arrange for their marriages.

24. On the arrangement of marriage among the tribes, 20.4% of the respondents have stated that their parents were settled their marriages, 15.5% have remarked that they have arranged their marriages themselves, 53.3% have responded that their parents have arranged their marriages along with the respondents, 4.0% have felt that other persons were arranged their marriage and it is not applicable 6.7% of the respondents as they are not married.

25. Regarding their support to inter-caste and inter-community marriages, only 6.7% of the respondents have opined that inter-caste or inter-community marriages are favourable, whereas 78.7% have felt that inter-caste or inter-community marriages are not favourable and 14.6% have not given their responses on the same.

26. Belief on Devadasi practice shows that, 46.7% of the respondents have agreed that it is blind faith and not exists now, only 8.0% have agreed that it is social culture and still exists, 15.1% of the respondents have opined that it is caste based practice, but banned by law and 29.3% have approved that it is still exists in their castes but they don’t believe in Devadasi or Basavi practice.

27. On future of the girls, 25.8% of the respondents have stated that future of girl children is depending on education which she is getting, 13.3% have expressed that future of girl children is depending on husband, with whom they are marrying, 7.1% have opined that the future of girls is depending on socio-economic status of the community, 1.3% have given other types of responses and 52.4% have agreed that future of girls is depending on the factors mentioned above.
28. On the status of women among the tribes, 8.9% of the respondents have agreed that status of women is higher to men in their tribes, 45.8% have felt that status of women is equal to men in their tribes and 45.3% have opined that status of women is inferior to men in their tribes.

29. On factors leading more marital and social life satisfaction, 24.9% have opined that marital and social life satisfaction is more when both husband and wife are educated, 14.2% have felt that marital and social life satisfaction is more if both husband and wife are working, 21.8% have stated that marital and social life satisfaction is more when husband is superior to wife in family and 39.1% have agreed that all the above mentioned factors are essential to get more marital and social life satisfaction.

30. Whenever there is illness, only 21.3% of the literate or educated respondents are visiting to public hospitals whenever there is illness, 58.7% of the respondents consult private doctors, 13.3% of the respondents try for home remedies based on medicinal plants or herbs and 6.7% of the respondents consult mystic art persons or god mans to get cure of their health problems.

31. It is emphasized that, few of the respondents are getting more than one type of care during chi birth. Of the literate or educated respondents, 87.5% of the respondents are visiting hospitals during pregnancy, 3.5% consult elderly women for delivery, 41.3% follow vaccination for their children, 48.9% visit to Anganawadi or Balawadi for child care and it is not applicable to 10.6% of the respondents as they don’t have children.

32. It is highlighted from the collected primary data that, many of the respondents have gained benefits from more than one type of social welfare schemes. Only 10.2% of the educated respondents have gained reservation in employment, 65.8% have gained reservation in schools and colleges for the admission of their children, 63.5% of the respondents have gained scholarships or fellowships for their children’s education, 45.8% have gained financial assistance, etc., from Government, 15.1% have gained benefits from other schemes and 18.7% have not gained benefits from any of the welfare schemes from the Government.
33. Regarding the level of satisfaction on Government welfare schemes, only 23.5% of the literate or educated respondents are fully satisfied, 41.8% are satisfied to a greater extent and 34.6% are not satisfied with the welfare schemes from the government for the scheduled tribes.

34. The reasons for non-satisfaction on the social welfare schemes of the government towards the development of the tribes, 19.1% of the respondents have stated that there is more competition among the scheduled tribes, 6.2% have expressed that only stronger tribes gain benefits from such schemes, 8.0% of the respondents have remarked that there is lack of awareness among the tribal’s on the welfare schemes, 1.3% have given other reasons and it is not applicable to 65.3% of the respondents as they are satisfied with government schemes.

35. Food habits of the respondents revealed that, only 24.4% of the literate or educated respondents are purely vegetarians, whereas 75.5% are non-vegetarians.

36. On the authority in family and social matters as stated by the respondents shows that, 32.4% have expressed that leaders of the tribes are authority to make the decisions pertaining to social and family matters, 28.9% have stated that the Brahmin or Jangam priests are making the decisions pertaining to social and family matters, 33.3% have opined that the elderly persons in tribes are making the decisions pertaining to social and family matters and 5.3% have responded that the tribal court or tribe based rules are making decisions pertaining to social and family matters.

37. It is noted that many of the respondents have given more than one type of suggestions for the social development of the scheduled tribes. As expressed by the literate or educated respondents, 58.7% have suggested for more reservation in government and private sectors, 6.2% have suggested for inter-caste and love marriages, 6.7% have suggested to allow tribes to settle in forests if they wish, 76.4% have suggested for education and employment of tribal’s and 2.6% have also given other suggestions for the social development of tribal’s.
38. Among the literate or educated respondents on the social and marital life satisfaction, 26.6% are fully satisfied, 36.4% are satisfied to a greater extent, 29.3% are somewhat satisfied and 7.5% are not satisfied in their social and marital life.

39. Feelings of the respondents about their tribes revealed that, only 49.3% of the literate or educated respondents have felt proud about their tribes, whereas 12.4% have felt inferiority about their tribes and the remaining 38.2% have felt neither proud nor inferior about their tribes.

40. It is noted that only 46.7% of the literate or educated respondents highly believe in customs and traditions of their tribes, 38.6% believe in the same to a greater extent and 14.6% of the literate or educated respondents do not believe in customs and traditions of their tribes.

41. The collected primary data shows that, many of the respondents have stated that they are backward in more than one aspect. Particularly, 54.6% of the respondents are backward in educational aspects, 43.5% of the respondents are backward in socio-economic and family aspects, 18.2% are backward in political aspects and decision making and 14.6% of the respondents are backward in religious aspects.

42. Family occupations of the respondents shows that, families of 13.7% of the respondents are engaged in caste based occupation, families of 23.1% of the respondents are engaged in agriculture and animal husbandry, families of 4.9% of the respondents are working in industry or business, families of 10.2% of the literate respondents are engaged in employment in organized sector, that of 35.5% of the respondents are engaged in unorganized sector or seasonal employment and the families of 12.4% of the literate or educated respondents are engaged in self-employment or professional practice.

43. Annual income of the respondents shows that, 17.8% have no any income, 23.1% have annual income of less than Rs. 50000, about 46.2% have annual income between Rs. 50001 to Rs. 1 lakh, only 6.6% of the literate or educated respondents have annual income between Rs. 1 lakh to Rs. 2 lakhs and 6.2% have annual income of more than Rs. 2 lakhs.
44. Annual income of families of the literate or educated respondents shows that, 41.3% have family income of less than Rs. 50000, 49.3% of the respondents have family annual income between Rs. 50001 to Rs. 1 lakh, only 4.4% have family income between Rs. 1 lakh to Rs. 2 lakhs, 4.0% of the respondents have family income between Rs. 2 lakhs to Rs. 4 lakhs and family income of only 0.9% of the respondents is more than Rs. 4 lakhs.

45. The worth of properties owned by the respondents disclosed that, 2.7% of the respondents have not owned any properties, 30.2% have owned properties of less than Rs. 2 lakhs, 48.9% of the respondents have owned properties between Rs. 2 lakhs to Rs. 5 lakhs, 13.8% have owned properties worth between Rs. 5 lakhs to Rs. 10 lakhs and only 4.4% of the literate respondents have owned properties worth more than Rs. 10 lakhs.

46. The collected primary data revealed that many of the respondents have owned more than one type of properties and few of the respondents have not owned any properties. Among the literate or educated respondents, families of 2.7% have not owned any properties, families of 18.6% have owned agricultural lands or residential lands, that of 46.2% have owned residential building, families of 37.8% of the literate or educated respondents have owned bank deposits, shares, stocks, LICs, etc, families of 63.1% have owned gold and silver and families of 11.1% of the literate or educated respondents have also owned other types of properties.

47. The amount of loans borrowed by the families of the respondents shows that, families of 12.4% have not borrowed any loans, families of 42.2% of the literate respondents have borrowed loans of less than Rs. 50000, families of 28.0% of the respondents have borrowed loans between Rs. 50000 to Rs. 1 lakh, families of 15.5% of the respondents have borrowed loans between Rs. 1 lakh to Rs. 2 lakhs and 1.8% have borrowed loans of more than Rs. 2 lakhs.

48. Sources of borrowings of the respondents revealed that, 52.4% of the respondents have borrowed loans from banks or financial institutions, 24.9% have borrowed loans from private money lenders, 3.1% have borrowed loans from landlords, 4.9% of the respondents have borrowed loans from Self-Help Groups, 2.2% of the respondents have borrowed
loans from other sources and it is not applicable to 12.4% of the literate or educated respondents as they have not borrowed any loans.

49. Among educated respondents, only 23.1% are members of the Self-Help Groups, whereas 76.9% are not members of Self-Help Groups.

50. Many of the respondents have gained more than one type of benefit from Self-Help Groups. Particularly, 22.2% of the respondents have gained socio-economic equality and empowerment from Self-Help Groups, 11.1% have gained financial gains for self-employment, 5.8% have gained savings and loans facilities from Self-Help Groups and it is not applicable to 76.9% of the respondents as they are not members to Self-Help Groups.

51. Effectiveness and Usefulness of the Self-Help Groups for tribal development as stated by literate or educated respondents shows that, only 11.5% of the respondents have agreed that the Self-Help Groups are fully effective and useful, 4.9% have felt that the Self-Help Groups are somewhat effective and useful, 6.7% have opined that the Self-Help Groups are not effective and not useful and it is not applicable to 76.9% of the respondents as they are not members of Self-Help Groups.

52. Among the literate or educated respondents, 7.5% have stated that there is need to revise communities and tribes for providing reservation, 28.0% have expressed that there is need to consider tribe and income while giving reservation, 54.2% have suggested for no change in tribal reservation, 8.4% have felt that there is need to provide internal reservation to individual tribe and 1.8% have given other suggestions for revision of reservations to tribes.

53. Among the literate or educated respondents, 50.2% have opined that caste based reservation achieve socio-economic equality, 27.1% have felt that caste based reservation is base for formation of caste-less society, 3.1% have stated that there is increase in atrocities on weaker sections due to caste based reservation, 17.3% have expressed that caste based reservation helps for the empowerment of weaker sections and 2.2% have stated that caste based reservations are way of social division.
54. The leisure time activities of the respondents shows that, 4.9% of the respondents are engaged in tribal artistic works and handicrafts, 44.0% of the respondents are watching films and television, 6.7% are engaged in cultural activities like singing, music, etc, 17.7% of the respondents are reading newspapers, novels, etc. 14.6% are doing their housework, 7.5% are engaged in social work and 4.4% of the respondents are engaged in other works during their leisure time.

55. On their father’s education, 23.5% of the respondents have expressed that their fathers were illiterates, 28.9% have stated that their fathers were completed up to primary education, 25.8% of the respondents have remarked that their fathers were completed secondary education, 19.1% of the respondents have mentioned that their fathers were completed just pre-university or under graduation and 2.6% of the respondents have opined that their fathers were completed graduation or post-graduation.

56. On their mother’s education as stated by the literate or educated respondents, mothers of 29.3% of literate or educated respondents are illiterates, that of 32.0% of literate or educated respondents have completed only primary education, mothers of 24.9% of literate or educated respondents have completed secondary education and mothers of 13.7% of literate or educated respondents were completed pre-university or under-graduation.

57. On the education of their spouses, of the literate or educated respondents, 6.2% have expressed that their spouses are illiterates, 18.2% have remarked that their spouses have completed primary education, 28.4% have responded that their spouses have completed secondary education, 25.3% have expressed that their spouses have completed pre-university or under-graduation, 2.7% have responded that their spouses have completed graduation or post-graduation and it is not applicable to 19.1% of the respondents as they include unmarried respondents, widows, widowers, separated and divorcees.
58. Education of children of the respondents depicted that, children of 69.3% of the literate or educated respondents are going to schools or colleges to get education, whereas the children of 20.0% of the literate or educated respondents are not going to schools or colleges to get education and it is not applicable to 10.6% of the respondents as they don’t have children.

59. On the reasons for not sending their children to schools among the literate or educated respondents, 3.5% have expressed that their children have already completed higher or professional education, 4.9% have stated that their children have discontinued their education, 11.5% have remarked that they can’t able to bear the costly educational expenses of their children and it is not applicable to 80.0% of the respondents as they are sending their children to schools or they don’t have children.

60. On the aims of education, 46.7% of the respondents have stated that aim of education is good employment, 14.2% have expressed that main aim of education is to get better marriage prospects, 6.7% of the respondents have mentioned that aim of education is increase in knowledge and modern living, 3.5% of the respondents have remarked that aim of education is to get degree, name and fame, 4.4% of the respondents have responded that aim of education is to curb social discrimination and 24.4% of the respondents have expressed that aim of education is to adopt modern civilization.

61. On the factors that determine in choice of education, career, employment and future in life, 15.5% of the respondents have stated that caste or tribe determine choice of education, career, employment and future in life, 45.3% have expressed that money determine the same, only 4.4% have remarked that gender determines the same and 34.6% of the respondents have felt that social status and respect determine in choice of education, career, employment and future in life.
62. As stated by many of the respondents, reservation is needed for scheduled tribes in more than one aspect. Among the literate or educated respondents, 82.7% of the respondents have expressed that reservation is essentially needed for getting education, 72.4% have stated that reservation is essentially needed to get employment, 36.9% of the respondents have felt that reservation is essentially needed to get promotions and 46.2% have stated that reservation is essentially needed in other aspects such as political decision making, etc.

63. To enable social justice, 32.0% of the respondents have expressed that the reservations should be based on groups of castes such as SCs/STs, 1.8% have stated that the reservation should be based on gender, 4.9% of the respondents have responded that the reservation should be based on both gender and caste, 10.7% of the respondents have opined that the reservations should be based on economic status and 50.7% have mentioned that the reservation should be based on individual caste or tribe (internal reservation).

64. On the development of their tribes among the literate or educated respondents, 59.1% have expressed that their tribe is highly backward followed by 28.0% have stated that their tribe is backward, 10.7% have opined that their tribe is developed to a greater extent and 2.2% have felt that their tribe is fully developed.

65. Many of the respondents have given more than one reason for backwardness of the scheduled tribes. The reasons for under development of the tribes revealed that among the literate or educated respondents, 46.7% have expressed that tribal’s are backward as they lost their lands due to displacement, 76.0% have stated that due to illiteracy or low education, the tribal’s are backward, 45.8% have mentioned that due to negligence of tribes and society, the tribes are backward now, 11.1% have agreed that due to shyness of the tribes to come to mainstream or civilized society, the tribes are backward now, 28.0% have stated that social discrimination has made the tribal’s backward now, 64.0% have felt that poverty or lower economic status made the tribal’s have become backward and 6.7% have given other reasons for backwardness of tribal’s.
66. It is noted that few of the respondents have gained more than one type of benefits and compensations and few of the respondents have not availed any of such benefits. Of the educated or literate respondents, 16.0% of the respondents have gained benefits of agricultural lands from the government, 14.7% have got jobs on compensatory basis from the government, 27.1% of the respondents have gained financial assistance or self-employment training from the government, 21.3% have gained allotment of houses from the government, 4.4% have gained from other benefits and 18.7% of the literate respondents have not gained or not aware about benefits or compensation from the Government for the tribes.

67. On the education development of their tribes, 47.1% of the literate or educated respondents have stated that their tribes are highly backward in education, 40.0% have mentioned that their tribes are backward in education, 10.7% have remarked that their tribes are developed in education to a greater extent and 2.2% have stated that their tribes are fully developed in education.

68. It is noted that few of the respondents have given more than one reason for the backwardness of tribes in education. Specifically, 24.9% of the respondents have stated that the tribal’s are negligent towards education, 19.1% have stated that due to poverty, the tribal’s are not getting educated, 32.0% of the respondents have stated that the schools and colleges are far away from the residences of the tribal’s, 16.9% have expressed that the tribal’s are poor as they can’t able to pay higher and costlier fees of the schools and colleges, 6.7% have given other reasons for backwardness of tribes in education and it is not applicable to 12.9% of the respondents as they have already agreed that the tribal’s are developed in education.

69. Impact of reservation and social welfare schemes on the education of the tribal’s disclosed that, 35.1% of the respondents have stated that the reservation and social welfare schemes are fully useful, 24.4% have expressed that these schemes helped them to get scholarships, free books, etc for education, 8.0% have opined that these schemes are not of much help, 30.2% have remarked that these schemes are not of much help to their tribe as there are more tribes in Scheduled Tribe group and 2.2% have given other opinions on the same.
70. On impact of reservation on employment, only 23.5% of the literate or educated respondents have agreed that reservation has become fully effective and useful, 55.1% have mentioned that reservation has become benefit to only few stronger tribes and 21.3% of the respondents have stated that the reservation is not useful as majority of the tribes are not educated.

71. On the status and respect got by their tribes and people in society, only 12.0% of the respondents are getting higher status and respect in society, 64.9% are getting equal status with other tribes, 16.9% are socially discriminated and 6.2% are socially alienated.

72. It is noted that, 52.0% of the respondents have agreed that there is availability of modernized hospitals in their areas followed by, 19.5% have stated that there is insufficient health infrastructure in nearby hospitals, 11.1% have opined that there is good expertise available from tribal elders on health issues, 9.3% of the respondents have stated that there is non-accessibility of doctors in their areas and 8.0% have felt that there are no health centres in their areas.

73. On their access to health care facilities, 52.0% of the respondents have agreed that there is availability of modernized hospitals in their areas followed by, 19.5% have stated that there is insufficient health infrastructure in nearby hospitals, 11.1% have opined that there is good expertise available from tribal elders on health issues, 9.3% of the respondents have stated that there is non-accessibility of doctors in their areas and 8.0% of the respondents have felt that there are no health centres in their areas.

74. On frequency of visits to hospitals as stated by the literate or educated respondents, only 4.9% of the respondents are visiting to hospitals regularly, 2.7% are visiting to hospitals annually, 81.3% are visiting to hospitals as and when there are health problems and 11.1% of the respondents are not at all visiting to hospitals.
75. On the reasons for not visiting to hospitals, 2.2% of the literate or educated respondents have stated that the tribal medicine is effective and useful, 7.1% have expressed that the hospitals are far away from their residences, 1.8% have stated that the hospitals are not well equipped and it is not applicable to 88.9% of the literate or educated respondents as they are visiting to the hospitals.

76. Many of the respondents have more than one type of facility in their areas. As stated by the literate or educated respondents, 89.3% have post offices in their areas, 76.4% have adequate transportation in their areas, 64.9% have telecommunication or mobile networks in their areas, 33.3% have internet facilities in their areas and 45.8% have facilities of banks, markets, etc.

77. On the adequacy of their income to meet good standard of living, only 36.4% of the literate or educated respondents have agreed that their income is adequate to meet good standard of living, whereas 45.8% have not agreed to the same and it is not applicable to 17.8% of the literate or educated respondents as they are not working.

78. The reasons for inadequate income shows that, 14.7% of the educated and literate respondents have expressed that they have lower education and poor skills and as such they are getting lower wages, 8.4% of the literate or educated respondents mentioned that the employers are exploiting tribes, 22.7% have stated that they don’t know other work to get higher wages and it is not applicable to 54.2% of the respondents as they have higher income and few of them are unemployed (housewives) and don’t have their own income.

79. Of the literate or educated respondents, 24.9% are visiting to holy places weekly, 15.1% are visiting to holy places monthly, 54.7% are visiting to holy places occasionally or on festival days and 5.3% are not visiting to holy places.

80. It is noted that, 85.8% of the literate or educated respondents are performing prayers to their conventional weapons, whereas only 14.2% of the illiterate or educated respondents are not performing prayers to their conventional weapons.
81. Many of the respondents are performing more than one type of arts and sports. As stated by the literate or educated respondents on performing tribal arts during the special occasions such as festivals, family ceremonies, etc., only 28.0% are performing tribal dance or folk dance, 45.8% are singing tribal songs or folk songs, 20.4% are playing drama or tribal sports, 23.5% are wearing tribal costumes, 4.9% are performing other types of arts and 18.2% are not performing such tribal arts.

82. Among the literate or educated respondents on the overall development of scheduled tribes in Bellary district, only 8.0% have agreed that the scheduled tribes are fully developed in Bellary district, 12.9% have stated that the tribes are highly developed, 33.8% have opined that the scheduled tribes are somewhat developed and 45.3% have remarked that the scheduled tribes are backward in Bellary district.

Major Findings:

1. The study is based on the collected primary data from total 225 illiterate respondents and 225 literate or educated respondents from different tribes living in villages and towns and also Bellary city in Karnataka.

2. Gender-wise distribution of the respondents disclosed that, 72.4% are males, whereas only 27.5% are females. It was made an attempt to survey and interview more females from scheduled tribes, but due to social restrictions, many of females were not ready to provide information related to their socio-economic and educational aspects.

3. Age of all the respondents shows that, 25.5% are in the age group of 46 to 55 years followed by, 24.0% are in the age group of 36 to 45 years, 23.8% are in the age group of 26 to 35 years, 14.0% are of more than 55 years and only 12.6% are between 18 to 25 years of age respectively. It is observed that a great majority of the respondents are of middle aged.
4. Education of all the respondents made it clear that, 50.0% are illiterates, 20.4% of the respondents have completed primary or secondary education, 8.0% have completed under-graduation, 19.8% have completed graduation and only 1.8% of all the respondents have completed post-graduation or research degrees. It is highlighted that the educational status of scheduled tribes is lower and even only a few of the respondents have completed post-graduation or research degrees.

5. Marital status of the respondents shows that, 6.7% of the respondents are married, 80.9% are married, 9.3% are widowers or widows and 3.1% of the respondents are divorcees or separated.

6. Occupations of the respondents revealed that, 15.8% of the respondents are unemployed and a few of them are housewives, 26.4% are working in agriculture and animal husbandry, 7.5% are working in business or industry, 5.1% are working in organized sector, 35.8% of the respondents are working in unorganized sector including seasonal employment and only 9.3% are engaged in caste or community based occupations. It is concluded that majority of the respondents are working in unorganized sector and agriculture including animal husbandry. Only a few of the respondents are still engaged in caste based occupations.

7. Nature of family in which the respondents are living shows that, 73.1% of all the respondents are living in joint families, whereas 26.9% are living in nuclear families. It shows that majority of the respondents still respect social culture, respect elders and as such they are living in joint families.

8. Family background of all the respondents revealed that, 77.1% are from rural areas, whereas only 16.6% are from urban areas and towns and only 6.2% are from forests or hilly areas. It is noted that few of the respondents though they are from hilly areas and rural areas, now settled in cities and towns.

9. It is noted that, 53.8% of all the respondents are living in rural areas and 46.2% are living in urban areas. It is emphasized that many of the respondents are migrated from rural areas to urban areas.
10. The residences of all the respondents shows that, 50.4% are living in their own building, 21.5% are living in rented building and 28.0% are living in temporary huts and sheds in slum areas.

11. Among all the respondents, 26.4% have stated that both husband and wife are equal in marital relations, majority, that is 69.3% have remarked that husband is superior to wife and only 4.2% have expressed that wife is superior to husband in marital relations. It shows that male domination is exists among the tribes in marital relations.

12. Number of children of all the respondents shows that, 64.2% of the respondents have 1 to 2 children, followed by 20.7% have 3 to 4 children, 5.3% have no children, it is not applicable to 5.1% of the respondents as they are unmarried and 4.7% have 5 or more children respectively. It is highlighted that majority of the respondents have realized importance of small family and as such, majority have 1 to 2 children.

13. On two child family norms and family planning practices, 40.9% of all the respondents have strongly agreed on two children family and family planning practices, 32.9% have agreed on the same and 26.2% have not agreed on the same.

14. The reasons furnished by all the respondents on their non-approval for small family norms and family planning practices revealed that, 18.2% have stated that traditional and community related reasons don’t allow for family planning practices, 1.8% have expressed that more children are beneficial, 6.2% have remarked that family planning practices are against the will of god and it is not applicable to 73.2% of the respondents as they agreed for family planning practices.

15. Among all the respondents, 32.6% have agreed that women are getting equal status in their families and society, whereas 50.0% have not agreed to the same and the remaining 17.3% have not expressed their opinions on the same. It is surprising to note that though the respondents are educated that half of the respondents have not agreed that women have no equality in family and society.
16. On the reasons for inequality of women in family and society among all the respondents, 33.3% have agreed that their traditions do not allow for gender equality, 5.1% have felt that female is weaker sex and should be dependent, 11.5% have opined that women are economically unproductive and as such they should be dependent and it is not applicable to 50.0% of the respondents as they have approved gender equality prevailed in their communities and tribes.

17. Of all the respondents on the marital relations with their spouses, 18.9% have expressed that their marital relations with their spouses is best, 40.2% have agreed that their marital relations with their spouses is cordial, 14.6% have felt that their marital relations with their spouses is satisfactory and it is not applicable to 18.0% of the respondents as they include unmarried, widows, widowers, separated and divorced respondents.

18. On family decision making, 48.2% of all the respondents have agreed that their parents or parents-in-law are making family decisions, 16.9% of the respondents have stated that husband only are making decisions, 5.5% have remarked that only wives are making family decisions, 24.6% have expressed that both husband and wife are making family decisions and 4.6% have felt that other persons such as children, brothers, etc are making family decisions.

19. On prevalence of dowry practices among the tribes, 15.1% of all the respondents have expressed that dowry practice was tradition, but it is not present now in their tribes, 15.3% have stated that dowry practice is started now, 47.3% have agreed that dowry practice is prevailed in their tribes at all times, 5.3% of the respondents have stated that dowry practice is not prevailed in their tribes at all times and 16.9% of all the respondents have agreed that only educated youth are practicing dowry in their tribes.

20. On the preference to take or give dowry during the marriage of their sons and daughters, of all the respondents, 45.8% have expressed that they accept or give dowry during their sons’ or daughters’ marriage, whereas 21.5% have not approved the same, 22.2% of all the respondents have not expressed their views on the same and it is not applicable to 10.4% of all the respondents as they don’t have children. It is very surprising to note that though dowry
practice is banned legally, still considerable majority of the tribes are practicing the same.

21. On whether any widows’ remarriage has taken in their tribes, only 6.4% of all the respondents have agreed that, widows’ remarriages were took place in their families, whereas 71.1% have not agreed to the same and the remaining 22.4% of the respondents have not expressed their opinions on the same.

22. Regarding the child marriages in their families, 19.8% of all the respondents have agreed that child marriages were taken place in their families, whereas 48.0% have not agreed to the same and the remaining 32.2% of the respondents have not expressed their opinions on the same.

23. On the settlement of marriages among the tribes, 22.9% of all the respondents have expressed that their parents should settle their marriages, 16.4% have felt that brides and grooms should settle their marriages, 54.9% have agreed that their parents along with the brides and grooms settle for their marriages, 5.1% of all the respondents have remarked that a mediator should settle the marriage and 0.6% have responded that other persons should settle their marriage.

24. On the arrangement of marriage among the tribes, 26.9% of all the respondents have stated that their parents have arranged their marriage, 13.8% have felt that they have arranged their marriages on their own, 51.1% have stated that they have arranged their marriages on their own along with the suggestions of their parents, 3.1% have agreed that other persons were arranged their marriages and it is not applicable to 5.1% of all the respondents as they are not married.

25. Regarding the inter-caste and inter-community marriages, only 5.1% of all the respondents have stated that inter-caste or inter-community marriages are favourable, 76.0% have expressed that inter-caste or inter-community marriages are not favourable and 18.9% have not expressed their opinions on the same.
26. Belief on Devadasi practice by all the respondents revealed that, 33.5% have agreed that Devadasi or Basavi practice is blind faith of caste and not exists now, 18.9% of the respondents have opined that Devadasi or Basavi practice is culture and still exists, 16.0% have felt that it is caste based practice, but banned by law and 31.5% have opined that Devadasi practice or Basavi practice is still exists in their castes, but they don’t believe on such practices.

27. On future of girls, of all the respondents, 20.0% have opined that future of girls is depends on education which she is getting, 23.1% have agreed that future of girls is depending on the husbands with whom they marry, 9.1% have felt that the future of girl children depends on socio-economic status of their community, 1.5% have given other factors on which the future of girls is depends and 46.2% have stated that future of girls is depends on education, husband and socio-economic status of the community.

28. On the status of women among the tribes, only 9.5% of all the respondents have stated that status of women in their tribes is higher to men in their tribes, 33.1% have agreed that status of women is equal to men in their tribes and 57.3% of the total respondents have stated that status of women is inferior to men in their tribes. Surprisingly, it is noted that status of women is lower among almost tribes, but it is observed that with the increase in education, the status of women is gradually increasing among tribal’s.

29. On factors leading more marital and social life satisfaction, 20.0% of the total respondents have felt that marital and social life satisfaction is more if both husband and wife are educated, 10.4% of the total respondents have agreed that marital and social life satisfaction is more if both husband and wife are working, 38.2% have opined that marital and social life satisfaction is more if husband is superior to wife and 31.3% have felt that all the above stated factors are essential to get more marital and social life satisfaction.
30. Whenever there is illness, only 33.5% of all the respondents visit to public hospitals, 36.2% consult private doctors whenever there is illness, 21.8% are still using medicinal plants or herbs to get cure of their illness and 8.4% of all the respondents consult mystic art persons or god mans whenever there is illness. It is surprising to note that though majority of the tribes are modernized, still they believe in orthodox culture related to health care such as consultation with mystic art persons, god mans or even using herbs or home remedies.

31. It is emphasized that, few of the respondents are getting more than one type of care during child birth. As stated by all the respondents, 80.4% of the respondents visit to hospitals during pregnancy, 9.5% consult elderly women for delivery, 26.9% are following vaccination for their children, 38.4% are visiting Anganawadi or Balawadi for the child care and it is not applicable to 10.4% of the respondents as they don’t have children and a few of them are also not married. It is observed that though tribal’s are hesitating to use modern medicines and child care based on hospitals and modern medicines, due to modernization, gradually they are more conscious about their child health and well being.

32. It is highlighted from the collected primary data that, many of the respondents have gained benefits from more than one type of social welfare schemes. Particularly, of all the respondents, 5.1% have gained reservations in employment, 58.2% have gained reservation in school or college admission for their children, 60.9% have gained scholarships and fellowships for their children, 40.2% have gained financial assistance, etc from the Government, 13.3% have gained benefits from other social welfare schemes and only 16.9% have not gained benefits any of the welfare schemes. It shows that almost respondents are aware about the social welfare schemes and gained benefits from different types of social welfare schemes from the government.
33. On the welfare schemes from the Government for the scheduled tribes, only 26.0% of all the respondents are fully satisfied, 42.7% are satisfied to a greater extent and 31.3% are not satisfied. It shows that there is need for more welfare schemes for the welfare the scheduled tribes.

34. The reasons for non-satisfaction about the social welfare schemes of the government, among all the respondents, 16.4% have stated that there is more competition among the scheduled tribes, 5.5% have expressed that only stronger tribes are getting benefit from the social welfare schemes, 7.5% have felt that there is lack of awareness among the tribal’s on the social welfare schemes, 1.8% have also mentioned other reasons and it is not applicable to 68.7% of the respondents as they are satisfied with the social welfare schemes.

35. Food habits of all the respondents revealed that, 20.6% are purely vegetarians, whereas 79.3% are non-vegetarians. It is observed that due to civilization and increase in education, only a few of the respondents changed their food habits into purely vegetarians.

36. Regarding the decision making authority in family and social matters, of all the respondents, 37.1% have stated that the leaders of their tribes are authority to make decisions pertaining to social and family matters, 21.8% have responded that Brahmins or Jangama priests are authorities to make decisions on social and family matters, 34.2% have expressed that the elderly persons in tribes are authority in making decisions in social and family matters and 6.8% have opined that the tribal courts or tribe based rules are authorities to make decisions pertaining to social and family matters. It seems that only few of the respondents are highly educated and following the instructions of Brahmin priests or Jangama priests on the socio-religious and family matters. Hence, it can be concluded that with the increase in education, the importance of the socio-religious leaders among the tribes is decreasing regarding the authority to make the decisions in social and family matters.
37. It is noted that many of the respondents have given more than one type of suggestions for the social development of the scheduled tribes. Among all the respondents for the overall social development of tribes, 52.9% have suggested for more reservation in government and private sectors, 3.1% have suggested for inter-caste and love marriages, 22.9% have suggested to allow tribes to settle in forests if they wish, 67.8% have suggested for education and employment of tribal’s and 2.0% have given other types of suggestions for the social development of tribes. Education and employment are essentially needed for social development of the tribes and for which there is need for more reservation for the tribes and it is also suggested by few of the respondents that the government should permit the tribes to live in forests.

38. As stated by the total respondents, on their social and marital life satisfaction, only 23.3% are fully satisfied, 42.2% are satisfied to a greater extent, 24.9% are somewhat satisfied and 9.5% are not satisfied.

39. Feelings of the respondents about their tribes revealed that, 52.0% of all the respondents have felt proud about their tribes, 34.0% of the respondents have felt neither proud nor inferior about their tribe and 14.0% of the respondents have felt inferior about their tribes.

40. The collected primary data revealed that, 51.3% of all the respondents highly believe in the customs and traditions of their tribe, 41.3% believe in customs and traditions to a greater extent and 7.3% of all the respondents do not believe in customs and traditions of their tribes. It can be generalized from the above discussion that with increase in education, the beliefs in customs and traditions of the tribes are disappearing among tribal’s.

41. The collected primary data shows that, many of the respondents have stated that they are backward in more than one aspect. Particularly, of all the respondents, 68.6% are backward in educational aspects, 55.5% are backward in socio-economic and family aspects, 32.2% are backward in political aspects and decision making and 25.3% are backward in religious aspects.
42. Family occupations of the total respondents revealed that, families of 19.7% are working in caste based occupations, that of 26.4% of the respondents are working in agriculture or animal husbandry, family occupations of 3.5% of the respondents is industry or business, families of 5.1% of the respondents are engaged in organized sector employment, families of 38.0% of the respondents are working in unorganized sector or seasonal employment and families of 7.1% of the respondents are engaged in self-employment or professional practice.

43. Annual income of all the respondents disclosed that, 15.8% have no any income, 32.7% have annual income of less than Rs. 50000, about 42.6% of the respondents have annual income between Rs. 50001 to Rs. 1 lakh, only 5.8% of the respondents have annual income between Rs. 1 lakh to Rs. 2 lakhs and 3.1% of all the respondents have annual income of more than Rs. 2 lakhs. It is concluded that almost respondents have lower annual income.

44. Annual income of the families of all the respondents revealed that, 45.1% of the respondents have annual income of less than Rs. 50000, 45.5% of the respondents have family incomes between Rs. 50001 to Rs. 1 lakh, family income of 6.9% of the respondents is between Rs. 1 lakh to Rs. 2 lakhs, 2.0% have family annual income between Rs. 2 lakhs to Rs. 4 lakhs and family annual income of 0.4% of all the respondents is more than Rs. 4 lakhs.

45. Of all the respondents, 4.7% have not owned any properties, 42.2% of the respondents have owned properties worth of less than Rs. 2 lakhs, 41.3% of the respondents have owned properties worth between Rs. 2 lakhs to Rs. 5 lakhs, 8.7% have owned properties worth between Rs. 5 lakhs to Rs. 10 lakhs and 3.1% of the respondents have owned properties worth more than Rs. 10 lakhs.

46. The collected primary data revealed that many of the respondents have owned more than one type of properties and few of the respondents have not owned any properties. As stated by all the respondents, families of
4.7% have not owned any properties, families of 24.0% of the respondents have owned agricultural land or residential land, families of 41.5% have owned residential building, families of 22.9% have owned bank deposits, shares, stocks, etc, families of 45.8% have owned gold or silver and families of 9.3% of all the respondents have also owned other properties.

47. Of all the respondents, families of 15.8% of the respondents have not borrowed any loans, families of 44.2% of the respondents have borrowed loans of less than Rs. 50000, families of 30.0% of all the respondents have borrowed loans between Rs. 50000 to Rs. 1 lakh, families of 9.1% have borrowed loans between Rs. 1 lakh to Rs. 2 lakhs and families of 0.9% of the respondents have borrowed loans of more than Rs. 2 lakhs.

48. The sources of borrowings of the respondents revealed that, 35.1% of all the respondents have borrowed loans from banks or financial institutions, 28.7% have borrowed loans from private money lenders, 6.9% have borrowed loans from landlords, 11.1% of the respondents have borrowed loans from Self-Help Groups, 2.4% have borrowed loans from other sources and it is not applicable to 15.8% of all the respondents as they have not borrowed any loans.

49. Of all the respondents, only 38.9% are members of Self-Help Groups, whereas 61.1% are not members to Self-Help Groups.

50. Many of the respondents have gained more than one type of benefit from Self-Help Groups. On the particular benefits gained by all the respondents from the Self-Help Groups, 21.3% of all the respondents have gained benefits of socio-economic equality and empowerment, 12.4% of the respondents have gained financial gains for self-employment, 17.5% have gained savings and loan facilities from Self-Help Groups and it is not applicable to 61.1% of all the respondents as they are not members of Self-Help Groups.
51. Effectiveness and Usefulness of the Self-Help Groups for tribal development as stated by all the respondents depicted that, 15.8% have found Self-Help Groups as fully effective and useful, 16.7% have opined that Self-Help Groups are somewhat effective and useful, 6.4% have felt that the Self-Help Groups are not effective and not useful and it is not applicable to 61.1% of the respondents as they are not members of Self-Help Groups.

52. Of all the respondents, 11.3% have expressed that there is need to revise communities and tribes for providing reservations, 25.5% have stated that there is need to consider tribe and income while giving reservations, 51.8% have felt that there is no change needed for reservations, 9.1% have opined that there is need to provide internal reservation to individual tribe and 2.2% have given other suggestions for revision of reservations to tribes.

53. On the caste or tribe based reservation, of all the respondents, 46.0% of the respondents have expressed that there is achievement of socio-economic equality due to caste based reservation, 25.3% have felt that caste based reservation is base for formation of caste-less society, 4.0% have agreed that there is increase in atrocities against weaker sections due to caste based reservations, 22.2% have agreed that there is empowerment of weaker sections due to caste based reservation and 2.4% have stated that caste based reservations are way of social division.

54. The leisure time activities of all the respondents shows that, 7.7% of the respondents are engaged in tribal artistic works and handicrafts, 39.5% of the respondents are watching television and films, 18.0% are engaged in tribal culture such as singing, music, etc., 8.9% of all the respondents are reading newspapers, novels and magazines, 16.7% are engaged in their household work, 5.5% of all the respondents are engaged in social work and 3.5% of the respondents are engaged in other types of activities during their leisure time.
55. Father’s education of all the respondents made it clear that, fathers of 59.3% of all the respondents are illiterates followed by, fathers of 16.9% were completed education up to primary level, fathers of 12.9% of all the respondents were completed secondary education, fathers of 9.5% of all the respondents were completed pre-university or under-graduation and fathers of only 1.3% of all the respondents have completed graduation or post-graduation respectively.

56. Mother’s education of all the respondents revealed that, mothers of 64.7% of all the respondents are illiterates, that of 16.0% of all the respondents have completed just up to primary education, mothers of 12.4% of all the respondents have completed secondary education and mothers of 6.9% of all the respondents have completed pre-university or under-graduation. It is concluded that female education among tribal’s is very low as none of the mothers of the respondents were completed graduation or post-graduation or any other higher degree.

57. As stated by all the respondents, spouses of 41.3% of the respondents are illiterates, that of 11.5% of the respondents have completed up to primary education, spouses of 15.1% have completed secondary education, spouses of 12.7% of the respondents have completed pre-university or under-graduation, that of 1.3% of the respondents have completed graduation and post-graduation and it is not applicable to 18.0% of all the respondents as they include unmarried respondents, divorcees, separated respondents, widowers or widows. It is highlighted that the education level of spouses of majority of the respondents are low-educated.

58. Of all the respondents, children of only 64.0% of the respondents are going to schools and colleges for getting education, whereas the children of 25.5% of all the respondents are not going to schools or colleges and it is not applicable to the remaining 10.4% of the respondents as they don’t have children. It is noted that majority of the respondents are sending their children to schools and colleges and it shows that though illiterates or low-educated, the respondents are sending their children to schools or colleges to get education.
59. On the reasons for not sending their children to schools of all the respondents, 1.8% have agreed that their children have completed higher or professional education, 6.0% have mentioned that their children have dropped education, 10.9% have stated that they can’t able to bear the educational expenses of their children, 6.9% have stated that the schools or colleges are far away from their residence and it is not applicable to 74.4% of the respondents as they are sending their children to schools and colleges for getting education or even few of these respondents don’t have children.

60. On the aims of education among all the respondents, 37.3% of the respondents have expressed that aim of education is good employment followed by, 23.3% have stated that aim of education is to adopt civilization, 17.1% have agreed that aim of education is to get better marriage prospects, 10.0% have responded that the aim of education is to get degree, name and fame, 8.6% have felt that aim of education is to increase knowledge and modern living and 3.5% have felt that aim of education is to curb social discrimination respectively.

61. On the factors that determine in choice of education, career, employment and future in life, 37.8% of all the respondents have stated that money determine the same followed by, 33.5% of all the respondents have stated that social status and respect determine the same, 21.8% of all the respondents have felt that caste or tribe determine the same and only 6.9% have opined that gender determine the choice of education, career, employment and future in life.

62. As stated by few of the respondents, reservation is needed for scheduled tribes in more than one aspect. Among all the respondents, 66.0% of the respondents have agreed that reservation is essentially needed to get education, 76.6% of the respondents have stated that reservation is essentially needed to get employment, 28.4% of the respondents have felt that reservation is essentially needed to get promotions and 37.1% have responded that reservations are needed in other aspects such as political participation, etc. It shows that tribes need reservations in different aspects.
63. For gaining social justice, among all the respondents, 37.8% of the respondents have stated that the reservation should be based on groups of castes and tribes such as SCs/STs, 2.2% of the respondents have expressed that the reservations should be based on gender, 5.3% have felt that the reservations should be based on both caste and gender, 7.8% of the respondents have opined that the reservations should be based on economic status and 46.9% of the respondents have responded that the reservations should be based on individual caste or tribe (internal reservation).

64. It is surprising to note that on the development of their tribes, 58.0% of all the respondents have agreed that their tribe is highly backward followed by, 25.3% have stated that their tribe is backward, 12.4% have opined that their tribe is developed to a greater extent and only 4.2% have felt that their tribe is fully developed. It shows that to a greater extent, the tribes are still highly backward or backward though living in civilized areas.

65. Many of the respondents have given more than one reason for backwardness of the scheduled tribes. Particularly, among all the respondents on the underdevelopment of their tribes, 44.7% have expressed that tribal's are backward as they have lost their lands due to displacement, 71.8% have stated that tribal’s are backward as they are illiterate or low educated, 39.1% have mentioned that tribal’s are backward as they are neglected in society, 20.2% have agreed that due to shyness of tribes to come to mainstream or civilized society, the tribes are neglected, 24.6% have agreed that social discrimination has made tribal’s to become backward, 59.3% have mentioned that poverty or lower economic status has made the tribal’s to become backward and 10.9% have given other reasons for backwardness of the tribes.

66. It is noted that few of the respondents have gained more than one type of benefits and compensations and few of the respondents have not availed any of such benefits. Particularly of all the respondents, 18.0% have
gained agricultural lands from government, 7.3% of the respondents have gained from jobs got on compensatory basis, 22.7% have gained financial assistance or training for self-employment from the government for tribal’s, 27.4% have gained houses from the government, 2.2% of the respondents have gained from other benefits or compensations and 25.5% of all the respondents have not gained any benefits or compensations or few of these respondents are not aware about these schemes.

67. On the educational development of their tribes, 48.9% of all the respondents have expressed that their tribes are highly backward in education followed by, 36.2% have stated that their tribes are backward in education, only 11.5% have mentioned that their tribes are developed in education to a greater extent and 3.3% have remarked that their tribes are fully developed in education. It shows that the tribes are fully backward in education.

68. It is noted that few of the respondents have given more than one reason for the backwardness of tribes in education. Among all the respondents, 32.0% have expressed that the tribes are negligent towards education, 21.3% have stated that the tribes are poor as they can’t get education, 30.4% have mentioned that the schools and colleges are far away from the residences of the tribal’s, 12.0% have remarked that the tribal’s are poor and as such, they can’t able to pay costlier fees, 5.8% have given other reasons for the educational backwardness of the tribal’s and it is not applicable to 14.9% of all the respondents as they have already mentioned that the tribal’s are developed in education.

69. On the impact of reservation and social welfare schemes on education of the tribal’s, 30.0% of all the respondents have expressed that these schemes are fully useful, 22.7% of all the respondents have stated that these schemes helped to get scholarships, free books, etc., 11.8% have remarked that these schemes are of not much help, 33.1% of the respondents have mentioned that these schemes are of not much help as
there are more numbers of tribes listed under Scheduled Tribes and 2.4% have given other types of impact of such schemes on education of tribal’s.

70. On the impact of reservation on employment, 19.5% of all the respondents have stated that the reservation for getting employment of the tribes is fully effective and useful, 43.8% have expressed that the reservation is benefitted only few tribes for gaining employment and 36.7% of all the respondents have remarked that reservation in employment is not useful as majority of the tribes are not educated. Hence, it can be concluded that education should be main priority for the scheduled tribes and later reservation in employment should be extended.

71. On getting higher status and respect in society, as stated by all the respondents, 13.8% are getting higher status and respect in society, 55.8% are getting equal status with other tribes in society, 20.0% are socially discriminated and 10.4% are alienated from society. It shows that though majority of the tribes are getting equal or higher status in society, still considerable number of respondents are discriminated or even alienated from society.

72. Among all the respondents, on access to health care facilities, 9.1% have stated that there are lack of health centres in their areas, 11.1% have expressed that there is non-accessibility of doctors in their areas, 21.5% have stated that there is insufficient health infrastructure in nearby hospitals, 19.8% have agreed that there is good expertise of tribal elders on health issues and only 38.4% have stated that there is accessibility of modernized hospitals in their areas. It is emphasized that majority of the respondents are deprived from modernized health infrastructure in their areas and as such even few of the respondents are following the prescriptions of the tribal elders, which are generally based on herbal medicines or mystic medicines.
73. On frequency of visits to hospitals as stated by all the respondents, 70.0% of the respondents are visiting to hospitals as and when there is health problem followed by, 24.4% are not visiting to the hospitals, 3.1% of the respondents are visiting to the hospitals annually and 2.4% are visiting to hospitals regularly. It is surprising to note that considerable numbers of the respondents are not at all visiting to the hospitals and it shows their negligence towards their health and also lack of health centres and hospitals in their areas.

74. As stated by all the respondents on the reasons for not visiting to hospitals, 14.0% have agreed that the tribal medicine is effective and useful, 7.8% have felt that the hospitals are far away from their residences, 2.7% have remarked that the hospitals are not well equipped and it is not applicable to 75.5% of the respondents as they are visiting to the hospitals. It is highlighted that still a considerable number of respondents believe the herbal remedies rather than modern medicines and as such, they are not visiting to hospitals.

75. Many of the respondents have more than one type of facility in their areas. As stated by all the respondents on the local facilities that are available in their areas, 83.8% have post offices, 63.8% have adequate transportation, 55.8% have telecommunication or mobile networks, 27.1% have internet facilities in their areas and 40.2% have banks, markets, etc., in their areas.

76. On the adequacy of income to meet good standard of living as stated by all the respondents, income of only 32.9% is adequate to meet the good standard of living, whereas income of 51.3% of the respondents is not adequate to meet their good standard of living and it is not applicable to 15.8% of the respondents as they don’t have their own income. It is emphasized that majority of the respondents have lower income to meet their standard of living and it can be concluded that these respondents are suffering from poverty.
77. On the reasons for inadequate income, 24.7% have stated that they have lower education and poor skills which lead lower wages, 9.3% have mentioned that their employers are exploiting the tribes, 17.3% have agreed that they don’t know other work to get higher wages and it is not applicable to 48.7% of all the respondents as few of them are unemployed (housewives) or have higher income. Lower education and poor skills has made the tribes to get lower income.

78. On frequency of visit to holy places, among all the respondents, 20.2% are visiting to holy places weekly, 24.9% are visiting to holy places monthly, 47.8% are visiting to holy places occasionally or on festival days and 7.1% are not visiting to holy places.

79. Of all the respondents only 92.9% are performing prayers to their conventional weapons, whereas 7.1% are not performing prayers to their conventional weapons.

80. Many of the respondents are performing more than one type of arts and sports. As stated by all the respondents on performance of tribal arts during the festivals and family ceremonies, 33.8% are performing tribal dance or folk dance, 52.7% are singing folk songs or tribal songs, 35.8% are playing drama or tribal sports, 27.8% are wearing tribal costumes, 4.2% are performing other types of arts and 12.7% are not performing any types of tribal arts. It is summarized that, though tribal’s are displaced and living in villages and towns, they have not left their conventional culture, arts, sports, etc., based on their tribes.

81. Of all the respondents on the overall development of scheduled tribes in Bellary district, only 4.0% have agreed that the scheduled tribes are fully developed in Bellary district, 10.0% have stated that the scheduled tribes are highly developed, 35.8% have remarked that the scheduled tribes are somewhat developed in Bellary district and 50.2% have felt that the scheduled tribes are backward in Bellary district. It is concluded that the scheduled tribes are backward in Bellary district.
7.3. Suggestions:

The suggestions derived from the present study are as under.

1. It is essential to educate the tribal’s on gender equality.
2. It is suggested to tribes to participate more in education equally and female education is more emphasized.
3. Women should be treated equally in marital and family aspects by their families among tribes and also in society.
4. It is suggested to tribes to not to believe in blind beliefs and social evils such as dowry practice, Basavi or Devadasi practice, etc.
5. It is suggested to increase awareness of the tribal’s on legal ban of child marriage and ideal age of marriage.
6. Adequate political representation is essentially needed for tribal’s at different levels for their overall development.
7. The tribes should be encouraged to form Self-Help Groups so as to start income generating activities. For this purpose, the Government needs to formulate more schemes for Tribal Self-Help Groups.
8. The health care facilities are essentially to be developed in tribal areas and the tribal’s should take care of their health by visiting health care centres rather than use of herbs.
9. Tribal’s should come out of their orthodox ideas and look towards modernization and civilization and adopt modernization and for this purpose, they have to get educated.
10. It is suggested to analyze the skills and expertise of the tribes in different conventional art based occupations such as handicrafts, paintings, folk arts such as singing, music, dance, etc., and based on their skills and expertise, they should be given self-employment training along with financial assistance. In this way, the tribal’s must get self-employment.

There is need for social welfare schemes from the Government for the same.
7.4. Discussion and Conclusion:

Female population is more among the tribes, but the status of lower compared to males. Even it is found that the literacy rate among females is lowest compared to males in the tribes and all other communities. Hence, it is essential to increase tribal awareness towards female education. When the researcher visited to residences of the respondents, the females are hesitated to give the information for the present research study. It shows that the females don’t have adequate knowledge and freedom in their own families. Though, literacy is satisfactory among the tribal males, still education is primary or secondary level. Only a few of the respondents have completed higher education that is graduation or above. It shows that the education among the tribal’s is lowest.

Due to illiteracy and negligence, it is observed that in many of the families of tribal’s especially at rural areas, the child marriages are still prevailed as they don’t have any awareness about the ideal age of marriage. A few of the tribes are also still wandering in search of their occupations and depending on seasons as they don’t have any permanent residence. Due to loss of their lands in forests, many of the displaced tribes are engaged in employment under unorganized sector. Good numbers of families have agricultural lands and engaged in agriculture and animal husbandry. It is noted that due to lower education, only a few of the respondents are working in organized sector of employment. Family system among tribal’s is good as majority of the respondents are living in joint families. Due to poverty, still more number of the tribal’s are living in temporary settlements or huts and half of the respondents are living in their own houses.

There is dominance of males among the families of tribal’s as the respondents have agreed that husband is superior to wife and such dominance is more among the illiterate families. Further, majority of the respondents have also agreed that women are not equal and not getting equal status and respect in their families and society. The tribal traditions are playing significant role in inequality of women among the tribes. The tribal’s are aware about small
family norms and as such majority of the respondents have agreed on the small family norms and family planning practices. Still a few of the tribes believe on religious beliefs related to number of children. The tribal’s are respecting the elders as family decisions are made by parents or parents-in-law in majority of the families.

It is surprising to note that though dowry practice is restricted by law, still it is prevailed among the tribes. Widows’ remarriage is not prevailed to a greater extent among the tribes and even child marriage is also prevailed among tribes. Surprisingly, Devadasi or Basavi practice is still prevailed among the tribes. Inter-caste or inter-community marriages are prohibited among the tribes. The tribes are still orthodox with the reference to females as they believe the future of girl children depends on their husbands and their family members. As such, the status of women is lower among the tribes. They believe that if the husband is dominated in family, then marital life will be satisfactory.

Though living in villages and towns, good numbers of respondents are not visiting to hospitals and depending on home remedies or herbs for their health care. Still few of the respondents are consulting elderly women during pregnancy and child delivery rather than visiting to hospitals.

Majority of the respondents are sending their children to schools and colleges for education and even gained benefits from more than one social welfare scheme from the Government formulated towards tribal education and employment. Surprisingly, a considerable number of respondents have not gained the benefits from government for education and employment of their children. Further, nearly one-third respondents are not satisfied with the social welfare schemes from the government and they suggested for internal reservation for each individual tribe as there is more competition among the tribes listed in scheduled tribes.

On religious culture, the decisions will be made by elderly person in the tribes or leader of the tribe and only few of the respondents are following the decisions made by Brahmin or Jangama priests. For the social development of the tribes, as suggested by the respondents, more reservations should be given
in education and employment and also in both public and private sector. Few of the respondents have also emphasized that the tribes allowed to be settled in forests, if they wish. It shows that still the tribes are interested in forests though living in civilized areas.

It is highlighted from the study that majority of the tribes are feeling proud about their tribes. As such, almost all the respondents are believe, following and practicing the rituals, traditions and customs of their tribes. Majority of the tribal are backward in education, socio-economic and family aspects. The occupations of the tribes are diverse and annual income of the respondents’ shows that majority of the respondents have lower income. As such, the worth of properties owned by the respondents is also lower. It is also noted that majority of the respondents have also borrowed loans from banks, financial institutions, private money lenders, self-help groups, etc. As many of the respondents are members of Self-Help Groups, they have achieved socio-economic equality and empowerment and also availed savings and loan benefits from these groups. As opined by majority of the members of self-help groups, these groups are effective and useful for tribal development.

Majority of the tribes felt that no change is needed in reservation policies of the Government towards the Scheduled Tribes. Still few of the respondents have suggested considering income and tribe and revising tribes, while revising reservation for STs. It is noted that still the tribes have not forgotten their culture as many of the respondents have stated that they are engaged in singing, music, handicrafts, etc., based on their tribes.

As discussed already, the education background of the parents of the respondents is lowest and education of the spouses of the respondents is also lower. But the tribal’s have realized the importance of education and as such, majority of the respondents are sending their children to schools and colleges for getting education. Even the education of few children of the respondents is neglected due to poverty or lack of schools in the nearby areas. As opined by the respondents, reservation is essential for tribes in education, employment, promotion and such other aspects. Surprisingly, considerably majority of the
respondents have stated that reservation should be based on individual tribes and not on the basis of group of tribes (called internal reservation).

When the problems of the scheduled tribes are analyzed, it was found that majority of the tribes are highly backward. Illiteracy, low education, negligence, poverty, etc are the main reasons for such backwardness of the tribes. Even few of the tribes are facing social discrimination and alienation from society. Though reservation is provided to tribes, only few of the tribes have got the benefits from the same as many of the tribes are negligent towards education and modernization. Due to illiteracy and lower education among the tribes, reservation has not become useful to them. When health facilities for tribal’s are analyzed, it is found that there are no health centres or health care facilities in the areas of few of the tribes. Though there are health care facilities in few areas, they are not well equipped and even few of such facilities have no specialized medical practitioners. As such, these tribes are depending on tribal medicine or on herbs advised by tribal elders.

Of course, other facilities such as post office, mobile networks, telecommunications, transportation, etc are good in tribal areas. As discussed already, majority of the tribes are poor and as such, their income is insufficient to meet their essential expenses. As discussed above, the tribes still believe in orthodox culture and as such they perform rituals and prayers to conventional weapons during festival days. Majority of the respondents are also involved in tribal dance, songs, music, costumers, etc as part of their religious activities. Hence, from the above discussion it is clear that the tribal’s in Bellary district are backward and poor.

To conclude, tribal’s are backward in Bellary district. The reasons for the same are illiteracy, low education and poverty. Though reservation is given in education and employment to tribes, still due to their negligence towards development, the tribal’s are backward and not getting adequate facilities of the reservations. Due to reservations, only a few stronger tribes are getting facilities and getting developed and small tribes are neglected. It is essential to increase awareness of tribes towards education, provide self-employment
training, financial assistance for employment, and such other schemes for the tribes. Further, it is highly recommended to encourage tribal’s to start art based handicrafts and decorative items, in which the tribes are experts. For this purpose, it is essential to give financial assistance to tribal’s to start such business.