

**Impact  
Factor  
3.025**

**ISSN 2349-638x**

**Refereed And Indexed Journal**

**AAYUSHI  
INTERNATIONAL  
INTERDISCIPLINARY  
RESEARCH JOURNAL  
(AIIRJ)**

**UGC Approved Monthly Journal**

**VOL-IV**

**ISSUE-IX**

**Sept.**

**2017**

**Address**

• Vikram Nagar, Boudhi Chouk, Latur.  
• Tq. Latur, Dis. Latur 413512 (MS.)  
• (+91) 9922455749, (+91) 8999250451

**Email**

• aiirjpramod@gmail.com  
• aayushijournal@gmail.com

**Website**

• [www.aiirjournal.com](http://www.aiirjournal.com)

**CHIEF EDITOR – PRAMOD PRAKASHRAO TANDALE**

## **A Theriotal Study on Problems of Tribal Development In Karnataka**

**Dr. Rajanna**

Professor & HOD Department of Physical Education,  
University of Agricultural Science,  
Raichur - 584 104

**Dr.Rajkumar karve**

Assistant Professor of Physical Education,  
College of Agriculture science Kalaburagi

### **Abstract**

*Tribal population is the aboriginal inhabitants of India who have been living a life based on the natural environment and have cultural patterns congenial to their physical and social environment. The Concerted efforts for the development of these groups by the Central and State Governments have had only marginal impacts on their socio-economic conditions in spite of the various welfare measures and constitutional protection. The occupational distribution shows that the majority of the tribal people are small and marginal farmers and agricultural labourers in the study area. Their holdings are un-irrigated and therefore economically unviable. The Scheduled Tribes also have very low monthly per capita expenditure compared with the rest of the population. Access to basic facilities and amenities is very low among certain tribes, who live in or around forests. Most of the Tribes are now classified as wildlife sanctuaries.*

*The conditions presented above give us a clear picture about the status of tribal people living in Karnataka. The tribes when compared to other people are facing more problems and difficulties. Though the introduction of several Five Year Plans has tried to help and support the tribes, we require well-planned, more effective schemes in order to be successful. Such plans should contribute a lot for the welfare of the tribal community.*

### **Introduction**

Tribes of India are varied in terms of their socio-economic and political development. Some of them have changed through Hinduisation, and some through conversion to Christianity or other routes. Some tribal people are in the transitional phase, while others are adhering to their old lifestyles. This shows an uneven process of change and development among the tribal people in India. Only a small number of tribal people have been benefited by the policies and programmes meant for their development. Tribal population is the aboriginal inhabitants of India who have been living a life based on the natural environment and have cultural patterns congenial to their physical and social environment. The Concerted efforts for the development of these groups by the Central and State Governments have had only marginal impacts on their socio-economic conditions in spite of the various welfare measures and constitutional protection. In India, the tribal development planning is being implemented since the implementation of five-year plans by Government of India. But, Indian tribes are facing some unsolved problems from time immemorial. The tribes of India are in a way separated from the rest of population. Some of them are living in the unapproachable geographical areas such as deep valleys, dense forests, hills, mountains, etc. It is difficult for them to establish relations with others, and hence, socially they are far away from the civilised world. This kind of physical as well as social isolation has contributed to other problems.

### **Towards A Definition Of Tribes**

G.S. Ghurye, in his book The Scheduled Tribes (1963), writes: "The Scheduled Tribes are neither called the 'Aborigines', nor the 'Adivasis', nor are they treated as a category by themselves. By and large, they are treated together with the Scheduled Castes and further envisaged as one group of the

Backward Classes.” This is the quintessence of the constitutional provision about the STs. Obviously, Ghurye would like the tribes of India not to be treated as distinct social and cultural entities. However, to club them with the Scheduled Castes (SCs) or other backward classes (OBCs) or to change them would mean that they become part of the wider Hindu or Indian society, and this would do a lot of harm as this precludes their point of view or their need for assimilation. The Constitution of India, under Article 342, states that the President of India may “by public notification specify the tribes or tribal communities or parts of or groups within tribes or tribal communities which shall for the purposes of this Constitution be deemed to be Scheduled Tribes”. The tribes of India, prior to independence, were considered animistic by the census authorities. Distinction was made between those who were Hinduised and those who followed their own religion. However, some scholars have opined that no sharp line of demarcation can be drawn between Hinduism and Animism.

Some scholars consider the tribal s as autochthons, the earliest and the aboriginal inhabitants of the country, who were pushed to forests and hills by the invaders. Whatever may be the fact regarding tribal exclusivity, it is accepted that the tribes such as Baiga, Bhil, Gond, Kol, Korku, Meena, Santhal, Bhumia, Binjhar, Mahato, Korwa, Maria, Kamar, Bharia and Maler have not only adopted Hindu pantheon and rituals, but have also taken up various versions of Hindi, Marathi, Bengali and other languages. Some of these tribes do not accept meals from lower and ‘untouchable’ Hindu castes.

### **Scheduled Tribes In Karnataka**

Adiyan 2. Barda 3. Bavacha, Bamcha 4. Bhil, Bhil Garasia, sholi Bhil, Dungri Bhil, Dungri Garasia, Mewasi Bhil, Rawal Bhil, Tadvi Bhil, Bhagalia, Bhilala, Pawra, Vasava, Vasave 5. Chenchu, Chenchwar 6. Chodhara 7. Dubla, Talavia, Halpati 8. Gamit, Gamta, Gavit, Mavchi, Padvi, Valvi 9. Goud, Naikpod, Rajgond 10. Gowdalu 11. Hakkipikki 12. Hasalaru 13. Irular 14. Iruliga 15. Jenu Kuruba 16. Kadu Kuruba 17. Kammara (in South Kanara district and Kollegal taluk of Mysore district) 18. Kanivan, Kanyan (in Kollegal taluk of Mysore district) 19. Kathodi, Katkari, Dhor Kathodi, Dhor Katkari, Son Kathodi, Son Katkari 20. Kattunayakan 21. Kokna, Kokni, Kukna 22. Koli Dhor, Tokre Koli, Kolcha, Kolgha 23. Konda Kapus 24. Koraga 25. Kota 26. Koya, Bhine Koya, Rajkoya 27. Kudiya Melekudi 28. Kuruba (in Coorg district) 29. Kurumans 30. Maha Malasar 31. Malaikudi 32. Malasar 33. Malayekandi 34. Maleru 35. Maratha (in Coorg district) 36. Marati (in south Kanara district) 37. Meda 38. Naikda, Nayaka, Chollivala Nayaka, Kapadia Nayaka, Mota Nayaka, Nana Nayaka, Naik Nayak, Beda, Bedar, and Valmiki. 39. Palliyan 40. Paniyan 41. Pardhi, Advichincher, Phase Pardhi 42. Patelia 43. Rathawa 44. Sholaga 45. Soligar 46. Toda 47. Varli 48. Vitolia, kotwalia, barodia 49. Yerava 50. Siddi (in Uttar Kannada district).

According to the census reports, the tribal population of Karnataka increased to 34.64 lakh in 2001 from 19.16 lakh in 1991. The decadal growth rate during this period is a high 80.8 per cent, caused not by a spurt in fertility rates but by the addition of several new tribes to the Scheduled Tribes (ST) category. The decadal growth rate is higher for females (81.9 per cent) than for males (79.8 per cent). The highest decadal growth rate occurred in Mysore district (around 328.0 per cent), Bagalkot (261.6 per cent), Dharwad (201.1 per cent) and Belgaum (193.0 per cent). The decadal growth rate is negative in Dakshina Kannada (-2.9 per cent). Raichur (18.1 per cent) has the highest percentage of ST population followed by Bellary (18.0 per cent), while Chitradurga (17.5 per cent), which had the highest percentage of ST population in 1991 came down to third place in 2001 on account of its bifurcation.

The reverse is true of Raichur. Bellary has the highest population of Scheduled Tribes as a percentage of the ST population in the state. A cursory glance at these figures shows that the tribal population is still not defined properly in Karnataka. Certain tribes like the Kudubis are still to be recognized as the scheduled tribes, Therefore any increase in the tribal population at large doesn't necessarily mean that they have access to welfare programmes by the State, This may serve as an



example to show the difficulties in indexing and empirically stating and establishing the nature of problems of the tribes. Schemes are framed and visions are stated for the development of tribes.

### **Educational Problem**

Educationally the tribal population is at different levels of development but overall the formal education has made very little impact on tribal groups, e.g. Koragas of coastal Karnataka did not improve in their education even after many provisions made by the Government. Earlier Governments had no direct programmes for their education. But after 1970's the reservation policy has brought in some changes. There are many reasons for low level of education among the tribal people:

1. Formal education is not considered necessary to discharge their social obligations.
2. Superstitions and myths play an important role in rejecting education.
3. Most tribes live in abject poverty.
4. It is not easy for them to send their children to schools, as they are considered extra helping hands.
5. The formal schools do not hold any special interest for these children.

The literacy rate of STs in Karnataka is a cause for concern, as it has consistently been lower than that of the total population. The literacy rate among Scheduled Tribes, which was 36.0 per cent in 1991, increased to 48.3 per cent in 2001. The reasons are identical to the ones adduced to SC girls and indicate that the poor cannot afford the high opportunity costs of education. Girls are the first to be pulled out of school to work at home and take care of siblings to enable their mothers to work. The medium of instruction is another hindrance to the promotion of education among the tribes. Most of the tribal languages do not have a script of their own. Even in tribal areas the number of tribal teachers is very less and hence communication problem always arises between the students and the teachers. The existing curriculum, as experts rightly have pointed out, is not suited and has little relevance to the tribal people.

### **2. Economic Problems**

The tribal people are economically the poorest people of India. Majority of them are living below the poverty line. The tribal economy is based on agriculture of the crudest type. Banking facilities in the tribal areas are so inadequate that the tribals have mainly to depend on the money-lenders. The tribals, therefore lose their mortgaged land. Studies on koragas, Malekudiyas and Kudbis reveal that 60 percent of their houses are kaccha houses: that are built by Bamboos and few among them are plastered by mud and constructed in a traditional way. Similarly, they do not own agricultural property. Majority of the households lie below the poverty line and only one or two households in a tribe possess the APL card.

Many of the men and women are involved in collecting forest produce, weaving cane basket or other labour in nearby areas. The innocence, illiteracy and helplessness of the tribals are exploited by the outsiders. The British policy, in particular, had led to ruthless exploitation of the tribals in various ways as it favoured the zamindars, landlords, money-lenders, forest contractors and excise, revenue and police officials.

a) Problems of land ownership: Tribals do not have the legal ownership of property and are utilizing Government land. A good portion of the land in the tribal areas has been legally transferred to non-tribals. Tribals demand that this land should be returned to them. In fact the tribals had earlier enjoyed much freedom to use the forest and hunt their animals. They are emotionally attached to the forests for they believe that their Gods, spirits live in forests. The tribals who are "deprived" of their rights to the land and forest have reacted sharply to the restrictions imposed by the government on their traditional rights. b) Unprofitable cultivation: More than 60% of the tribal people are engaged in cultivation and most of them are landless and practice shifting cultivation. They need to be helped in adopting new methods of cultivation.

### **3. Social And Cultural Problems**

The tribals suffer from their own social problems. They are traditional and custom-bound. They have become the victims of superstitious beliefs, outmoded and meaningless practices and harmful habits. Child marriage, infanticide, homicide, animal sacrifice, exchange of wives, black magic and other harmful practices are still found among them. They believe in ghosts and spirits. They have keen desire to maintain all these practices in general, and their individual tribal character. Hence it is said that "the tribals are the tribesmen first, the tribesmen last and the tribesmen all the time". The tribal culture is entirely different from the way of life of the civilized people. The tribals fail to understand the civilised people, their customs and practices, beliefs and attitudes and so on. They are suspicious towards the civilised people. They are clinging tenaciously to their customs and traditions. The reports of the studies conducted by different researchers in Karnataka reveal that 95 percent of them live below the poverty line (Peer Mohammed: 1994).

### **4. Atrocities Against Tribal People**

Initially, the indicators of violence were major crimes such as murder, rape, grievous hurt, arson and other offences. The increasing violence against dalits and adivasis was attributed by the 28th report of the Commissioner for SCs and STs (1986). There are unresolved disputes over allotment of government land or distribution of surplus land even today. Tension over non-payment or underpayment of minimum wages is on increase. The total crimes recorded in Karnataka from 1997 to 2001 are 21,426. The average rate of crimes is 4,285 (Rao Y.R :2003) Several legislations have been enacted for the protection of the scheduled castes and tribes. And yet violence and discrimination against them continues.

### **5. Indifferent Political Attitude**

The political environment is characterized by indifference to the plight of the dalits. Meager space for social justice issues in the manifestos of political parties; poor debate on such issues in the national and state legislatures. The political insensitivity to atrocities against Dalits is reflected in the reluctance to discipline the bureaucracy for its failure to implement the law fairly and objectively. The excesses of the police machinery and others are condoned or ignored to maintain the morale of the forces. The findings of a plethora of reports are not taken seriously by the political elites. Relief and rehabilitation measures are adopted indifferently or not at all.

### **6. Problems Of Non-Scheduled Tribes**

There are certain tribes Karnataka who are not yet notified and hence suffer a lot of problems. For example there is a tribe called 'Channa Dasa' spread across the coastal Karnataka (concentrated especially in Udupi and Dakshina Kannada District), in spite of its poor socio-economic status, it is non-scheduled. This is the reason why they cannot enjoy the Government reservation and other constitutional facilities. Kudbis in Dakshina Kannada are another non-scheduled tribe. The Tribe named Kunabis found in other parts of Karnataka is scheduled. Even the educationally aspired children do not get the chance go for higher education for want of ST certificate. Moreover educationally achieved candidates will not get an opportunity to enter into the job market without reservation.

### **7. Development Induced Displacement**

Dalits and adivasis account for about a quarter of the Indian population (over 250 million): they are the primary victims of the ongoing development process. The forest has been an important source of livelihood for the poor particularly the tribal communities.

Following are some of the suggestions to improve the conditions of the Tribals in the state.

1. Tribal rights in land and forests should be respected.

2. The state should avoid introducing too many outsiders into tribal territory.
3. There should be a comprehensive policy on tribal development, which derives inputs from people at the grass root level to ensure sustainable development that is ecologically sound, people oriented, decentralized and culturally acceptable.
4. A rapid survey must be conducted on the health status of the tribals and prepare region-specific and tribe-specific health plans.
5. Tribal girls should be selected for training as ANMs and post them to sub-centers located in predominantly tribal areas. They could also be trained in traditional medicine and health practices, thus encouraging and integrating traditional healing systems into modern medicine.
6. 100 per cent antenatal care coverage and immunization of women and children must be assured. Provide secondary and tertiary care, transport facilities for emergency services and obstetric care.
7. Greater access to education through convergence of the services of several departments should be ensured for the tribals. Education, Rural Development and system to monitor child labour, track dropouts and provide local employment to their parents.
8. Tribal culture, traditional knowledge systems, tribal history and vocational skills training must be included in the school curriculum.
9. We must involve tribals in biodiversity conservation; encourage them to grow fruit trees on degraded forest-lands; allow sustainable harvesting of the non-forest produce for their livelihood, without endangering the biodiversity of the forest.
10. Government should provide them more budgetary support to their land purchase scheme.

In spite of the above changes the state should also develop a comprehensive policy on tribal development, which derives inputs from people at the grass root level to ensure sustainable development that is ecologically sound, people oriented, decentralized and culturally acceptable. Include tribal culture, traditional knowledge systems, tribal history and Vocational skill training in the school curriculum.

### **Conclusion**

The occupational distribution shows that the majority of the tribal people are small and marginal farmers and agricultural laborers in the study area. Their holdings are unirrigated and therefore economically unviable. The Scheduled Tribes also have very low monthly per capita expenditure compared with the rest of the population. Access to basic facilities and amenities is very low among certain tribes, who live in or around forests. Most of the Tribes are now classified as wildlife sanctuaries.

The conditions presented above give us a clear picture about the status of tribal people living in Karnataka. The tribes when compared to other people are facing more problems and difficulties. Though the introduction of several Five Year Plans has tried to help and support the tribes, we require well-planned, more effective schemes in order to be successful. Such plans should contribute a lot for the welfare of the tribal community.

### **References**

1. Iyer, Anantha Krishna K., 1931, The Mysore Tribes and Castes, Bangalore, Government Press.
2. Beals Alan R. et. al. (1971), An Introduction to Anthropology, New York: MacMillan.
3. Bendix, R. and S.M. Lipset. (Eds.) (1966). Class, Status and Power, New York : Freepress. Bharadwaj (1979), 'Problems of Scheduled Castes and Scheduled Tribes in India', New Delhi: Light and Life publications.
4. Betellie, Andre. (1981), The Backward Classes and the New Social Order, New Delhi: Oxford University Press
5. Bhushan, B. (1989), Dictionary of Sociology, New Delhi, Anamol Publications.



6. Corer, Lewis A. (Ed.) (1976), Sociology Theory, New York : Macmillan. Davis, Kingsley. (1965), Human Society, New York: Macmillan Company.
7. Dude, S.M. et. al. (1980), Family Marriage and Social Change in the Indian Fringe, New Delhi: Cosmo Publications. Jayaram, N. (1987), Introductory Sociology, New Delhi: Macmillan India.
8. Johnsoh, Harry M. (1960), Sociology: A Systematic Introduction, New Delhi: Allied Publishers.
9. Kapadia K.M. (1982), Marriage and Family in India, Calcutta: Oxford Karnataka State Gazetteer (1973), South Canara District, Delhi; Mittal Publications.
10. Padmanabha, P. (1972), Census of India, 1971, Series 14, South Canara District, Madras: Government of India Press.
11. Park, Robert E. (1970), Introduction to the Science of Sociology, Chicago: University of Chicago press. Peer, Mohammed, et .al., 1994, Social, Economic and educational Conditions of Koragas - An Action Plan, (A Project Report submitted to the Zilla Parishad, Dakshina Kannada District) Department of Sociology, Mangalore University
12. Rao Ravindranath Y. (2003), 'Kudbis of South India', Mangalore, Mangala Publications Singh Anil Kumar (1982), 'Economics of Tribes and their Transformation', New Delhi, Concept Publishing Company.

