

**A Study on
LIFE STYLE OF SOLIGA TRIBES AT
BILIGIRI RANGASWAMY TEMPLE WILDLIFE
SANCTUARY- A Social Work perspective**

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Sanctuary - A Social Work perspective**

ABSTRACT

Background: The population of Scheduled Tribes in the country is 8.43 crore, which is 8.2 per cent of the country total population. The tribals are living in plains, forest hills, and inaccessible areas. The facilities implemented by the Government have not reached most of the tribal areas, and even today they are living in harsh conditions without basic facilities. In the name of forest policies and development projects like dams and hydro projects, as also conservation, tribal areas are declared as Tiger Reserves, Wildlife Sanctuary, and National Parks. Due to this tribals are displaced from the forest and provided inadequate rehabilitation facilities by the Government. Even today they are facing displacement problems and are in danger of losing their culture. Constitution provisions are available for the development of tribals from various schemes and programmes, but they are still facing a lot of difficulties.

The Soligas in the BRT Wildlife Sanctuary of Chamarajanagar district have been facing different problems over the years. The Government of Karnataka identified these problems and had conducted a Mini Cabinet meeting on 11.1.2002 at B.R.Hills, Chamarajanagar district under the leadership of Sri. S.M. Krishna, the then Chief Minister of Karnataka for further discussions. The Soligas were dependent on the collection and sale of NTFPs for their livelihood, but in 2004 the Government banned it citing Section 29 of the Wildlife Protection Act, 1972 and did not provide any alternative employment for them. Due to this they faced livelihood insecurity. The study analyses the profile of the respondents, their literacy, occupation, social structure and functions related to their tribal council, social justices system and disputes faced by the Soligas, awareness of the younger generation towards the tribal council, sources of income from the forest, livestock, labour, agriculture, landholding, agricultural cultivation, consumption patterns and expenditure, migration problems, the status of the cultural practices and adopting outside culture, health problems, developmental programmes implemented by the Government and NGOs, and the different socio-economic and cultural factors affecting the life style of the Soligas.

Methods: Systematic methodology procedure has been adopted for the study which includes aim of the study, objectives of the study, research design, place of study, universe and sampling, sources of data, tools and techniques of data collection, pre-testing, main study, data processing, limitations of the study, and random sampling of disproportionate weightage methods adopted to collect the primary data. The total size of the sample is 370 families chosen from the Biligiri Rangaswamy Temple Wildlife Sanctuary area. Lottery methods were used for the selection of 36 Podus and 370 families as respondents. Disproportionate weightage was used and importance was given to the Podus with lesser families. Household heads of the family/responsible person of the family were selected for the data collection in order to satisfy the objectives of the study. An explorative research design was adopted for the study intended to find out the life style of the Soliga tribes.

Results: The Soligas of BRT Wildlife Sanctuary have a number of basic problems, the ban on the collection and sale of NTFPs being the first among them. For their development but it has not reached the grassroots level and hence they continue to live in poor conditions. The life style of the Soliga tribe in the study highlights that although the literacy level is increasing among their children, the social structure and social function of the Soligas are still traditional. Another fact observed is that they have started approaching the new legal system of police station and court for settling their disputes. The Soligas were earning their income from various sources like forest, livestock, agriculture, and labour work. The forest income gradually decreased as a result of the ban on the collection and sale of NTFPs ban. Soligas started migrating in search of employment which in turn affected their children education and culture. Soligas are following their traditional culture, but over a course of time they have started adopting the Hindu cultural festivals also. They lack proper health services, housing, drinking water, road, and electricity due to the forest policy. They have received very little benefits from the Government over the years and are still facing different problems.

Conclusion: The Soligas have received minimum benefits from the Government, while majority of the benefits have failed to reach them and the some of the benefits were unequally distributed. Somehow the Government has managed to provide the public distribution system, housing, land, road, drinking water, and

electricity for few of the families and has also started educational intuitions in tribal areas. But still the Soligas are facing difficulties in reaching getting facilities like drinking water, housing, electricity, road, education, and health services. Under the Special Central Assistance to Tribal Sub-Plan (SCA to TSP) and Article 275(1) of the Constitution, the Government can implement schemes more effectively at the grass-root level. To some extent the NGOs have helped the Soligas in their upliftment and have motivated them to get benefits from the Government and sustain themselves. The changes that have been taken place in the forest policy from 1974 to 2011 in the BRT Wildlife Sanctuary under the wildlife Protection Act, 1972 has affected the livelihood of the Soligas. In answer to which the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act,2006 has given constitutional provisions and opportunities to the Soligas to obtain individual, community, and basic rights in the Wildlife Sanctuaries, National parks, Tiger reserves and other protected areas. So if the Government could implement the Forest Rights Act, 2006 effectively in the tribal areas most of the forest based problems of the Soligas could be solved. The social work methods of case work, community organisation, group work, social action and social research knowledge, techniques, and skills can be used to help the Soligas community to improve their life style and help sustain them.

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INDEX

Sl. No.	Contents	Page No.
1.	List of Tables	ii-iv
2.	List of Figures	v
3.	List of Maps	vi
4.	Abbreviations	vii-viii
5.	Chapter –I Introduction	1-44
6.	Chapter – II Review of literature	45-96
7.	Chapter – III Research methodology	97-115
8.	Chapter –IV Data analysis and interpretation	116-245
9.	Chapter –V Conclusion and Recommendations	246-291
10.	Bibliography	292-310
11.	Appendix – I Semi- structured interview schedule	311-323
12.	Appendix – II Journal of Development and Social Change Article	324-334
13.	Appendix – III E –journal Ontrocom Online Journal of Anthropology Article	335-344
14.	Appendix – IV List of Scheduled Tribes in India	345-358
15.	Appendix –V NTFPs ban order copy and letters	359-368
16.	Appendix – VI Tiger Notification order copy	369-374
17.	Appendix – VII List of forest products used by the Soligas	375-378
18.	Appendix –VIII Photographs- Soliga tribe	379-385

LIST OF TABLES

Sl. No.	Table No.	Title	Page No.
01	3.1.1	Number of Podus under the Biligiri Rangaswamy Temple Wide life sanctuary	105
02	3.1.2	Sampling	107
Profile of the respondents			
03	4.1.1	Clan distribution	117
04	4.1.2	Age and Occupation of the respondents	120
05	4.1.3	Type and Size of the Soliga families	123
06	4.1.4	Genderwise population distribution in the families	124
07	4.1.5	Number of children below the age of 14 years	125
08	4.1.6	Status of Literacy and Illiteracy	126
09	4.1.7	Status of literacy and illiteracy among the children - 6 to 14 years	127
10	4.1.8	Number of educated males and their level of education	128
11	4.1.9	Number of educated female members and their level of education	130
12	4.1.10	Number of school going children	131
Social Structure and Social Functioning of the Soliga Tribes			
13	4.2.1	Soliga clan structure	133
14	4.2.2	Tribal council (justice) system as practiced today	135
15	4.2.3	Types of disputes	136
16	4.2.4	Methods of solving disputes or problems	137
17	4.2.5	Respect given by the younger generation	138
18	4.2.6	Awareness of the younger generation towards the tribal council	139
19	4.2.7	Level of acceptance of the traditional tribal council	140
20	4.2.8	Types of marriages	143
21	4.2.9	Appropriateness of the present system of marriage	144
The Economic Status of the Soliga Tribe			
22	4.3.1	Types of landholding	146
23	4.3.2	Size and types of landholding patterns in acres	147
24	4.3.3	Types and number of forest products used for consumption	151
25	4.3.4	Reasons for decreasing forest produce	152

26	4.3.5	Different types of crops cultivated on the agricultural lands	153
27	4.3.6	Types of agricultural products used for consumption and sale	154
28	4.3.7	Cash and non-cash income from agriculture	155
29	4.3.8	Places where seeds are marketed	157
30	4.3.9	Sources of Fertilisers/pesticides	158
31	4.3.10	Number of livestock hold by different families	159
32	4.3.11	Cash and non-cash income from livestock	161
33	4.3.12	Cash and non -cash income from the forest	163
34	4.3.13	Income from labour work	165
35	4.3.14	Total cash and non- cash income	166
36	4.3.15	Total income from different sources	168
37	4.3.16	Places of migration	170
38	4.3.17	Reasons for migration	170
39	4.3.18	Number of days migrated for employment	171
40	4.3.19	Wage rates received by migrants per day in Rupees	172
41	4.3.20	Genderwise distribution of migrant family members	173
42	4.3.21	Scale of income received by migrant families in a year	174
43	4.3.22	Different types of crops cultivated on the agricultural land and in the kitchen gardens	175
44	4.3.23	Different types of products used for consumption	177
45	4.3.24	Yearly expenditure for food	178
46	4.3.25	Essential yearly expenditure	179
47	4.3.26	Yearly expenditure on habits	180
48	4.3.27	Yearly expenditure on cosmetics	181
49	4.3.28	Yearly expenditure on clothes	182
50	4.3.29	Agriculture expenses	184
51	4.3.30	Types of household assets	185
52	4.3.31	Types of items preferred to buy/ build	186
53	4.3.32	Items expected from NGOs and Government	187
54	4.3.33	Sources of credit and interest paid by the respondents	188
		Cultural factors associated with the Soliga tribe	
55	4.4.1	Reasons for celebrating festivals	195
56	4.4.2	Agriculture rituals celebrated by the Soligas	204
57	4.4.3	The Soligas cultural and ecological calendar	206

	Factors influencing the culture, economy, and social status of the Soligas		
58	4.5.1	Different health problems faced by the respondent's families	209
59	4.5.2	Annual expenditure on medical treatment	212
60	4.5.3	Eligible members who voted in different elections	214
61	4.5.4	Different types of media used by Soliga families	216
62	4.5.5	Reasons for using media	217
63	4.5.6	Amenities expected from NGOs	223
64	4.5.7	Influence of education on the lifestyle	225
65	4.5.8	Religious indicators influencing the Soligas	226
66	4.5.9	Influence of the media	227
67	4.5.10	NGOs influence on the Soligas	228
68	4.5.11	Influence of government agencies	229
69	4.5.12	Influence of outside factors	229
70	4.5.13	Types of problems faced after the ban on the collection of NTFPs	232
71	4.5.14	Opinions expressed on shifting outside the forest	233
72	4.5.15	Awareness on development programmes for the Soligas	235
73	4.5.16	Opinions on the Government's failure to implement	236
74	4.5.17	Failure on effective implementation by the NGOs and CBOs	237
75	4.5.18	Expected education facilities	237
76	4.5.19	Expected economic programmes	238
77	4.5.20	Expected health services	239
78	4.5.21	Expected cultural facilities	240
79	4.5.22	Expected political programmes	241
80	4.5.23	Expected facilities for empowerment	242
81	4.5.24	Types of support expected for the Sanghas	242
82	5.1.1	A table on the Government, NGOs, CBOs and Social workers in uplifting the Soligas	285

LIST OF FIGURES

Sl. No.	Figure No.	Content	Page No.
01	4.1.1	Educational qualification of the respondents	122
02	4.3.1	Types of crops cultivated in 1999-2000 to 2009-2010	149
03	4.3.2	Types of forest products used for consumption	150
04	4.3.3	Sources of income	169
05	4.3.4	Nature of work being done in the place of migration	174
06	4.3.5	Types of expenditure in a year	183
07	4.4.1	Festivals celebrated among the Soligas	194
08	4.5.1	Treatments used by the Soligas	211
09	4.5.2	Distance from Podu to Primary Health Centre	213
10	4.5.3	Potable water sources used by the Soliga families	218
11	4.5.4	Sources of light used by the Soligas	219
12	4.5.5	Different types of development assistance received from NGOs	222
13	4.5.6	Development assistance received from the Government	224
14	4.5.7	Benefits received from the Grama Panchayati	230
15	4.5.8	Types of problems faced by the Soligas	243

LIST OF MAPS

Sl. No.	Content	Page No.
1	Biligiri Rangaswamy Temple Wildlife Sanctuary Vegetation types and settlements	103
2	Biligiri Rangaswamy Temple Wildlife Sanctuary Vegetation types and settlements and selected settlements for study	104
3	Biligiri Rangaswamy Temple Wildlife Sanctuary Vegetation types and selected settlements for study	104
4	Biligiri Rangaswamy Temple Wildlife Sanctuary , Home of the Soligas (Sacred site map)	108

ABBREVIATIONS

AIDS	:	Acquired Immune Deficiency Syndrome
ANM	:	Auxiliary Nursing Midwifery
ATREE	:	Ashok Trust for Research in Ecology and the Environment
B.C.	:	Before Christ
B.R.Hills	:	Biligiri Rangana Hills
BPL	:	Below Poverty Line
BRT	:	Biligiri Rangaswamy Temple
BRTWLS	:	Biligiri Rangaswamy Temple Wildlife Sanctuary
CBOs	:	Community Based Organisations
FDSTs	:	Forest dwelling scheduled tribes
FRA	:	Forest Rights Act
ITDAP	:	Integrated Tribal Development Project
KMTR	:	Kalkkada Mudanathuri Tiger Reserve
LAMPS	:	Large Scale Adivasi Multi-purpose Cooperative Society
M M Hills	:	Male Mahadeswara Hills
MADA	:	Modified Area Development Approach
MGNREGA	:	Mahatma Gandhi National Rural Employment Guarantee Act
MLA	:	Members of Legislative Assembly
MOTA	:	Ministry of Tribal Affairs
MP	:	Member of Parliament
MTDPs	:	Multipurpose Tribal Development Projects
NCST	:	National Commission for Scheduled Tribes
NGOs	:	Non Government Organisations
NTCA	:	National Tiger Conservation Authority
NTFPs	:	Non Timber Forest Products

PESA	:	Panchayats Extension to Scheduled Areas
PHC	:	Primary Health Centre
PRM	:	Participatory Resources Monitoring
PUC	:	Pre University Course
PURA	:	Providing Amenities in Rural Areas
SC	:	Scheduled Caste
SCA	:	Special Central Assistance
SSLC	:	Secondary School Living Certificate
ST	:	Scheduled Tribe
STDs	:	Sexually Transmitted Diseases
TB	:	Tuberculosis
TDBs	:	Tribal Development Blocks
TSAS	:	Taluk Soliga Abhivrudhi Sangha
TSP	:	Tribal Sub-Plan
TV	:	Television
UNCED	:	United Nations Conference on Environment and Development
VGKK	:	Vivekananda Girijana Kalyana Kendra
ZBGAS	:	Zilla Budakattu Girijana Abhivrudhi Sangha

Chapter –I



Introduction

CHAPTER - I

INTRODUCTION

The Scheduled Tribes are also referred to as Adivasi, Girijana, Moolanivasi, Indigenous people, or Vanavasi as they live in the 15% geographical forest areas of India. The tribal's life style is linked with the forest, as their cultural relationship is based on the worshipping of stones, water, trees, and animals and their livelihood depends on forest resources such as tubers, leaves, honey, fruits, flowers, bamboo shoots, mushrooms, seeds for consumption, Non-Timber Forest Products (NTFPs), and subsistence agriculture.

In ancient times the tribals lived in the forest without constrain and used available forest products for their sustenance. But this all changed when the British brought in different forest policies to harvest timber from the forest and restricted the tribals' use of the forest during the Pre-colonial period. After independence, the Government of India continued the old forest policies besides bringing in new ones. From this emerged the Wildlife Protection Act, 1972 which put limitations on the tribals in many ways. The forest areas were declared as Wildlife Sanctuary, National Parks, and Tiger Reserves in the name of conservation and which very effectively restricted their movement within the forest. To compound their misery, the government also undertook different types of developmental projects such as big dams, mines, and hydropower projects which displaced millions of tribals. The rehabilitation done by the government was not commensurate to what the tribals had lost - their traditional culture and way of life. In the name of the development projects and conservation, the Adivasis still face displacement problems. Even with the Constitutional guarantees and different tribal development programmes they are facing a lot of problems and live below the poverty line.

The government has implemented different development schemes for the welfare of the tribals which sadly has not reached the people for whom it has been implemented and the tribals still lack basic facilities like housing, drinking water, sanitation, electricity, etc. in the tribal areas. The government officials did not implement the schemes properly and there was no follow up to the programmes so

initiated. Most of the tribals do not have land rights and irrigation facilities; they depend on rain for agriculture and lack educational and health facilities for which they have to walk miles to take advantage of. Tribal rights are violated in the name of development projects and conservation. The life style of the tribals is based on their social systems, culture, economic, traditional council, food habit, agricultural practices, values and rituals, etc. Globalisation and modernisation has influenced the tribals; they are slowly losing their culture and adopting modern ways because of ease of communication, transport and education facilities, interaction with outside communities and use of modern media. All these can be sensed in the social changes among the tribals which includes the Soliga tribes of the BRT Wildlife Sanctuary.

As per the 2001 Census, the Scheduled Tribes population in the country is 8.43 core, constituting 8.2 per cent of the total population. There are over 700 Scheduled Tribes notified under Article 342 of the Constitution of India, spread over different States and Union Territories of the country (MOTA, Annual Report, 2010-11). Geographically, the tribal population is scattered all over India with certain important pockets of concentration. Broadly speaking, they can be divided into six major zones: (1) North-Eastern Zone, (2) North and North-Western Zone, (3) Central Zone, (4) Western Zone, (5) Southern Zone, and (6) Oceanic Zone (Chatterjee, 2012; Chaudhuri, 1997; and Bhengar et al., 1998). The major tribal groups are the Santhals, Munda, Oraon, Kharia, Ho, Gond, Bhils, Meena, and Lodha. They are also spread over the neighbouring countries of Bangladesh, Nepal, and Bhutan where they had migrated in the early colonial period in search of employment and now are settled in the respective areas. Tribals inhabit resources-rich lands, but are poor and exploited (Lakra, 2011).

The term 'tribe' indicates more about a group's present political and economic status than what they represented in the past. And if we look at the present scenario then all tribes have one factor in common, i.e., it represents all the people who are either economically or geographically or socially marginalised with respect to the mainstream Indian population (Channa, 2008). The word "Adivasi" means the original inhabitants or indigenous people in Sanskrit. The Adivasis are thought to be the earliest settlers and the original inhabitants of the Indian peninsula (Bhengar et al., 1998). According to D.N. Majumdar: A Scheduled Tribe refers to "a collection of

families or groups of families, bearing a common name, members which occupy the same territory, speak the same language and observe certain taboos regarding marriage, profession or occupation and have developed as well as assessed system of reciprocity and mutuality of obligation”. According to Gillin and Gillin: “A tribe is a group of local communities which lives in a common area, speaks a common dialect and follows a common culture” (Rao, 2012). The terms “indigenous people”, “indigenous ethnic minorities”, “tribal groups”, and “Scheduled tribes” describe social groups with a social and cultural identity distinct from the dominant society that makes them vulnerable to being disadvantaged in the development process (Satish, 1999).

The essential characteristics, as laid down by the first Lokur Committee, for a community to be identified as Scheduled Tribes are: (a) Indications of primitive traits, (b) distinctive culture, (c) shyness of contact with the community at large, (d) geographical isolation, and (e) backwardness. (Seventy-five Primitive Tribal Groups) Particularly Vulnerable Tribal Groups who are characterised by: (a) a pre-agriculture level of technology, (b) a stagnant or declining population, (c) extremely low literacy, and (d) a subsistence level of economy. More than half of the Scheduled Tribes populations are concentrated in the states of Madhya Pradesh, Chhattisgarh, Maharashtra, Orissa, Jharkhand, and Gujarat (MOTA, Annual Report 2010-11).

Scheduled Tribes are those, which, are notified as such by the President of India under Article 342 of the Constitution. The first such notification was issued in the year 1950. The President considers characteristics like primitive traits, distinctive culture, shyness with the public at large, geographical isolation, and social and economic backwardness before notifying them as a Scheduled Tribe. The tribal areas are generally characterised by undulating terrain, dense forest, difficult communication, and low density of population. Each tribal group with its own social customs and dialects usually live in a compact area (Himani, 2010). In 1967, a Joint Parliamentary Committee under the Chairmanship of Shri. Anil K. Chanda, was constituted to consider the claim of various communities for inclusion in the category of Scheduled Tribes. This Committee adopted the following five criteria for judging the eligibility of any group as a tribe: (1) Indication of primitive traits, (2) Distinctive culture, (3) Geographical isolation, (4) Shyness of contact with the larger community, and (5) Backwardness (Atal, 2008).

Tribal situation in India

The resources-rich areas have predominantly been the habitat of tribal populations and it is proving them costly to be in a symbiotic relationship with nature in the midst of flora and fauna (Kujur, 2008). It is a well known fact that forest dwelling Scheduled Tribes have been residing on their ancestral land from times immemorial and that there exist a symbiotic relationship between the forest dwelling scheduled tribes (FDSTs) and the biological resources in India. They are integral to the very survival and sustainability of the forest eco-system, including the wild life (Rajeswari, 2012). Indigenous people continue to be among the poorest and most excluded and marginalised- politically, economically, educationally, and socially. There are threats to the lands and resources of the indigenous people from the pressure of globalisation. Their underdevelopment, backwardness, low literacy, high mortality, poor health and hygiene, malnutrition, indebtedness, lack of basic amenities of life, and human rights violation reflects poorly on them (Kujur, 2011). It is quite well known that different scheduled tribes are at different levels of the socio-economic development and culture scale, and therefore there is vast difference in their ecological set-up and resources position. The nature of acceptability and assimilative power also vary from tribe to tribe (Das, 1997).

Majority of the tribals are backward, living in inaccessible and remote forest and hill areas where modern health facilities are not available as a result of which there is a rapid decline in the growth rate of the tribal population that is threatening their very survival (Lal, 2006). The Indian sub- continent has the largest population of tribals. They are born and grow as children of nature, but are deprived of many civic facilities. They are spread across the country, mainly in the forest and hilly areas. Most of them live below the poverty–line and suffer from illiteracy, unemployment, poverty, indebtedness, liquor habits, health problems, and insufficient infrastructure facilities (Nanjunda, 2007).

Majority of the so-called development projects, especially pertaining to water resources, mine, industries, tourism, etc., have been established in tribally dominated areas, indirectly displacing hundreds and thousands of the locals who are left to fend for themselves (Kujur, 2008). The poverty of the indigenous people has its roots in

dispossession, lack of rights, and territorial abuse of indigenous resources. Outside forces have always tried to restrict and reduce their living space, at the same time blaming indigenous peoples for unsustainable practices on ever decreasing areas. The process of dispossession continues with global extractive industries, bio-fuel plantation, and land speculation and grabbing and even by the establishment of nature parks (Viitanen, 2010). The real tribals actually became the victims of this lopsided development. They got permanently displaced, moved out of their own settlements, denied rights in their territories, and access to their resources. They are now without the means of earning a livelihood and are dependent on others (Prasad, 2008). Over time tribals have been constantly changing and have problems caused by land alienation, soil erosion, introduction of cash crops, poverty, indebtedness, industrialisation and urbanisation, social problem like prostitution, and from conversion to other communities and religion (Ghosh, 2008).

The vulnerable sections, mainly the tribals, have been deprived of land and livelihood by the state to build large development projects (Sahay, 2008). A major portion of India's coal, forest, hydro-electrical, and mineral resources are located in traditional Adivasi lands. The Adivasis have never benefited from the wealth generated through exploiting these assets (Viitanen, 2010). Even though the tribals inhabit resources-rich regions they are powerless. The decision-makers, therefore, seem to assume that they can be displaced without any fear of resistance from them to the deprivation of their livelihood (Fernandes, 1997). Over the last 30 years, the life of the tribal people has changed drastically. Government officials have been sent to the areas, but they often exploit the very people to whose lives they should be bringing a sensitive and positive development (Kachhap, 2011). Roadside villages have better infrastructure, transport, and communication facilities when compared to interior villages. The residents of the roadside villages are more exposed to the outside world when compared to the tribals who live in the interior regions. The extension of road, transport, and communication facilities to the interior areas helped bring the tribals to the mainstream, and as they came into contact with the advanced communities of the plains, they tried to change their life styles to mimic the so-called more civilised communities (Subramanyam and Mohan, 2006).

Tribal movements

Most often the tribal movements are ascribed to land alienation, indebtedness, bondage, and unequal exchanges and are directed against individual landlords, moneylenders, contractors, traders, and officials of the forest and revenue departments (Pathy, 2009). Right from 1798 to 1947, the tribals fought the British, refused to surrender and forced them to consider their spirit of freedom. Kanhu Santhal, Birsa Munda, Jatra Bhagat, Laxman Naik, Tantya Bhil, Bhagoji Naik, Kuvar Vasava, Rupa Naik, Thamal Dora, and Ambul Reddi are a few of the thousands of tribals who entered the battlefield (Prabhu, 1998). Pre-independence tribal India attracted the attention of social workers, social reformers and to some extent, administration hierarchy, therefore, after the colonial period an organised concern to protect the tribals against exploitation and improve their socio-economic life became a matter of vital importance. For the last three-four decades they have been the focus of national planning (Monga, 2010).

Tribals also know that their unity and leadership will help them fight inequality and unjust systems. The tribes are becoming more conscious of their identity. It is a process whereby a 'tribe in itself' is being transformed to a 'tribe for itself'. Not only are the tribes busy in creating a self-image, consolidating their own culture, but also in many parts of India they have started their own movements and founded their own organisations to combat injustice (Srivastava, 2010). In the past tribal communities were fighting the colonial rule and now they are fighting with the non-tribals as well as governments/ dominant political classes who have taken over their pristine resources, thus depriving them of their identity and livelihood. Tribals are primarily the victims of 'development' in post-Independent India. In British India they had been the victims of their expansionists and plundering policy. The tribal lands and resources got alienated during the British rule as well as in the post-British period. Whether in pre-Independent or post-Independent India, their condition remains the same, and they are the victims of pre- and post-Independence colonisers. Ironically, the same coloniser invented terms to categorise them as "tribe" and attempted to reform them (Prasad, 2008).

Constitutional Guarantees

The Constitution of India provides social, economic, and political guarantees to the disadvantaged sections of the people. Some provisions specific to the Scheduled Tribes are:

Social

Article 14 Right to Equality: The State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India.

Article 15 [(4) Nothing in this article or in clause (2) of article 29 shall prevent the State from making any special provision for the advancement of any socially and educationally backward classes of citizens or for the Scheduled Castes and the Scheduled Tribes.]

Article 16 (1) There shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State.

Article 16¹ (4A) Nothing in this article shall prevent the State from making any provision for reservation ²[in matters of promotion, with consequential seniority, to any class] or classes of posts in the services under the State in favour of the Scheduled Castes and the Scheduled Tribes which, in the opinion of the State, are not adequately represented in the services under the State.]

Article 338A 2 (1) There shall be a Commission for the Scheduled Tribes to be known as the National Commission for the Scheduled Tribes.

(5) It shall be the duty of the Commission—

- (a) to investigate and monitor all matters relating to the safeguards provided for the Scheduled Castes ³ under this Constitution or under any other law for the time being in force or under any order of the Government and to evaluate the working of such safeguards;

¹ Ins. by the Constitution (Seventy-seventh Amendment) Act, 1995, s. 2.

² Subs. by the Constitution (Eighty-fifth Amendment) Act, 2001, s. 2, for certain words

³ The words “and Scheduled Tribes” omitted by the Constitution (Eighty-ninth Amendment) Act, 2003, s. 2 (w.e.f. 19-2-2004).

- (b) to inquire into specific complaints with respect to the deprivation of rights and safeguards of the Scheduled Castes⁴;
- (c) to participate and advise on the planning process of socio-economic development of the Scheduled Castes⁵ and to evaluate the progress of their development under the Union and any State;

Article 339 (1) The President may at any time and shall, at the expiration of ten years from the commencement of this Constitution by order appoint a Commission to report on the administration of the Scheduled Areas and the welfare of the Scheduled Tribes in the States⁶.

The order may define the composition, powers and procedure of the Commission and may contain such incidental or ancillary provisions as the President may consider necessary or desirable.

(2) The executive power of the Union shall extend to the giving of directions to [a State] as to the drawing up and execution of schemes specified in the direction to be essential for the welfare of the Scheduled Tribes in the State.

Article 342. (1) The President⁷ [may with respect to any State⁸ [or Union territory], and where it is a State⁹, after consultation with the Governor¹⁰ thereof,] by public notification¹¹, specify the tribes or tribal communities or parts of or groups within tribes or tribal communities which shall for the purposes of this Constitution be deemed to be Scheduled Tribes in relation to that State² [or Union territory, as the case may be].

⁴ Cl. (3) renumbered as cl. (10) by the Constitution (Sixty-fifth Amendment) Act, 1990, s. 2 (w.e.f. 12-3-1992).

⁵ Ins. by the Constitution (Eighty-ninth Amendment) Act, 2003, s. 3 (w.e.f. 19-2-2004).

⁶ The words and letters “specified in Part A and Part B of the First Schedule” omitted by the Constitution (Seventh Amendment) Act, 1956, s. 29 and Sch.

⁷ Ins. by the Constitution (Seventh Amendment) Act, 1956, s. 29 and Sch.

⁸ Subs. by the Constitution (First Amendment) Act, 1951, s. 11, for “may, after consultation with the Governor or Rajpramukh of a State,”.

⁹ The words and letters “Specified in Part A or Part B of the First Schedule” omitted by the Constitution (Seventh Amendment) Act, 1956, s. 29 and Sch.

¹⁰ The words “or Rajpramukh” omitted by s. 29 and Sch., *ibid*.

¹¹ See the Constitution (Scheduled Tribes) Order, 1950 (C.O. 22), the Constitution (Scheduled Tribes) (Union Territories) Order, 1951 (C.O. 33), the Constitution (Andaman and Nicobar Islands) Scheduled Tribes Order, 1959 (C.O. 58), the Constitution (Dadra and Nagar Haveli) Scheduled Tribes Order, 1962 (C.O. 65), the Constitution (Scheduled Tribes) (Uttar Pradesh) Order, 1967 (C.O. 78), the Constitution (Goa, Daman and Diu) Scheduled Tribes Order, 1968 (C.O. 82), the Constitution (Nagaland) Scheduled Tribes Order, 1970 (C.O. 88) and the Constitution (Sikkim) Scheduled Tribes Order, 1978 (C.O. 111).

Economic

Article 46 The State shall promote with special care the educational and economic interests of the weaker sections of the people, and, in particular, of the Scheduled Castes and the Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation.

Article 275 (1) such sums as Parliament may by law provide shall be charged on the Consolidated Fund of India in each year as grants-in-aid of the revenues of such States as Parliament may determine to be in need of assistance, and different sums may be fixed for different States:

Provided that there shall be paid out of the Consolidated Fund of India as grants-in-aid of the revenues of a State such capital and recurring sums as may be necessary to enable that State to meet the costs of such schemes of development as may be undertaken by the State with the approval of the Government of India or the purpose of promoting the welfare of the Scheduled Tribes in that State or raising the level of administration of the Scheduled Areas therein to that of the administration of the rest of the areas of that State:

Article 335. The claims of the members of the Scheduled Castes and the Scheduled Tribes shall be taken into consideration, consistently with the maintenance of efficiency of administration, in the making of appointments to services and posts in connection with the affairs of the Union or of a State:

Political

PART X THE SCHEDULED AND TRIBAL AREAS

Article 244. (1) The provisions of the Fifth Schedule shall apply to the administration and control of the Scheduled Areas and Scheduled Tribes in any State ¹² other than ¹³[the States of Assam ¹⁴, ¹⁵ [Meghalaya, and Tripura and Mizoram]]].

¹² The words and letters “specified in Part A or Part B of the First Schedule” omitted by the Constitution (Seventh Amendment) Act, 1956, s. 29 and Sch.

¹³ Subs. by the North-Eastern Areas (Reorganisation) Act, 1971 (81 of 1971), s. 71, for “the State of Assam” (w.e.f. 21-1-1972).

¹⁴ Subs. by the Constitution (Forty-ninth Amendment) Act, 1984, s. 2, for “and Meghalaya”(w.e.f. 1-4-1985).

(2) The provisions of the Sixth Schedule shall apply to the administration of the tribal areas in ¹⁶[the States of Assam ¹⁷], ¹⁸[Meghalaya, Tripura and Mizoram]].

Article 330 (1) Seats shall be reserved in the House of the People for — (a) the Scheduled Castes; ¹⁹(b) the Scheduled Tribes except the Scheduled Tribes in the autonomous districts of Assam; and] (c) the Scheduled Tribes in the autonomous districts of Assam.

(2) The number of seats reserved in any State ²⁰[or Union territory] for the Scheduled Castes or the Scheduled Tribes under clause (1) shall bear, as nearly as may be, the same proportion to the total number of seats allotted to that State ²¹[or Union territory] in the House of the People as the population of the Scheduled Castes in the State ²²[or Union territory] or of the Scheduled Tribes in the State ²³ [or Union territory] or part of the State ²⁴ [or Union territory, as the case may be, in respect of which seats are so reserved, bears to the total population of the State ²⁵ [or Union territory]. ²⁶[(3) Notwithstanding anything contained in clause (2), the number of seats reserved in the House of the People for the Scheduled Tribes in the autonomous districts of Assam shall bear to the total number of seats allotted to that State a proportion not less than the population of the Scheduled Tribes in the said autonomous districts bears to the total population of the State.]

Article 332. (1) Seats shall be reserved for the Scheduled Castes and the Scheduled Tribes, ²⁷[except the Scheduled Tribes in the autonomous districts of Assam], in the Legislative Assembly of every State²⁸.

¹⁵ Subs. by the State of Mizoram Act, 1986 (34 of 1986), s. 39, for “Meghalaya and Tripura” (w.e.f. 20-2-1987).

¹⁶ Constitution (Forty-ninth Amendment) Act, 1984, s. 2, for “and Meghalaya”(w.e.f. 1-4-1985).

¹⁷ Subs. by s. 39, *ibid.*, for “Meghalaya and Tripura and the Union Territory of Mizoram”(w.e.f. 20-2-1987). Subs. by the Subs. by the State of Mizoram Act, 1986 (34 of 1986), s. 39, for “Meghalaya and Tripura” (w.e.f. 20-2-1987). Subs. by s. 39, *ibid.*, for “Meghalaya and Tripura and the Union Territory of Mizoram”(w.e.f. 20-2-1987).

¹⁸ Subs. by the Subs. by the State of Mizoram Act, 1986 (34 of 1986), s. 39, for “Meghalaya and Tripura” (w.e.f. 20-2-1987).

¹⁹ Subs. by s. 39, *ibid.*, for “Meghalaya and Tripura and the Union Territory of Mizoram”(w.e.f. 20-2-1987).

²⁰ Subs. by s. 39, *ibid.*, for “Meghalaya and Tripura and the Union Territory of Mizoram”(w.e.f. 20-2-1987).

²¹ Subs. by the Constitution (Fifty-first Amendment) Act, 1984, s. 2, for sub-clause (b) w.e.f. 16-6-1986).

²² Subs. by the Constitution (Fifty-first Amendment) Act, 1984, s. 2, for sub-clause (b) w.e.f. 16-6-1986).

²³ Subs. by the Constitution (Fifty-first Amendment) Act, 1984, s. 2, for sub-clause (b) w.e.f. 16-6-1986).

²⁴ Ins. by the Constitution (Seventh Amendment) Act, 1956, s. 29 and Sch.

²⁵ Ins. by the Constitution (Thirty-first Amendment) Act, 1973, s. 3.

²⁶ Subs. by the Constitution (Fifty-first Amendment) Act, 1984, s. 3, for certain words (w.e.f. 16-6-1986).

²⁷ Subs. by the Constitution (Fifty-first Amendment) Act, 1984, s. 3, for certain words (w.e.f. 16-6-1986).

- (2) Seats shall be reserved also for the autonomous districts in the Legislative Assembly of the State of Assam.
- (3) The number of seats reserved for the Scheduled Castes or the Scheduled Tribes in the Legislative Assembly of any State under clause (1) shall bear, as nearly as may be, the same proportion to the total number of seats in the Assembly as the population of the Scheduled Castes in the State or of the Scheduled Tribes in the State or part of the State, as the case may be, in respect of which seats are so reserved, bears to the total population of the State.
- (4) The words and letters “specified in Part A or Part B of the First Schedule” omitted by the Constitution (Seventh Amendment) Act, 1956, s. 29 and Sch.

Article 243D (1) Seats shall be reserved for—

- (a) the Scheduled Castes; and
- (b) the Scheduled Tribes,

in every Panchayat and the number of seats so reserved shall bear, as nearly as may be, the same proportion to the total number of seats to be filled by direct election in that Panchayat as the population of the Scheduled Castes in that Panchayat area or of the Scheduled Tribes in that Panchayat area bears to the total population of that area and such seats may be allotted by rotation to different constituencies in a Panchayat.

- (2) Not less than one-third of the total number of seats reserved under clause (1) shall be reserved for women belonging to the Scheduled Castes or, as the case may be, the Scheduled Tribes.
- (3) Not less than one-third (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Panchayat shall be reserved for women and such seats may be allotted by rotation to different constituencies in a Panchayat.
- (4) The offices of the Chairpersons in the Panchayats at the village or any other level shall be reserved for the Scheduled Castes, the Scheduled Tribes and women in such manner as the Legislature of a State may, by law, provide: Provided that the number of offices of Chairpersons reserved for the Scheduled Castes and the

²⁸ Subs. by the Constitution (Fifty-first Amendment) Act, 1984, s. 3, for certain words (w.e.f. 16-6-1986).

Scheduled Tribes in the Panchayats at each level in any State shall bear, as nearly as may be, the same proportion to the total number of such offices in the Panchayats at each level as the population of the Scheduled Castes in the State or of the Scheduled Tribes in the State bears to the total population of the State:

Policies for tribal empowerment

The Government passed several Acts to aid the tribals. In order to protect the interests of the Scheduled Tribes with regard to land and other social issues, various provisions have been put forth in the Fifth and Sixth Schedules of the Constitution.

The Fifth Schedule under Article 244(1) of the Constitution defines “Scheduled Areas” Article 244. (1) The provisions of the Fifth Schedule shall apply to the administration and control of the Scheduled Areas and Scheduled Tribes in any State²⁹ other than ³⁰ [the States of Assam³¹ [, ³²[Meghalaya, Tripura and Mizoram]]].

(2) The provisions of the Sixth Schedule shall apply to the administration of the tribal areas in³³[the States of Assam , [Meghalaya, Tripura and Mizoram].

A Commission for the Scheduled Caste and Scheduled Tribes was created in 1950 for effective implementation of the various safeguards provided in the Constitution for the SCs and STs and various other legislations. A separate National Commission for Scheduled Tribes (NCST) was set up on 19.2.2004.

As the increasing incidence of crimes/atrocities against STs has proved to be detrimental to their development, the Tenth Plan took special cognisance of this fact and initiated action to reactivate the Enforcement Machinery to ensure effective implementation of the Special Legislation, viz., the Scheduled Caste and Scheduled Tribes (Prevention of Atrocities) Act of 1989 which was specially enacted to protect

²⁹ The words and letters “specified in Part A or Part B of the First Schedule” omitted by the Constitution (Seventh Amendment) Act, 1956, s. 29 and Sch.

³⁰ Subs. by the North-Eastern Areas (Reorganisation) Act, 1971 (81 of 1971), s. 71, for “the State of Assam” (w.e.f. 21-1-1972).

³¹ Subs. by the Constitution (Forty-ninth Amendment) Act, 1984, s. 2, for “and Meghalaya” (w.e.f. 1-4-1985).

³² Subs. by the State of Mizoram Act, 1986 (34 of 1986), s. 39, for “Meghalaya and Tripura” (w.e.f. 20-2-1987).

³³ Subs. by s. 39, *ibid.*, for “Meghalaya and Tripura and the Union Territory of Mizoram”(w.e.f. 20-2-1987).

these vulnerable groups by extending more stringent punishment than provided under the IPC. The Comprehensive Rules framed under the Scheduled Caste and Scheduled Tribes (Prevention of Atrocities) Act, 1989 will continue to provide relief and rehabilitation to the affected persons.

The Panchayats Extension to Scheduled Areas (PESA) Act of 1996 Act. With the strength and support of PESA Act, 1996 the traditional Gram Sabhas in the tribal areas are being endowed with special functional powers and responsibilities to ensure the effective participation of the Tribal Societies in their own development that is in harmony with their culture so as to preserve/conservate their traditional rights over the natural resources. All states, except for Bihar, have so far, enacted parallel State legislations to give effect to the provisions of the PESA Act, 1996. Thus, the PESA Act, 1996 is a landmark legislation which is going to legitimise the involvement of tribals in their own empowerment process not only as active participants, but also as effective decision-makers, implementers, monitors, supervisors, and evaluators.

The Ministry of Tribal Affairs has, during the year 2006, formulated a draft National Tribal Policy covering all important issues that concerned tribals. But this tribal policy has not yet been passed in the Parliament till date because of the lack of interest among the political parties on this issue.

The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act 2006 and rules 2008 which has been brought out by the Government of India, will help the tribals to record their rights which had not been possible till now since they were living in the forests for generations. As per the Government notification issued on 1.1.2008 this Act would also prove to be very beneficial in getting their land, community, and basic rights.

Government Programmes and tribal development

The first five year plan emphasised the provision of additional finance through a community development approach to address the problems of tribal people. Towards the end of the plan (1954), 43 special Multipurpose Tribal Development Projects (MTDPs) were created. This approach continued during the Second Five

Year Plan. In the Third Five Year Plan, the Community Development Blocks where the concentration of tribal population was 66% and above was renamed the Tribal Development Blocks (TDBs). The Tribal Sub-Plan (TSP) was started in 1972 for the rapid socio-economic development of the tribal people and was adopted for the first time in the Fifth Year Plan. The Government also initiated different programmes like the Integrated Tribal Development Project (ITDP), Modified Area Development Approach Pockets (MADA), cluster and Primitive Tribal Groups, educational programmes etc, for the development of the tribals.

The tribal communities are not treated as equal partners in the process of development. They are merely looked at as passive recipients. As a result, tribal communities are becoming increasingly alienated because the programmes are based on top-to-bottom approach rather than bottom-to-top approach in which the tribal communities will be able to participate in terms of equality with their native genius of looking at their problems and arriving at solutions (Suryanarayana, 1997).

The state usually declares a myriad of ineffectual development programmes one after another and this practice is more commonly to be observed at the announcement of elections when the party may not even possess the necessary majority to successfully implement these programmes, but is simply a political gimmick to hoodwink the poor. Studies have shown that 75-90 per cent of the tribals have never received any help from any of the welfare schemes. Even the Eighth Plan acknowledges that no more than 20 per cent of the tribal people have received any benefit from the special welfare schemes (Prabhu, 1998). A majority of the tribals receive no benefits and continue to live in poverty and ignorance. The existing policies and schemes of the government have succeeded in perpetuating the inequality syndrome. So far, the development schemes have only benefited the elite. They have taken maximum advantage of the protective safeguards. The elite and the bureaucrats control the power structure and exploit the tribals. The present tribal development approach lays emphasis on the development of agriculture, land reclamation and land development. Development projects like digging of wells, promotion of left irrigation, animal husbandry and poultry farming are important in the Tribal Sub-Plan (Mallick, 2011).

Many development schemes introduced in the tribal areas after independence did not take care of the cultural background of the tribal people and their traditional skills. Development implies growth plus change which involves both material and human factors. Thus, the concept of development has to be defined in terms of the tribals' cultural background, their values and historical experiences (Samal, 2010).

Government and non-government agencies which try to usher change in the name of development seldom pay much heed to the consequences that such changes may bring to the lives of the tribals. As a matter of fact, these so-called developments bring about drastic changes in their traditional culture (Ghosh and Johnson, 1997). There are several schemes in Karnataka for the progress of the tribals under the Intensive Tribal Development Projects (ITDP) introduced in 1978-79. Annual tribal sub-plans are formulated for the intensive development of the tribals with a cluster approach to cross the poverty line. The schemes implementation is far from satisfaction. If ignorance and indifference are the reasons on the part of the tribals, the negative attitude of the officials towards the concept of development itself and their lethargy in implementing the schemes are responsible for such sluggish development (Damle, 1997). The socio-cultural and economic conditions of the tribals vary considerably. Though the Central and State Government have been trying their best for the all-round development of the tribals, it has not yet achieved the desired results. The tribals have been the victims of colonial-feudal domination, ethnic prejudices, illiteracy, poverty, and isolation (Saran, 1997).

The life style of tribals

Life styles serve as “social conversations”, in which people differentiate themselves from other people, signal their social position and psychological aspirations. Since many of the signals are mediated by goods, life styles are closely linked to material and resource flows in the society.

“Sustainable life styles are patterns of action and consumption, used by people to affiliate and differentiate themselves from others, which meet basic needs, provide a better quality of life, minimise the use of natural resources and emissions of waste and pollutants over the lifecycle, and do not jeopardise the needs of future generations.” (UNCED, 1992) Sustainable life styles should reflect specific cultural, natural, economic, and social heritage of each society.

Sustainable consumption is related to the process of purchasing, consuming and disposing of products, while sustainable life styles comprise a broader set of activities and values, such as interactions and education, which include, but are not limited to material consumption.

The current consumption patterns and life styles have been formed by centuries of our civilisation and are driven by economic forces, technological progress, political settings, environmental issues, sociological and cultural contexts, and psychological determinants.

Sustainable life styles means rethinking our ways of living, how we buy and how we organise our everyday life. It is also about altering how we socialise, exchange, share, educate, and build identities. It means transforming our societies and living in harmony with our natural environment (Falemo, 2009).

India has the largest concentration of tribal people anywhere in the world except perhaps for Africa. The tribals are children of nature and their life style is conditioned by the eco-system. India, with a variety of ecosystems, presents a varied tribal population throughout its length and breadth. A life style takes shape within the specific interweaving of economic, political, cultural and religious frameworks, patterns and discourses. Under conditions of globalisation, it is also greatly influenced by demography and technology. Tribal people are usually understood as those who have a mainly self-sufficient way of life, largely outside the mainstream of urban nation- states .According to the International Labour Organisation Convention 169 also makes a distinction between 'indigenous and tribal' through it defines tribal peoples whose social, cultural and economic conditions distinguish them from other sections of the national community, and whose status is regulated wholly or partially by their own customs or traditions or by special laws or regulations (Corry, 2011).

Tribal people living within or close to the forest always try to maintain a close link of their socio-cultural and ritualistic life with the forested environment. In their various social and religious observances the nature gets prime importance and this attitude is then extended to the economic life which has direct reliance on the forests (Sarkar, 1997).The forest is intimately connected with tribal life as many tribals rites,

rituals, and festivals are centered around forests (Bhowmick, 1997). With passing days, pressure is mounting and the state machinery is using every trick in the book to force or harass the Ban Gujjars, in the Uttarakhand state in general and in the national park in particular, to give up their simple and eco-friendly life style and settle down in the plains, without being provided any option for relocation, into not just leaving the park but also giving up their traditional life style (Pallavi, 2010). In the process of development, some changes have occurred in the economic life of the Nyishi, which are also visible in the socio-cultural life of the people (Hina, 2010).

The process of tribal transition is related more to the change in the basic socio-economic conditions of their life. There is no doubt that the assimilation of tribal population into the wider folds of society through the adoption of the language of the dominant landowning section of the locality by accepting their belief systems and thereby becoming Hindus or Christians are important aspects of transition (Damle, 1997). The tribal societies of India have come in contact with various external and or internal forces and are in constant change. As they are no longer in isolation, but exposed to various forces, so change in their culture is inevitable. Many people started exploiting the poor, illiterate, helpless tribal people and pushing them below the poverty line.

Tribals in Karnataka

The Government of India has notified 50 Scheduled Tribal communities in Karnataka, of which the Jenu Kuruba and the Koraga are Primitive Tribal groups. A majority of the Scheduled Tribals is living on the plains in the rural and urban areas and around 12 tribal communities are living in the forested areas and their livelihood depends on the forest resources. They constitute 6.6 per cent of the State and 4.1 per cent of the country's ST population (Implementation of the SC& ST (PoA) Act, 1989 in Karnataka, Report 2009). The growth rate of the Scheduled Tribal population in 1991-2001 was 80.8 per cent which is considerably higher in comparison to the overall 17.5 per cent of the state population. This steep growth is due to the addition of Naik, Nayaka, Beda, Bedar, and Valmiki as sub-groups of Naikad. This sub-group has been enumerated for the first time in the 2001 Census. Naikad, the largest ST has registered a high growth rate of 113.0 per cent compared to 8.8 per cent during 1981-1991. Of the STs, namely, Jenu Kuruba and Koraga have a population of 29,828 and

16.071, respectively, in the 2001 census. Jenu Kurubas are living in Mysore, Kodagu, and Bangalore districts and the Koraga in Dakshina Kannada and Dharwad districts. Naikad alone constitute 84.3 per cent of the ST population of the state. Gond 136,700(3.9 per cent), Koli Dhor 80,627 (2.3 per cent), and Marati 63,549 (1.8 per cent) are in the second, third, and fourth positions (Census of India, 2001). The tribal population of Karnataka increased from 19.1 lakh in 1991 to 34.64 lakh in 2001. (Sudarshan,2006).

There are 34.64 lakh tribals distributed throughout Karnataka as per the 2001 Census. Raichur and Bellary contain a large number of tribal communities. Toda, Beda, Soliga, Hakki –Pikki, Konda Kapu, Koraga, Bhils, Chenchu, Gonds, Maleru, Badaga, Hasala, Media, Iruliga, Jenu Kuruba, Yarava, and Siddis are some important tribes of Karnataka (Manjunatha and Annapurna, 2012). Jenu Kurubas, Kadu Kurubas, Betta Kurubas, Sholagas, and Yeravas are the major tribal groups living in Heggedadevanakote (H.D.Kote), while Sholigas are a numerically dominant tribal group in Biligiri Ranga Betta (B.R.Hills). Among these tribal communities, Jenu Kurubas, a matriarchal tribe, are recognised as the most backward tribe and they are numerically dominant in H.D.Kote. The Jenu Kurubas are traditionally a hunting and gathering tribe with their livelihood system centered on forest products. In 1970, when the forest habitat of the Soligas in the B.R.Hills, was declared a protected area, they had to stop some of their traditional livelihood practices such as shifting cultivation. Similarly, Jenu Kurubas were displaced from their forest habitat when dams were constructed across the rivers Kabini and Taraka, and Nagarhole, Kakanakote, and Bandipura were declared as National Parks. Tribal groups who are displaced from their forest habitat do not have access to development, an alternative livelihood should have been provided for them (Vijayalakshmi, 2003).

The Betta Kuruba and Jenu Kuruba tribes live in the Nagarhole and Bandipura national reserve forest areas (Karnataka and Kerala), Soligas live in M.M.Hills and B.R.Hills (Karnataka) and Nilagiri Hills (Tamil Nadu), and the Yerava tribe in Karnataka and Tamil Nadu. This is the geographical distribution of these four tribes (Puttaraju and Heggade, 2012). The Iruligas residing at Ramanagar district are different from the others, being far less civilised. They are jungal tribes of the plains (Padma and Sushi, 2010). Historically, the tribal economy was based on subsistence

agriculture, hunting and gathering, but since the tribal people treated land as common resource and they rarely had land titles they lost their lands to outsiders when the exploitation of forest resources began to take place on a significant scale. This caused a majority of them to end up as small and marginal landholders. The human development status of the Schedule Tribe is more than a decade behind the rest of the population of the state and they are the poorest and most deprived of all sub-population in the state (Sudarsha, 2006).

Of the 50 Scheduled Tribes, the Jenu Kuruba, Betta Kuruba, Soligau, Yerava, Male Kudiya, and Iruligas are living in wildlife sanctuaries, National parks, tiger reserves and protected forest areas of the Western Ghats without basic facilities. Due to various forest policies they were relocated from the interior of the forest to the exteriors and even today they are facing relocation problems in the name of the tiger conservation. The forest based tribals have a symbiotic relationship with nature and their economy and culture is associated with the forest, having an in-depth knowledge of the forest ecosystem. This knowledge can be used for forest conservation. If the government can provide all the facilities within the forest reserve and involve the tribal youths and the community in their present work it would serve the dual purpose of conserving the tiger and preserving the life style of the Soligas.

Soligas distribution

The Soligaru, more popularly known as Soliga, are one of the Scheduled Tribes and inhabit the hilly and forest tracts of the Western Ghats of Mysore district. They are found concentrated in and around the forest tracts of Mahadshwara Hills and Biligiri Rangana Hills in Kollegal and Yelandur taluks, respectively, and also in Gundlupet and Heggadadevana Kote taluks of Mysore district. They are to be found in minority outside the state; they go by the name Sholaga and are found in the contiguous area of Tamil Nadu. In the Constitution (Scheduled Castes and Scheduled Tribes) Order, 1950, this community was notified only in the districts of Bangalore, Tumkur, Chitradurga, Kolar, Mysore, Hassan, Shimoga, Chikmagalur, and Mandya (Koppad et al., 1961). According to the Constitution (Scheduled Tribes) Order, 1950 and the Constitution (Scheduled Tribes) (Part C State) Order 1951 as modified by The Scheduled Castes and Scheduled Tribes Lists (Modification) Order, 1956 and all subsequent amending notifications issued up to-date, the communities indicated under

each of the different regions specified hereunder have been declared as Scheduled Tribes in the respective regions of Mysore district. Persons belonging to the Scheduled Tribes, namely, Gowdalu, Hakkipiki, Hasalaru, Iruliga, Jenu Kuruba, Kadu Kuruba, Malaikudi, Maleru and Soligaru, may profess any religion.

The Soligas are an aboriginal forest tribe inhabiting the states of Karnataka and Tamil Nadu. In Karnataka, they use term Gowda, meaning a headman, as their title. According to the 1981 Census, their total population in Karnataka, written as Soligaru, is 16,390 (Singh, 2003). They are mainly distributed in the interior of the forests skirting the slopes of Biligirirangana (BR) hills and other hilly areas of Chamarajanagar and Mysore district (Manjunatha B.R. et al., 2012). The forest regions of Yelandur, Chamarajanagar, Nanjangud, and Kollegal which includes the Biligiri Rangaswamy and Malai Mahadeshwara Hill ranging to the southern part of Karnataka are inhabited by nearly 20,000 indigenous people, called Soligas (Somasundaram, 1998 and Vani et al., 1990). Soliga settlements are traditionally known as 'Podu' or 'doddi'. These simple folk lived a unique life of peace and freedom though the hardship of living in the forest is no less severe. After all they are children of the forest who live in perfect harmony with nature (Vani et al., 1990). The Soligas are an indigenous tribal community who live in the BRT Wildlife Sanctuary (Setty et al., 2008). A total of 115 podus/ doddies/colonies come under Yelandur, Kollegal, and Chamarajanagar taluks of which 61 Podus come under the BRT Wildlife Sanctuary as they live on the periphery of the Sanctuary.

Soligas of Biligiri Rangaswamy Temple Wildlife Sanctuary

The Biligiri Rangaswamy Temple (BRT) Wildlife Sanctuary is located in the Chamarajanagar district of Karnataka state, India and is spread across the three taluks of Yelandur, Kollegal, and Chamarajanagar. The sanctuary derives its name "BILIGIRI" from the white rocky cliff over which on the tabletop is a temple of the Lord Vishnu locally known as Rangaswamy. It is also said that the hill gets its name from the white mist and silver clouds that cover it for a greater part of the year. In Kannada, Biligiri means white hills- hence the name. This unique bio- geographical entity which is situated in the middle of the bridge between the Western and Eastern ghats in South India is located 11°43° and 12°09° North latitude and 77°01° and 77°15° East longitude. The whole of the sanctuary lies in the southernmost district of Chamarajanagar of Karnataka State.

The Biligiri Rangaswamy Temple (BRT) Wildlife Sanctuary is spread over 574.82 sq kms and is well known for its rich biodiversity of flora and fauna. It is a uniquely diverse area having scrub forest, dry-deciduous forest, moist- deciduous forest, semi-evergreen forest, evergreen forest, shola forest, and grassland.

The indigenous tribe of Soligas have been living here since time immemorial. 148 podus/colonies/doddis of 31,444 forest based tribal peoples are living in Chamarajanagar district of which around 12,500 Soligas have been living in 61 Podus in the BRT Wildlife Sanctuary. The Soligas life style is derived from living in the forest, from where they derive most of their basic requirements such as tubers, leaves, honey, fruits, flowers, bamboo shoots, mushrooms, seeds, fuel, fodder, fiber, medicinal plants, and they also collect Non-timber Forest Products (NTFPs) like honey, lichen, amla, soapnut, soap berry, wild mango, etc. and make broomsticks, all of which they sell to LAMPS thus earning nearly 60% of their income from the forest. The Soligas have a symbiotic relationship with the forest and, they worship 489 sacred sites of Devaru (God), Maramma or Tayi (Goddess), and Veeru or Muni (Hero). All these are in the formation of small or big stones; Habbi or Jala (water) is in the formation of water pits and streams while Kallugudi (ancestral temple) are small stone temples. The Sagga (burial ground) are sacred sites which are to be found all over the BRT Wildlife Sanctuary. Each Kula or clan has six types of sacred sites to worship. They celebrate the Rotti habba and Hosa ragi habba which are the traditional harvesting festivals during which they sing songs about the forest flowers, trees, animals, god, goddess, birds, agriculture, animals, rain, ragi, etc. This ecological knowledge is passed from the older generation to the younger generation every year during the festival days. Soligas were engaged in shifting cultivation, but this was banned in 1974 under the Wildlife Protection Act 1972, when the Biligiri Rangaswamy Reserve forest areas was declared as the Biligiri Rangaswamy Temple Wildlife Sanctuary. This forced the Soligas to practice agriculture as practised throughout the country on a given land without land record and they were also engaged by the forest department for local labour work.

The Government of Karnataka banned the NTFPs collection in 2004 at the BRT Wildlife Sanctuary; one of the Deputy Conservator of Forests allowed the NTFPs collection till 2006 after which the new Deputy Conservator of Forests totally

stopped the NTFPs collection and sale. Soligas used to get 60% of their income from NTFPs, after which they faced unemployment as the Government did not provide any alternate sources of employment, causing the Soligas to migrate for employment or face food insecurity.

Social structures of Soligas

A tribe (or sub-tribe) is segmented into patrilineal totemic clans. All these communities are patrilineal, patrilocal, and patriarchal and possess both nuclear and extended forms of family, patrilineages, and clans. The social structure of the tribal society is almost homogenous, non-hierarchical, segmentary, kin-based and relatively closed as social solidarity, cohesion, and egalitarianism constitute the hallmark of tribal society. A tribal social structure is elementary in nature; individuals are grouped according to kin or clan. The largest significant reference group is the tribe or a segment of it, the 'sub-tribe; which is endogamous. Such a social unit is segmented into a number of homogenous exogamous totemic clans (Behura et al., 2006). The clan system prevails in most tribes as it is a significant tribal practice. It avoids consanguinity and keeps the population genetically healthy (Jayadeva et al., 1990).

Soliga are also divided into a number of exogamous steps locally known as Kula. At different areas the number of Kulas followed by a division vary so that, some follow five Kula, others seven Kula, and still some others follow twelve Kula (Koppad et al., 1961). The clans are guided by the principle of patrilineal descent. The Soliga call themselves as belonging to five-clans (eidu Kulada Soligaru) but in the course of time, a sixth clan came into existence. The names of the traditional five clans are Teneru, Haleru, Shalikiru, Belloru, and Suraru. For ritual and ceremonial occasions, members of the above five clans are invited. When death and birth take place, ritual impurity accrues to all members of the five clans (Morab, 1977). Each Kula ascribes to particular responsibilities. Now six Kulas have evolved: Halaru, Baleyaru, Suriru, Selikiru, Belliru, and Teneyaru and out of marriage (exogamy) between Kulas became the norm. The elders assert that there are no hierarchies between Kulas as it is the functional mode of allocating responsibilities for better administration (Mandal et al., 2010). The Soligas of BRT Wildlife Sanctuary have five clans or Kulas and over the years one more clan was included in the Kula structure and so seven Kulas or clans Soligas are living on the periphery of the BRT Wildlife Sanctuary and Tamil Nadu forest areas.

Social functions (Tribal Council)

The social life of the Soliga is governed by a strong feeling of kinship. They have proved exemplary with regard to individual as well as group relationship. Violence is almost non-existent. All issues and difference are sorted out by the Nyaya (justice) system which is held in high esteem. Intricate problems are solved in a dignified manner. The unique feature in this system is compassion for the culprit without lowering the standards of justice (Rao, 1990). The tribal justice system is another important aspect of tribal culture. It provides justice to its member according to accepted tribal code. Special rituals of burial are unique to tribal culture (Jayadeva et al., 1990). One of the stronghold of the tribal traditional knowledge is their Nyaya (justice) system. For the past centuries, the Soliga have had their own justice system which they have still preserved till the present day. It may be worthy of observation that not a single dispute has ever gone to the police or been settled outside their community. The Yajamana, Cheluvadi, and Kolukar are the discipline implementing authorities and the nyaya sabha is the congregation of the people (Somasundram, 1990). All differences are settled in their Nyaya Panchayat (Court of Justice) amicably and with due regard to the age, economic, and other considerations of the people involved (Somasundaram, 1998).

The traditional council of the Soliga is known as the Kula Panchayat. This was very effective about 25 years ago. There were hereditary office bearers such as the Yajaman (headman), Pattegar, Kolkar (messenger), and Chalevadi (assistant). Certain clans were associated with these offices. For instance, the Yajaman (headman) was always selected from the Chalikeru and Haleru clans. The Pattegar belongs to the Teneru clan, the Kolkar from the Belleru clan, and the Chalavadi from the Suraru clan. They dealt with cases of theft, adultery, and disputes, and cash fine or social boycott was imposed on the offenders. Nowadays, the families carry the titles of these offices, but the functionaries are not effective (Morab, 2003). Exposures to external socio-cultural changes have altered the traditional authority structure (Lele, 1998). The Soliga traditional council (Kula panchayat) is not so effective now instead, they have established an association at the village and taluk levels (Singh, 2003). The Soliga Nyaya Panchayati or Kula Panchayati (tribal council) structure is continued and practiced in the BRT Wildlife Sanctuary. It is not so effective nowadays because

of the modern practices involving law courts and police stations, but some of the minor disputes are settled by the tribal council while major disputes are referred to police stations. Sometimes the Soliga Association of Taluk Soliga Abhivrudhi Sangha and the Zilla Budakattu Girijana Abhivrudhi Sangha handle the disputes and settle the problems within their association.

The Dress Code of the Soligas

The men wear Pancha - a piece of cloth four yards in length which is wrapped round the waist and covers the knees along with a Kavacha (tailor –stitched shirt). The women wear Sele (Sari) and Ravike (bodice)(Morab, 1977). The traditional apparel of the Soliga is very simple. The men also wear a small Jotra (cloth from waist down to knee). A piece of cloth is wrapped around their shoulder to ward off the cold. Wearing shirts has come into vogue in recent years and is called as Kavacha. Women wear sarees of colours that blend with the forest hues (Rao, 1990). Soliga dress is very simple; the conventional dress of men includes a loin cloth extending up to the knees and is known as mundu. The younger ones may however, use a shirt and instead of the mundu, wear a tailored half pant like undergarment of cheap cloth. The traditional dress of females is the cotton colored sari wrapped around their body. The upper border of the back and the front may be pulled up, to cover the bosom and it is secured by a knot tied on the right shoulder (Koppad et al., 1961). The Soligas men wear shirt and Panche, the younger generations wear the shirt, pant, and T-shirts, and women wear Sarees and blouse. The present younger generation dress up like outsiders. The influence of the outside world is reflected in their modern dressing patterns and the traditional dressing has changed among the Soligas.

Food of the Soligas

The staple diet of the Soligas is Ragi(millets) (Morab, 1977; Somasundaram, 1998; Koppad et al., 1961). Musukinajola (maize) is also grown in the forest fields and consumed in large quantities. Among the pulses, Hurali (horse gram), Alasande(vigna catjang), and Avare (Phaseolus radiatus) are commonly consumed. The vegetables used are the leaves of Sasavi(mustard), Hedda (omaranthus oleraceus), Keera (amarantus mango stanus), and kumbal (pumpkin) which are cultivated. Among the wild varieties, Halasu (Juck), Seebe (Guava), wild plantain, and Bidiru

Kalale (young bamboo shoots) are used in the preparation of vegetables. Cherries and fruits (raw ones) such as Tebura, Geru, Kadu Sebu, Nerilu Mavu, etc. which are grown in the forests are extensively consumed (Morab, 1977). Leaves and other forest produce which form part of their diet are tender bamboo shoots, fruits, honey, edible roots like yams, etc. (Koppad et al., 1961).

The traditional food system of the Soligas which is based on hunting, shifting cultivation, and collection of a wide variety of NTFPs, is intrinsically linked with the forest. These traditional food systems are already being affected by the reduced access to forest resources and the widespread growth of Lantana (Mandal et al., 2010). Traditionally the Soligas consume different types of leaves, fruits, mushrooms, seeds, flowers, tubers, honey, bamboo shoots, etc. From the forest; cultivated crops of cereals, legumes, and oil seeds, as also vegetables, spices and condiments, aromatic plants, tubers, fruits besides consuming purchased shops food items of rice, wheat, vegetables, green leaves, fruits, milk and milk powder, oils, beverage, etc. for daily consumption. The Soligas have adopted modern food items under the influence of globalisation, but they are also eating their traditional food resourced from the forest. The food habits of the Soligas is slowly but surely changing from eating naturally occurring produce from the forests to cultivated agricultural produce and readily available market products. Earlier they would consume one meal a day, nowadays the families are having two meals a day, once in the morning (breakfast) and the second towards the evening (dinner). In addition, those who are working on daily wages basis are eating two times a day and sometimes three times a day.

The Marriage Systems of the Soligas

The Soliga of the Hills have the following types of connubial relationships, namely, (1) Marriage by force, (2) Elopement, (3) Marriage by services, and (4) Negotiated marriage (Morab, 1977). The Soligas marry when they are adults and generally the alliances are arranged through negotiation. Some cases of marriage by elopement have also taken place (Singh, 2003). Marriage by elopement takes place when a young boy and girl fall in love with each and elope to a distant Podu where they are provided food and water. They are then brought back to their native Podu where a “Nyaya” (inquiry) is held in which it is decided to levy a fine of Rs. 12.50/-.

After which a simple marriage ceremony is held and the young couple are blessed by the elders and it is celebrated with a community feast (Somasundaram, 1998). The Soliga marriage system is simple. The tribal youth begin their courting and married-life on a romantic note. There is nothing mechanical or routine in a Soliga marriage. The couple who are interested in each other first share fruit and honey and become intimate. Later they elope into the interior regions of the forest. If they choose to visit another Podu they are received well and given food. Eventually they are traced by their own Podu people and brought back. After the Nyaya at which they are nominally fined, they are permitted to live a married life and set up a home. There are no forced marriages (Rao, 1990).

Currently, Soligas are practicing four kinds of marriage, namely, Love marriage (Elopement marriage), Arranged marriage, Kuduvai marriage, and Marriage by services, this type of marriages continued among the Soligas. Among all these love marriages (elopement marriage) and arranged marriages are more preferred by the Soligas, and the other two types of marriages can also be observed but the numbers are small. In recent years they are becoming more inclined towards arranged marriages as they try to imitate other communities. Media, marketing, and interaction with outside communities is making them adopt alien cultural aspects of marriage. The marriage system is slowly changing among the Soligas.

The Language of the Soligas

Soligas have two dialects: one which is spoken by the five clans group of the Male Soliga and has more affinity with the Kannada language and the other is spoken by the seven clan group of the Urali Soliga, which is a mixture of Kannada and Tamil. Both groups speak Kannada with others (Morab, 2003). The language they speak among themselves is a dialect of the Dravidian language, Kannada. But Urali Soliga divisions use the Soliga language for intra –group communication and Kannada for inter-group communication. They use the Kannada script (Singh, 2003). Soligas speak Soliganudi, a dialect that has 65% lexical similarity with Kannada, a Dravidian language spoken in Karnataka, Andhra Pradesh, Tamil Nadu, and Maharashtra (Morlote et al., 2011). The dialect of the Soliga is Soliganudi which has a melliferous rhythm and is sonorous. Having no original script, the Kannada script is used for writing and learning purposes (Rao, 1990). The Soligas residing within the BRT

Wildlife Sanctuary speak Soliganudi and those who live in different parts of Karnataka state speak Kannada, while those who live on the borders of Tamil Nadu speak Elukulada base or the seven clan language which is a mix of Kannada and Tamil. As for the Soligas who have migrated elsewhere for employment, are found to speak different local languages. For the purpose of education, the Soligas are being taught Kannada, English, and Hindi which in turn has decreased the number of people speaking Soliganudi in the BRT Wildlife Sanctuary.

The Economy of the Soligas

The tribal economy is a forest-based economy. Many forest products are used one way or the other in the rites and ritual of the tribals (Bhowmick, 1997). Almost 90 per cent of the tribals still live in the forest tracts. As forest dwellers, their life support system has been intricately linked with the forest in the forms of 'anna', 'aarogya', and 'aasra' (food, well-being, and security), the basis of their symbiotic relationship and their physical and cultural survival (Prabhu, 1998). Tribal people are traditional forest dwellers and they consider the forests as their nourishing mother who supplies them with food, fuel, and fodder (Tripathy, 1997).

The traditional economy of the Soliga is mostly based on shifting cultivation and collection of minor forest produce. There also other small economic activities, like hunting, trapping, fishing, and honey collecting (Morab, 1977; Setty et al., 2008; and Singh, 2003). When BRT was designated a Wildlife Sanctuary in 1972, shifting cultivation and hunting was completely banned and the Soligas were allocated small pieces of land to practice settled agriculture (Setty et al., 2008). Now they have taken to forest and agricultural labour. A few of them are landowning cultivators (Singh, 2003). Besides subsistence crops such as millet and maize, mulberry and coffee are also grown. Minor forest produce such as honey, barks of certain trees, soapnut, medicinal roots, etc. are also collected by the people (Bhat , 1997).

Non-Timber Forest Products (NTFPs)

While the Soligas collect different types of NTFPs like honey, lichen, soapnut, soap berry, amla, wild mango, etc. throughout the year, these products are seasonal and hence can be collected only within a particular time frame. Handmade broomsticks are to be had year round. The NTFPs thus accumulated are marketed

through Large Scale Adivasi Multi-Purpose Societies (LAMPS) and are a major source of income. The Government of Karnataka set up LAMPS for the development of the Soligas. At present, there are three LAMPS functioning in B.R.Hills, Hanur, and Chamarajanagar of the BRT Wildlife Sanctuary. A significant portion of the Soligas income comes from the sale of non-timber forest produce (NTFPs) - primarily honey, lichen, gooseberry, and shikakai (Gandhi, 2010 and Lele, 1998). Coffee is fast replacing ragi, maize, and banana as the major produce here as it not targeted by wild boars, which once decimated up to 80 per cent of the food crops (Gandhi- 2010, 1998). Estimates indicate that the contribution of income (including imputed income from subsistence crops) is ~60 per cent (Lele, 1998).

The Soligas retained sole right to NTFP extraction under the agency of tribal cooperative, LAMPS (Setty et al., 2008 and Bhat, 1997). The community at B.R.Hills derives nearly 59% of their total cash income from NTFPs, in Nagarahole 24 per cent, and in MM Hills 16% (Shaanker et al., 2004). Their predominant livelihood is through agriculture, NTFP collection, and labour in coffee estates or the forest department (Kothari et al., 2012). Very few families are engaged in livestock rearing. Most of the livestock is reared for self -consumption and the sale is limited. 75 per cent of Soligas have land and the remaining 25 per cent are landless. They have small size of landholding and are dependent on the rains for agriculture as they do not have irrigation facilities for their agricultural lands. Now Soligas cultivate agricultural crops like ragi (millet), maize, and horticultural crops like coffee, pepper, banana, and fruits. They have started to cultivate vegetables like potatoes, beans, etc. as they adopted modern agricultural technology, but have retained their traditional methods of cultivations even today. The style of agricultural cultivation pattern is slowly changing among them as they are cultivating new crops. In the earlier days they used to cultivate agricultural produce only for personal consumption, but in recent years this trend has shifted to cultivating commercial and agricultural crops for personal consumption and as well as for sale.

Health status of Soligas

There are several tribes in India who suffer from one or another form of grave health problems (Chaudhury et al., 2008). The health and nutrition problems of the vast tribal population of India are as varied as the tribal groups themselves who present a bewildering diversity and variety in their socio-economic, socio-cultural and

ecological settings (Basu, 2000). Tribal people suffer disproportionately from malaria, sexually transmitted diseases, tuberculosis, genetic disorders like G6PD deficiency, and sickle cell anemia as well as nutritional deficiency diseases (Chhotray, 2003). Soligas suffer from a genetic disease called sickle cell anaemia, currently treated and monitored at the VGKK hospital (Veena et al., 2006). In recent times the Soligas indigenous system of medicine had negligible contribution to the treatment of both general and chronic diseases affecting the tribe (Ghoshi et al., 2007). Dr. Sudarshan gives various instances of diseases/conditions such as appendicitis, colonic cancer, vitamin deficiency, ischaemic heart disease, hypertension, sexually transmitted diseases (STDs), and Acquired Immune Deficiency Syndrome (AIDS), which were once unknown among the Soligas. Also caesarian deliveries and eyesight disorders were absent among them (Sekhsaria et al., 2000).

Soligas have a much better health profile than their counterparts in the adjacent villages and towns, despite having much less access to "modern" health facilities. For instance, there are no instances of appendicitis, colonic cancers, sexual diseases, and other stress-induced illnesses. The reason was access to a diversity of wild and semi-wild foods, and the natural surroundings in which they lived (Kothari, 2001). There are no doctors and nurses in the PHCs. Compared to government hospitals, private hospitals provide better treatment. Many of the quality health care services for chronic diseases and illnesses are still being provided by private hospitals and nursing homes, which is quite expensive and in most of the situations appear to be non-affordable for the rural poor (Hazar ,2012). Soligas now have common diseases of the body, leg and hand pain, fever, headache, diarrhoea, dental problems, stomach aches, cough and cold, eye problems, as also heart diseases, tuberculosis (TB), jaundice, nerve problems, chest pain, scabies and skin problems, and hearing problems. 56.5 per cent of the Soliga families have adopted family planning, but they also rely on their traditional methods of family planning and use medicinal plants during child birth and to control child birth. This practice has decreased nowadays because of the influence of the outside world and heightened health awareness. It has made the Soligas to change their health practices. They started adopting and using modern health facilities and hospital services.

Many Soliga tribals suffer from the genetic disorder of the Sickle Cell Disease. The Soligas could not name the disease, but were experiencing joint pains and swelling. The common symptoms experienced by Sickle cell anemia patients are

joint pains throughout the body, while some had body ache, abdominal pain, and swelling in the legs. All of them mentioned that they did not know the name of disease, but had been suffering from different types of pains and swelling on their legs. Sickle cell pains are mostly experienced during the cold season of every year and very few mentioned the rainy season. Soligas eat different types of folic acid or iron related green leaves and fruits from the forest which helps to a certain extent in controlling Sickle cell anemia. During times of illness they eat a diet of finger millet, legumes, and green leaves, and use different types of medicinal plants for physical application on the joint pains and swollen parts while some of the medicinal plants are taken orally. The VGKK hospital provides treatment along with the Sickle cell test, but the other Primary Health Centers (PHCs) in the tribal areas do not offer any treatments as mentioned by the Soligas.

Soligas culture

The tribals worship nature. Even in the ancient times the people of Greece and Italy used to worship trees. The Hindus are also tree worshipers. It is also true that the forests have been not destroyed by the tribals. They never cut a tree unless required. In most of the tribal villages, there are “sacred groves” which are believed to be the abodes of their deities. Tribals never cut even a branch of a tree within the sacred grove. These aspects of their culture must be taken care of while planning for the regeneration of forests in the tribal areas (Samal, 2010). In spite of the exploitation and destruction of the tribal environment, the tribal culture is still discernible. Today, this part of their cultural identity that has survived against all odds forms the axis of the tribal life and includes their time honoured values, like sharing and managing to live a life of contentment with minimal requirements (Jayadeva et al., 1990).

The culture of the Soliga relates to daily life of which the forest is the predominant factor. Many of the deities they worship belong to Hindu pantheon and they observe Hindu festivals and follow the Hindu calendar. Some of the names of their popular gods are Basavanna or Nandi, Madheshwara, Rangaswamy, Jadeswamy, Kyathe Devaru, Beera Devaru, etc. Among the goddesses Maramma and Yellamma are very popular (Koppad et al., 1961).

The Soliga cosmology is an extension of the natural world and their sacred sites are identified as composites of five elements. The five elements are bounded within a limit. The elders have identified five essential elements associated with the Gods, for example, 'devaru' (God - associated with Sun /light), 'maramma'(mother goddess, associated with fire), 'veeru'(demon), 'kallugudi'(burial stones, associated with wind), and 'abbi'(spring/stream, associated with water). Each of these pertains to one of the five elements of nature - earth, water, fire, wind, and either/space. They identify the role of Veeru (demon) to be crucial to their existence and hence is feared and respected (Mandal et al., 2010).

Soligas traditionally worship gods (Devaru) like Karaiyah, Jadeswamy, Kethappa or Kyatedevaru, and Mahadeswara (Morab, 2003 and Singh, 2003). The Soliga are Hindus. They also worship family deities such as Basaveshwara, Kumbeswara, Nanjundeswara, and so on. Madeswara is their regional deity. Lord Rangaswamy of the Biligiri Rangana Hills is believed to be their bava (brother –in-law, i.e. wife's brother). According to legend, Lord Rangaswamy is supposed to have abducted a girl from this community (Morab, 2003). The Soligas worship, Hindu Gods, Mahadeswara swamy, Biligiri Rangaswamy, Nanjundeswara swamy, Siddappa, Basaveswara swamy, Kumbeswara swamy, Goddess of Chamudeswari and the marammas as well as Karaiyah, Kethappa, Jadeswamy, Hullu pache devearu, Doddarayaru Pandeswara, etc. and the goddesses, Hatti maramma, Kote maramma, Hidumandi tayi, Edini tayi, Semati maramma, Bisilu maramma, etc. They also worship different type of Veerus or Muni like Munnukai Veeru, Jagate Veeru, Nelliare Veeru, Kambali Ethappa, etc. Each Kula or clan has their habbis (water) ancestor temples called Kallugudi (stone temple) and Sagga (burial ground). Each kula or clan has its private burial grounds and common burial grounds in the BRT Wildlife Sanctuary.

Festivals

Two main festivals, namely, the Rotti Habba and the Mane Habba are observed by the Soligas. The former is a community festival in which people from different tribal settlements participate. The symbolic representatives of their family deities are worshipped on this occasion (Morab, 2003). The important festivals observed by Hindu castes in the village temple are Ugadi, Gouri, Divalige, Sankranti,

and Sevaratri, are also observed by the Soligas (Morab, 1977). The Rotti habba and the Hosa ragi habba is celebrated with traditional cultural songs and dances. All the songs relate to nature, birds, trees, flowers, animals, agriculture, rain, god, goddess, water, etc.

Policies affecting the Soligas in the BRT Wildlife Sanctuary

Ban on shifting cultivation and displacement

The Indian state still adheres to the old concepts of land policies which are based on the earlier British colonial legislation that had served the British crown well in its industrial exploitation of India. The Wildlife Protection Act of 1972 severely restricted the rights of the Adivasis over their traditional resources, while turning their lands into wildlife sanctuaries and national parks. Land grabbing and bonded labour continued, while traditional moneylenders choked the rural people with exorbitantly high interest rates (Viitanen, 2010). The tribal people who had lived a fairly undisturbed life till independence and a little later, had to virtually give up their traditional life due to choking forest regulations (Vani et al., 1990).

The declaration of the BRT Wildlife Sanctuary in 1974 had far-reaching consequences for the lives of the resident Soligas communities (Mandal et al., 2010). The first batches of Soligas were given up to four acres of land while the remaining were denied land and left to fend for themselves along with a ban on shifting cultivation. The Soligas got proletarianised and were forced to enter into the semi-colonial production relations, by selling their labour to the Forest Department for most part of the year and gathering tubers and greens when work was not available (Rajan, 1989). In 1974 when BRT was declared a Wildlife Sanctuary thousands of Soliga were evicted from the forests, often with violence. Then they made the difficult transition from shifting agriculture in these ranges to sedentarised cultivation in the peripheral plains where they were resettled (Gandhi, 2010).

Ban on Non-Timber Forest Products collection

The Karnataka Government notification, in adherence to the recently legislated Wildlife (Protection) Amendment Act, 2002, banning the collection of NTFP for commercial use in the Biligiri Rangana Temple Wildlife Sanctuary (BRT) brought 25,000 Soliga tribals subsisting on non timber forest produce (NTFP) to the

brink of destitution. More than 7,500 Soliga families live in and around the protected area (Sethi, 2004). The ban on collection of produce like amla (gooseberry), medicinal plants, honey, and lichen, hit them badly. In some cases such produce comprised over 60 per cent of their income, apart from their own use for food, health, housing and other requirements (Kothari, 2007).

Soligas, literally meaning the “bamboo children”, are known for their environment –friendly practices and sustainable collection of minor forest produce. But most have migrated in search of livelihood since the government banned the collection of non-timber forest produce about two years ago; the story is the same in other hamlets inside the sanctuary in the Western Ghats. The produce collected by tribals was sold through multi-purpose societies in BRT, Chamarajanagar, and Hanur to the highest bidder. There are some 16,000 people in the sanctuary’s core area who depend on selling forest produce and subsistence agriculture. They are migrating on a large scale (Kaur, 2008). Migration, apart from depicting the economic plight of the concerned group, has severely impacted the socio-cultural aspects of the Adivasi community. Migration also affects the socio-linguistic and cultural fabric of the community. The migrating populations are getting alienated from their traditions and customs and are adopting the practices of the new locality (Toppo et al., 2012).

Biligiri Ranganatha Temple Tiger reserve

In 2004, pursuant to the Supreme Court order, the State government prohibited the collection of NTFP for sale. The ban order was put into effect in BRTS in 2006. The proverbial last straw was when the State government notified it as a tiger reserve in January 2011, ignoring the protests of the Soligas and civil society groups and without obtaining the final approval from the National Tiger Conservation Authority (NTCA) (Kothari et al., 2012). Now again, life is about to change dramatically for at least 1,500 Soliga who will have to make way for a “critical tiger habitat” or “inviolable zone” as prescribed by the National Tiger Conservation Authority. In mid – November, the Forest Department chalked out a proposal earmarking a 373 sq km zone in the heart of the forest as a critical tiger habitat. Eight Podus (hamlets) that fall within this radius now face imminent relocation to a village outside the forest (Gandhi, 2010). Also, the 61 Podus that have been living since time immemorial inside the core and on the periphery of the tiger reserve and whose major livelihood is earned through the forest, will be displaced and will lose their rights, livelihood, and culture in the name of the tiger conservation.

The following are some of the forest policies especially the Wildlife Protection Act, 1972 that played a major role in the life of the Soligas. In 1974, the Biligiri Rangaswamy Forest Reserve was declared the Biligiri Rangaswamy Temple Wildlife Sanctuary at a time when the Soligas were practicing shifting cultivation. The Forest Department put an immediate stop to this and displaced the Soligas without providing adequate rehabilitation. Some lands were allocated records and the Forest Department allowed the collection of NTFPs through LAMPS. The NTFPs collection was banned in 2004 under the Wildlife Protection Act, 1972, but the forest officials allowed the collection till 2006, after which it was totally banned. The Government failed to provide any alternative employment. The Soligas used to earn nearly 60 per cent of their income from the NTFPs. On 24th January 2011, the BRT Wildlife Sanctuary was declared the Biligiri Ranganatha Tiger Reserve and the Soligas again face displacement. There are 22 Podus inside and 39 Podus on the periphery of the forests, and all of them depend on the forest for their livelihood.

The Development of Soligas by Government and Non-Government organisations in the BRT Wildlife Sanctuary

The socio-cultural and economic conditions of the tribals vary considerably. Though the Central and State governments have been trying their best for the all round development of the tribals, it has not achieved the desired results. The tribals have been victims of colonial-feudal domination, ethnic prejudices, illiteracy, poverty and isolation (Saran, 1997). Majority of the tribal areas have remained isolated and backward, and the tribals areas are characterised by the socio-economic exploitation by the non-tribals. One significant indicator provided by the working group on the development of the Scheduled Tribes during the Seventh Plan deserves mention. According to it, in spite of all the strategies effected through all these years 85 per cent of the tribal families remain below the poverty line compared to the national average of about 38 per cent (Burman, 1997). The upliftment of the socio-economic condition, health, hygiene, education, etc. of any tribal society and the opening of communication systems in any area are certainly part of the overall concept of development for which some sort of immediate change or change in the near future is expected (Raha et al., 1997).

The government has allotted generous grants for specific purposes since the First Five Years Plan, but the achievements do not match the expectations. The Government and non-government agencies, which try to usher in change in the name of development, seldom pay much heed to the consequences. As a matter of fact, the so-called development has brought about drastic changes in the traditional culture (Ghosh and Johnson, 1997). Tribals remain mostly outside the folds of various development packages that are aimed at uplifting them. Such facilities are availed by the well-to-do tribal families. Most of the officials engaged in the developmental programmes are untrained personnel. Hence they fail to create a rapport with these tribals so as to win their confidence and co-operation. It leads to a failure of the development programmes (Haldar, 1997).

A majority of the tribals receive no benefits and continue to live in poverty and ignorance. The existing policies and schemes of the government have succeeded in perpetuating the inequality syndrome. So far, the development schemes have only benefited the elite. They have taken maximum advantage of the protective safeguards. The elite and the bureaucrats control the power structure and exploit the tribals. The present tribal development approach lays emphasis on the development of agriculture, land reclamation and land development, group demonstration and input assistance. Development projects like digging of wells, promotion of left irrigation, animal husbandry, and poultry farming are important in the Tribal Sub-Plan (Mallick, 2011). The development activities undertaken by the government has not solved many of the problems. The NGOs have been successful in creating awareness among them (Parthasarathy, 1997).

Tribal elders meet occasionally and conduct deliberations. Associations at the village and taluk level have been formed recently at the initiative of a voluntary agency. The function of these associations is to look after the welfare of the community. The Vivekananda Girijana Kalyana Kendra, at the Biligiri Rangana Hills, under the leadership of Dr. Sudarshan, is doing great service to the Soliga tribals, in matters of health, education, and other welfare aspects (Morab, 2003). VGKK has done commendable work in the field of education, health, and community organisation. It has evolved programmes for the all-round development of the Soligas. A notable contribution of VGKK is in the organisation of the Soligas as local groups

to fight against exploitative forces (Bhat, 1997). Providing Amenities in Rural Areas (PURA) envisages provision of physical connectivity, electronic connectivity, and knowledge connectivity leading to economic connectivity. Knowledge connectivity and economic connectivity to a certain extent is already being provided by the VGKK to the tribal population. All that is needed is to provide physical connectivity and electronic connectivity to the region in partnership with State Government and certain socially minded institutions. This will enable to bring into focus skills in cottage industry, dry land agriculture, production of honey, handicrafts, and processed foods for which core competence already exists among the tribal citizens. Thus, PURA will be able to create market avenues for the products (Kalam, 2006).

Many of the voluntary and Government agencies begin their development programmes with abortive concepts of 'civilizing', 'modernizing', and 'reforming' without giving much thought to the tribal culture. Development workers in tribal land, who gain the confidence of tribals and function like catalysts should be cautious as not to destroy the tribal culture, Although the process of acculturation is inevitable, the evolutionary direction of the culture should be guided by intrinsic factors of the given culture and not be prompted by an external agency. A development which improves the socio-economic conditions and strengthens the values of the tribal people should be the aim of the development agencies (Jayadeva et al., 1990). Development strategies, which are ignorant of their inbuilt economic models, cultural and economic biases, and power structures of subjugation, are harmful to indigenous peoples (Viitanen, 2010). Development agencies have rooted themselves by pumping in foreign finance in the name of tribal development and relief. All that the Soligas have today is poverty (Rajan, 1989).

The NGOs of VGKK and ATREE working for Soliga development in the field of health, education, community organisation, vocational training, sustainable harvesting of NTFPs, tribal rights, biodiversity conservation, agriculture and horticulture developments in the BRT Wildlife Sanctuary. Community based organisations like the Taluk Soligas Abhivrudhhi Sangha (TSAS) and the Zilla Budakattu Girijana Abhivrudhi Sangha (ZBGAS) also work for the implementation of various Government programmes, tribal rights, education, health, culture and related issues. The Government has implemented several social welfare, social security, and

basic facilities schemes. Some of the Soligas have received housing, drinking water, electricity, roads, public distribution system facilities, but still they are facing lack of basic facilities. Some Podus use stream and pit water inside the forest areas because the Forest Department has not permitted the other departments to provide drinking water and housing construction. They have to walk miles to get medical treatment even today because of the lack of health and education facilities in the tribal areas.

The development programmes helped the Soligas receive the benefits of housing, drinking water, public distribution cards for food, different types of pensions, and to some extent health facilities from the NGOs and Government. Slowly their socio- cultural and economic life style is changing and they are now participating in the Panchayathi Raj system and some have even become members of the Grama Panchyathi, Taluk Panchyathi, and Zilla Panchayathi. Even still they are facing reservation problem because some of forward communities include in the Scheduled tribals categories so there need for sub reservation for forest based tribes. The Forest policy affected the tribal livelihood and they faced displacement and the NTFPs ban and with the BRT Wildlife Sanctuary being declared as a Tiger Reserve, they will again face displacement and it will affect their tribal culture and life style. Considering the above facts and findings the lacuna in each level/ stage an attempt is made to study the life style of Soliga tribe.

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Chapter –II



Review of Literature

CHAPTER - II

REVIEW OF LITERATURE

Literature review is an evaluative report of the information found in literature related to the study. The review summarises, evaluates, and clarifies literature related to the tribals. It helps the researcher to understand the theoretical bases and nature of research problems and to clarify any doubts. From the studies already done in the field of the tribals lifestyle, development, economic, social, culture, problems, policies, health, issues, etc. helps the researcher to upgrade his knowledge and information for future research in this area. It also helps the researcher to critically evaluate and analyses the relationship between the literatures. In this chapter the researcher has classified the topics under different headings based on the objectives of the study.

2.1 Tribals in India

There are different studies conducted on the tribal's situations and the problems faced by them in India. According to Patnaik (2000), in general all tribal communities are backward and poor added to which ignorance and illiteracy add to the burden. The long period of economic exploitation by the non-tribal landowners and money lenders and the excesses perpetrated on them by the forest and excise staff, police, and revenue officials has worsened their situation.

In a study, Rajeswari (2012) has found that majority of our population live in rural areas and also more than 90 per cent of the Scheduled Tribes live in the rural areas. Agriculture is mainly practiced in the rural areas and the livelihood of the people in these areas depends on agriculture as cultivators or as agricultural labourers. The cumulative effect of this has been that the proportion of Scheduled Tribes below the poverty line is substantially higher than the national average. As per a statement provided by the Planning Commission, it is observed that ST people living below poverty line in 1993-1994 were 51.94 per cent in rural areas and 41.14 per cent in urban areas. The percentage of ST population living below the poverty line has decreased to 45.86 per cent in rural areas and 34.75 per cent in urban areas as per the estimation of in the year 1999-2000. Thus there is a decrease of ST living below the poverty line by about 6% in rural areas and 4.5 per cent in urban areas during the last five years.

In an article written by Behura (2000) has highlighted that a very large number of tribal communities that inhabit the forest and hilly ecosystems have lost command over the forest resources and forest as a result of the commercialised forest policy. They have been deprived of their traditional common property resources, which include both forest and land. Minor forest produce accounts for 10 to 50 percent of the income of several tribal families.

In yet another study Rath (2000) mentioned that the only requirement is a refinement of the existing system and an orientation of the Juang attitude to these benefits. Tribal apathy, ignorance, and indifference towards their own progress has to be done away with, by formulating a mechanism which would give them incentives and ensure a sense of accountability, for the success of a development programme. By nature, the Juangs are lethargic, but would love to do any work for money and therefore monetary incentives should be given to the beneficiaries for the success of a programme. Similarly, monetary punishment should be inflicted on those marked to be deliberately negligent. A genuine cause for the failure of programmes on tribal development, development, and progress can be laid at the Juang's door-steps, but a combination of poor government foresight and indifferent tribal attitude has also hampered the progress.

'Development Challenges of Scheduled Tribes in Today's India', a paper by Kachhap (2011) has observed in his paper that tribal people have become the victims of modernisation and the benefits of economic growth have not percolated to them; they remain the poorest of the poor in terms of both income and opportunities, socially and economically. This is largely because policy initiatives have not addressed the specific needs of the tribal.

In a study on displacement Dungdung (2010), has observed in his study that displacement is not just of shifting people from one place to another but is a destruction of their livelihood resources, culture, and identity which they have developed by nourishing it for ages. The life cycle of the Adivasis is based on natural resources therefore their co-existence with the nature has to be carried on as the Adivasis also have similar rights of life with dignity, freedom, and equality guaranteed by the Constitution of India. The Adivasis have lost their faith in the state

machinery, constitutional authorities, and judiciary; therefore they have firmly decided not to allow the foundation of the corporate development model to be laid over their graves.

The author Hirvela (2010) in his paper revealed that the earth as the home and sources of all life should not be allowed to become displaced or endangered by the modern ways of life. The Earth has been sustained for ages by the indigenous people by their own 'common sense' methods which have not caused global environmental crisis as the modern methods have. Over the course of the last 3 centuries with the application of modern science the indigenous way of living has been systematically displaced creating a global environment crisis.

In his study Nanjunda (2007) has said that the tribal population of Karnataka has increased from 19.16 lakh in 1991 to 34.64 lakh in 2001. This high growth rate of 80.0 percent during this period has not been caused by a spurt in the fertility rates but by the addition of several new Tribal to the Scheduled Tribals (ST) category. The decade growth rate is higher for females (81.9 percent) than for males (79.8 percent). A monographic study conducted on Scheduled Tribes of Mysore State(Census of India 1961), Kopped et.al(1961), in their Monograph series mention that according to the Scheduled Caste and Scheduled Tribes List Modification Order, 1956, Soligaru have been notified as a Scheduled Tribe throughout the state of Mysore, except for Coorg, Belgaum, Bijapur, Dharwar, North Kanara, Bidar, Gulbarga, and Raichur district and Kollegal taluk of Mysore district. In the Constitution (Scheduled Caste and Scheduled Tribes Order, 1950), this community was notified only in the districts of Bangalore, Tumukur, Chitradurga, Kolar, Mysore, Hassan, Shimoga, Chikamagalur, and Mandya. In the 1931 Census it was treated as a Primitive Tribe and a Depressed Class under the name 'Soliga'.

The average size of the Soliga family is 4.06 with every family having 2 to 6 members. The Census of 1961 established that of a total of 10,653 Soligas only 202 or 1.90 per cent were found to be literate which when compared to the mean literacy of the Scheduled Tribes of the State works out to 8.4 per cent. The Soligas were found to be trailing very much behind even the Jenu Kuruba and Kadu Kuruba, their immediate neighbour who seemed to have fared better in literacy with 4.89 per cent and 4.99 per cent, respectively during the same Census.

The major concentration of Soliga, as mentioned earlier, is in and around the Biligirirangana Hills and Mahadeshwara Hills of Mysore district. They are also found in some number in Bangalore and Mandya district. Though reference of Soliga is made in the Census Reports of 1891, 1901, 1911, 1931, etc. the population figures are available only for the 1911 Census according to which there are 1897 Soligas.

In his research article Morab (2003), mentioned that Soliga are listed as Soligaru (plural form of Soliga) and spelled as Sholaga in the available literature. There are five subgroups among them, Urali Soliga, Kadu Soliga, Male Soliga, Urubatti Soliga(also known as Dasayyas), and Burude Soliga. Sometimes it is not easy to make a clear distinction between Kadu Soliga and Male Soliga because the terms *Male* and *Kadu* are interchangeably used. There are five subgroups among the Soliga, as mentioned earlier. The differentiation is made on the basis of social, territorial, ecological, and linguistic considerations. The Male Soliga are known as the five clan people, speak a dialect of Kannada and are found in the Biligiri Rangana Hills and Mahadeswar Hills, while the Urali Soliga are found in the bordering hilly region of Karnataka and Tamil Nadu, forming a group of seven clans with a separate dialect of their own. The Pujari group, which was not recorded in any of the earlier literature, is found only in the Mahadeswara Hills. The Kadu Soliga live in Bundipura forest whereas the Burude Soliga inhabit the Heggada Devana Kote Taluk of Mysore Kodagu district.

A study conducted by Padmanabha (1971) on Scheduled Caste and Scheduled Tribes in Mysore State observed that the 1971 Census of India Report that according to the Constitution (Scheduled Tribes) Order , 1950, and the Constitution (Scheduled Tribes) (Part C State}Order 1951 as modified by The Scheduled Caste and Scheduled Tribes Lists (Modification) Order, 1956 and all subsequent amending Notification issued up-to-date, the communities indicated under each of the different regions specified hereunder have been declared as Scheduled Tribes in the respective regions of Mysore State. Soligaru live in the district of Bangalore, Kolar, Tumkur, Mandya, Hasan, Chickmagalur, Chitradurga, Shimoga, Bellary, and Mysore (except Kollegal Taluks).

The BRT wildlife sanctuary area has traditionally been inhabited by the indigenous community of the Soligas and also home to a number of endangered plants and animals, the same has been observed in an article written by Shanker et al. (2005).

The study done by Kothari et al. (2012) highlighted that the B.R.Hills with its megalithic burial sites dating back to at least 300 B.C. Has a long history of human use. The Adivasi populations had resided there for several centuries.

In an article Singh (2003) mentioned that the Soligas are divided in to sub-groups, namely, Urali, Kadu, Urubathi or Dasayya or Burude, and Pujari and yet another study Narayanaswamy (2003) observed that there are about 31,303 tribal population (mainly Soligas) comprising of 5738 families in the district.

A mention in the report on 'forestall evictions from B.R.Hills', Ravi et al. (1984), revealed the impact of the proposed implementation of the Karnataka Government Wildlife Protection Act (1972) on the Soliga tribals of B.R.Hills in Mysore district. In their report mentions that after shifting cultivation was banned the Soligas were evicted from their 20 odd settlements and relocated to three major colonies, namely Yarakaganagadda, Bedaguli and Kanneri, constructed for the purpose. In the name of tribal development houses were built for them. In Yerakanagadde, about 20 Soligas were granted access to 96 acres of land along with title deeds while the remaining was left landless. The reason behind this move was only to maintain access to a cheap and readily available supply of labour as provided by the Soligas.

In a study made by Parthasarathy (1997), says that the Paniyan, Kanikaran, and Irular -tribals of Tamil Nadu are very insecure about their future as their socio-cultural bases has been exploited by various external agencies.

2.2 Tribal lifestyle

Tribal lifestyle is based on their place of living; forests, influences of the modern world, and policies and development programmes concern them. Kantharaju and Bhat (2007) have stated that Scheduled Tribes were basically food gathers and hunters. Food gathering and hunting was the first adaptation ever made by the human kind. The lifestyle of the Scheduled Tribes gradually changed owing to exposure to

various cultures, change in their economy, material culture, dress pattern, and use of consumer goods. In spite of all these changes, the members of the Scheduled Tribes of the region have been able to maintain their identity.

Earth place for everyone to live peacefully. In a study made by Hirvela (2011) observed that indigenous life places emphasis on seeing its surroundings more respectfully by maintaining a dialogue with the wild lands, forests, water, trees, etc. As they continue to place such significance on their relationship with their surroundings they ensure that the Earth can continue to open itself as a living space for all beings. This ancestrally inherited sense of respect (Earth as mother) and participation in passing on their folklore and knowledge of the stones, mountains, rivers, etc. further supports their sustainable traditions and thus places them within surroundings as welcome participants.

A study conducted by Somasundaram (1998) also observed that the Soligas appear to be acutely aware of their environment. Their concern for the environment appears to be product of their necessity and intuition. Years of close association with nature might have made them realise her secret and inner life. Their life-line being the forest, by sheer necessity too, preservation of forest has been ingrained in their culture.

The relationship between forest and Adivasis has been brought in a study conducted by Reddy and Prakash (2002) reveals that the Adivasis had developed an inseparable bond with every type of resource and they consider their environment sacred. They hold the view that unscrupulous exploitation leads to malevolence. In fact, their attitude towards the dichotomy of benevolent and malevolent spirits of nature has sustained them over the ages and has been their pride. The socio-economic and cultural requirements of Adivasis are on pace with the endowments of environment in which they have been living since quite a long time.

A study had been carried out by Behura (2000), in his article he found out that quality of life depends on the availability as well as access to the basic necessities of life, such as food, drinking water, clothing, housing, and basic health services. Attributes and per capital quality of these necessities depend on- (i) command over resources, (ii) development of human resources, (iii) level of technological know-how, and (iv) educational level.

Genes spell out many characteristic that individual possess, it is more so when study conducted on Soliga tribe. Morlote et al. (2011) in their research paper mention that the Soligas represent a genetic isolate in B.R.Hills, which is a relatively inaccessible part of the southern state of Karnataka, India. Traditionally the Soligas do not interbreed with the neighbouring population like the Kappu Naidu and Kamma Chaudhary. The Soligas exhibit significant genetic differences in relation to all 29 reference populations even after the application of the Bonferroni adjustment.

A study has been conducted on the Social crisis by Padhy and Madhuchanda (2000). In their article they found out that the social crises in tribal society are on account of the destruction of their habitat, of the people being rootless, and the increasing pervasiveness of the monocultures. The cultural loss in which one mode of production and life is supplemented by another seems to be shocking. Even if the tribals make an adjustment to a rootless economy of the dispossessed marginalised poor, it remains to be seen as to what they gain in terms of life and culture in the name of development.

Investigating on the life style of tribes Srivastava (2010) in his paper said that tribals were free to choose the way they lived and also to alter it. This freedom illuminated their faces, endowed them with health, gave confidence in their cultural practices and lifestyle, and made them appear before the outsiders as proud inhabitants of their land. The happiness, joyfulness, and satisfaction of the tribes were well captured in the ethnographies produced during the first half of the twentieth century.

2.3 Social structure and function in tribal community

The social structure and function of the tribals in India is unique; the traditional tribal systems of marriage, tribal council, birth, festivals and rituals, worship of nature, customs, and norms need to be examined. Sarkar (1997) in his study said that the social life of the Birhors is seen to be equally connected with the ecological contexts of forest and supernaturalism. The tribe is divided into a number of clans and each of these clans has got a totemic association with a plant or an animal species or sometimes with hills or other natural objects. The totemic origin of each clan is explained through the mythological stories depicting the supernatural connection with them.

A study was conducted by Jana (2010), in his article he observed that the Lodhas are patriarchal and patrilineal. The whole community is divided into a few exogamous clans, which have their respective totems. Most of the Lodha families are nuclear in nature, though joint or extended families are not rare. Polygyny is also noticed among them.

Family structure is important to know the preference of family type, Kuppad et al. (1961) in their study mention that on observation in the field it is noticed that nuclear family is the most preferred type among the Soligas. With limited supply of food, clothing, and shelter in an unsettled and insecure forest life, a Soliga thinks mainly of his wife and children.

Within the different Kulas no hierarchy or status was observed during the present study. However, in the Madras Census Report of 1931, it was mentioned that the socio-political leaders of Soligas known as Yajamanas, were selected from a particular Kula and their assistants known as Chika Yejamanas were from an inferior Kula. It was also reported in the same source that in the Biligirirangana Hills, the Yejamanas was selected from the Chilikiri Kula. For marriage no preference is given to any particular Kula. After marriage a woman acquires her husband's Kula.

In a study made by Morab (1977) and (2003) in his research study he investigated that the Soliga tribe in the hills is segmented into six kula (exogamous clans). The Soliga call them as belonging to five –clans (*eidun kulada Soligaru*) but in the course of time, a sixth clan came into being. In the year 2003 Morab again mentioned in his study that Nuclear families prevail among the Soliga and adult marriage is the norm. In the Biligirirangana Hills they follow the system of marriage by elopement. In the case of the Urali Soliga, marriage is negotiated and the traditional tribal council of the Soliga is known as the *Kula Panchayat*. This was very effective about 25 years ago. There are hereditary office bearers such as the Yajaman (headman), *pattegar*, *kolkar* (messenger), and Chalevadi (assistant). Certain clans were associated with these officers. For instance, headmen were drawn only from the Chalikeru and Haleru clans. They dealt with cases of theft, adultery, and disputes, and a cash fine or social boycott was imposed on the offenders. Nowadays, the families carry the titles of these offices, but the functionaries are no longer effective. However,

tribal elders meet occasionally and conduct deliberations. Associations at the village and taluk level have been formed recently at the initiative of a voluntary agency. The function of these Associations is to look after the welfare of the community. The five Kulas (clan) found among the Male Soliga are the Shalikeru, Haleru, Teneru, Suraru, and Belleru. Another clan, i.e. Baleru was added some forty to fifty years ago. The Haleru and Shalikeru have a higher status, as the headman of the five- clan Soliga invariably belongs to these two clans. The Baleru clan was given a lower status, as the people of this clan were supposed to remove the leaf –plates after the other clan people had eaten their ritual meal during death ceremonies. Nowadays, this distinction is not made. The Urali Soligas have seven clans, viz., Kodavaru, Padavara (moon Kula), Kalkati, Punga, Kuppa (elephant), Poriga, and Kurnaga.

In a study conducted by Singh (2003) has also mentioned in his paper that nuclear families prevail among the Soliga. Behura et al. (2006) have highlighted in their study that, nuclear families are predominant among the tribes of Orissa. Extended families, both horizontal and vertical, are also found but in less number. Nuclear family is the basic social unit among all. Ramachandran (2006) his article said nuclear family is the basic economic unit among the Mullukuruba. They are partilineal and patrilocal.

An attempt made by Somasundaram (1998) to study the type of marriage among Soliga tribe, observed that the Soliga marriage is simple and by elopement. The boy and the girl, normally in their teens love each other and elope to the forest and land up in some remote Podu. The local Soligas provide them with food and water. They are then brought back to their Podu and a “Nyaya” (inquiry) is held. They are fined Rs. 12.50 and are then blessed by the elders. Thereafter a simple marriage ceremony is held along with a community feast. In some cases however, no ceremony is held and the boy and girl live as man and wife in their Podu. All differences are settled by the Nyaya Panchayat (Court of Justice) amicably and with due regard to the age, economic, and other considerations of the people involved.

A study conducted by Kantharaju and Bhat (2007), investigated that each Scheduled Tribe has its own internal issues. Previously the elders of the tribe, known as Yejamanas, took most of the decisions regarding their own group, but nowadays,

any able person who strives for the welfare of his people can be considered as a Yejamana. These days' women are also taking an active part in the affairs of their community and are fighting for their rights and few among them insist that they are the main decision-makers in their settlements today.

A study was conducted by Bhattacharya and Bhattacharya (1997) to find out the nature of the community. In their article they found out that the Santals are a homogeneous community as most of them lead the same kind of life and participated in the same social-cultural functions. There is also an absence of hierarchy as everybody has the same rights and duties towards the social institutions. A person in leadership roles enjoy no special privilege in terms of rights or duties, nor is the economic criterion a deciding factor for certain persons to be in power.

Clans are akin to Soliga tribe. In a study conducted by Ramachandran (2006) mentioned that the Mullukurumba society is divided into clans known as *kulam*. There are four clans in their society, namely, *vadakku*, *villippa*, *kathiya*, and *vengada*. These clans are believed to have originated from four women. Usually children belong to the clan of the mother and clan exogamy is strictly practiced. The male members of the hamlet are agnatic kin whereas a married woman comes from a different hamlet.

A study was conducted on Lodhas by Jana (2010), in his article he examine that Lodhas have their own tribal council, known as Panchayat, which is headed by a *Mukhia*. The messenger is called Dakua or Atgharia. His responsibility is to inform the villagers of the decisions and directives of the Panchayat on village affairs. In a traditional council, the personal disputes of the villagers and general problems of village administration are discussed. This council is also responsible for organising the annual worship and other celebrations. If a person is found guilty, then the traditional council imposes a fine or ostracises him/her based on the nature of the offence.

A study was conducted on Contextualizing traditional social capital in the age of Globalization: Local organisations and sustainability among the tribes of Arunachal Pradesh by Mibang (2010) it was observed that traditional institutions are known by

different local names in different tribes and are led either by the local chief or the council of elders. The striking feature of the functioning of these institutions in Arunachal Pradesh, is that the elders enjoy a respectable position in society, by virtue of their experience, wisdom, and command over the traditional conventions and expertise in local works such as construction of house fencing, rituals, etc.

An attempt was made to find out the change and continuity of marriage by Monga (2010). In his study he explained that there are four forms of marriage are prevalent in Kinnaur: (1) *Janetag or Janekang* –socially arranged marriage or the normal and big marriage, (2) *Bennang, Damchishish, Danatangshish, Benrabchish or Gashish*- love marriage, (3) *Daroshang or Dab dob, Myam Shalema, Ashish or Huchish* – whisking away of the intended bride or marriage by capture when the marriage is performed after the elopement of the bride, and (4) *Haar or Harri*-enticing someone else's wife or remarriage of a divorced woman. Over the past few decades Kinnaura society has given way to a nuclear family structure and a favourable attitude towards monogamous marriage to some extent. This has been due to the extension of education, employment opportunities, and other benefits of various development programmes.

There are many challenges before tribal in India which needs to be studied, in one such study Samal (2010) examined Contextualising traditional social capital in the age of Globalization: Local organisations and sustainability among the tribes of Arunachal Pradesh the traditional Panchayats found in tribal villages which exercise enormous social, moral, religious, economic, and political control over their communities. The functions and responsibilities of traditional Panchyats include : (a) upholding social customs, traditions, mores, codes governing matrimonial alliances, divorce, family disputes, and inter- personal relations, (b) safeguarding and promoting the economic interest of the members of the community in allotting community lands for cultivation, shifting cultivation, and protection of common property resources, (c) religious rites and festivals, (d) political safeguards, development and encouragement of right type of leaders, and administration of justice as per traditional law and hereditary rights, and (e) protection of cultural heritage –maintenance and continuity of folk dance, folk lore, traditional skill, knowledge, etc.

2.4 Economic status of Indian tribes

Most of the tribals have been living in the forest for centuries and their livelihood depends on forest resources. They collect different types of leaves, fruits, tubers, honey, bamboo shoots, mushrooms, etc. for consumption. They also collect non-timber forest produce to sell along with which they are involved in agriculture cultivation, livestock rearing, and different types of labour works, all of these provide an income to the tribals. The income difference between different tribes may arise due to the types of occupation opportunities they have in their areas. Chaudhuri (1997) in his article said that the tribes of north-eastern India follow shifting hill cultivation; those of central and western zone are mostly engaged in cultivation and the economy of a number of tribes of the southern regions is based on food gathering. The most interesting aspect of tribal economy is that, they rarely follow one occupation exclusively and subsidiary occupations like handicrafts, gathering of forest products and labour-work are followed by many.

A study conducted by Bhowmick (1997) mentioned that forests occupy a central position in tribal economy. Tribals collect both wood and non-wood forest produces as these cater to the most basic need of providing food for nutrition. Timber, bamboo, and grass are used for the construction of their dwellings, thatching, implements, and tools are made from wooden poles while bamboo is used as fuel for cooking and even for cremation. Tribals traditionally live within self-sufficient subsistence economy that depends on natural resources. They have relatively little exposure to the economy outside their region.

A study was conducted by Raha et al. (2006) to examine Scheduled tribal workers in Sunderbans. In their study it was found that Scheduled Tribes were the main workers in the Sunderbans of whom 24.41 per cent were involved in cultivation and 67.84 per cent worked as agricultural labourers. That means 94.25 per cent of the total population of the main workers of the Scheduled Tribe population in the Sunderbans were cultivators and agricultural labourers, and the remaining were in other occupations such as livestock, forestry, fishing, hunting, mining, manufacturing, construction, trade, commerce, transport, etc.

Yet another study conducted by Jana (2010) point out the importance forest in life of tribals. In his article he mentions that the Lodhas economy was still in the traditional form because of which they mainly depend upon the forest. Forest plays a vital role in the life of the Lodhas. Collecting honey, faggots, tussar, cocoons or gooty, from the jungle besides edible roots, tubers, and small game from the jungle were their main source of income. Their economy may be divided into the following two categories: (1) Traditional, and (2) Non-traditional or modern. Traditional economic activities can be further divided into main and subsidiary types. The main activities are- (1) Hunting and trapping, (2) Food collection, (3) Honey collection, (4) Lac collection, and (4) Firewood collection. Fishing is a subsidiary source of livelihood. The modern economic activities include: (1) Cultivation, and (2) Wage Labour.

A study conducted by Hina (2010) has found that the traditional economy of the Nyishi was not a diversified one. It was based on primary sector activities such as agriculture and allied activities. The allied activities included forest activities such as hunting, collection of timbers, canes, bamboos, etc. mainly for house construction. It also included fishing and livestock rearing. Also another study conducted by Prasad (1997) in his research study mentioned that the tribal economy in Andhra Pradesh is agro-forest based, where household food security depends on subsistence agriculture and the collection of forest produce.

Studies on NTFPs are important to the economy of the tribals living in the forest. Hegde et al. (1996) in their research article mentioned that extraction of Non-Timbers Forest Products in the Forests of Biligirirangana Hills, India, the contribution of NTFPs to the household gross income is significantly less in the exterior (47.63%) than the interior block (60.44%). In addition, wage employment contributes significantly more to the household gross income of the exterior block (23.76%) than the interior block (14.66). Although the Soligas claim that their extraction patterns do not result in overharvesting, poverty can lead to the overexploitation of NTFPs resources. Direct processing and marketing will not enhance the conservation potential of the areas. It must be accompanied by joint management and monitoring of forest resources, involving Soligas and the forest department.

In another study made by Shankar (2010) observed that Soligas earn 60 per cent of their income from NTFP collection like honey, bee wax, gooseberries, roots, nuts, fruits, soap berries and soapnut, while mango, wild turmeric, lichens and mosses, etc. Are collected seasonally. Agricultural labour and temporary work assignments with the forest department contribute about 30 per cent to their earning. Their dependence on forest products for self- sustenance is 10 per cent.

Tamminen (2010) in his article mentioned that the Todas were a pastoral society who were almost totally dependent for their livelihood on the hill buffaloes. Gradually these grazing lands diminished because of forest plantations and extension of agriculture by non –Adivasis. So the Todas were encouraged by the state officials to practice agriculture to supplement their pastoral economy . They started deriving income mainly by selling milk and ghee. Today a Toda family with less than twenty buffaloes is considered poor, if animals are the main sources of their income.

Lele (1998) in his article found out that the forest of B.R.Hills are primarily a sources of income to the Soligas through the collection and sale of non-timber forest products(NTFPs) –mainly honey(*Jenu*),lichen (*Paase*), and gooseberry (*nellikai*)- and to some extent a source of food and medicines. The estimated contribution of income from commercially sold NTFPs to total household income (including imputed income from subsistence crops) is 60 per cent, agricultural activities do not, by and large, compete with NTFPs collection as they occur in different seasons; the participation of a household in NTFP collection reduces if the members are engaged in wage labour or salaried jobs. Thus households in settlements far away from labour markets have greater involvement in NTFP collection.

Narayanaswamy (2003) has mentioned that all tribals derive their livelihood from the collection and sale of NTFPs through the Society of tribals called the Large Area Adivasi Multipurpose Co-operative Society. Jana (2010) has said in an article that about 33.90 per cent of the Bhoxa (tribe) households are reportedly landless and 55.27 per cent have a land holding 0.5 to one hectare in size. Only 1.2 per cent of the Bhoxa have above two hectares of land. Hegde et al. (1996) mentioned in their article

that nearly 50-60 per cent of Soligas income is earned through the collection of NTFPS. Somasundaram (1998) in his article said that the Soligas depend extensively on a number of non- timber forest products that are collected by the entire family.

A study undertaken by Morab (2003) on Soliga people of Karnataka mentions that land and forest are the main natural resources of the Soliga. Since the Urali Soliga are traditional cultivators, they depend on land whereas the Male Soliga gather minor forest produce from the forest and also work as labourers in the forest. They used to practice shifting cultivation till a few years ago. Land is held by individual cultivators but the forest is controlled by the government. As shifting cultivation has been banned, some Soligas have taken up either settled cultivation, or agricultural forest labour. But labour remains the main occupation of most Soligas. The marketing of forest produce is done through the agents of the forest contractors, and through cooperative societies operating in Biligirirangana Hills and other places.

The symbiotic relationship between forest and Soliga tribe is well brought out in a study conducted by Ravi et al. (1984) and their study highlighted that the Soligas have inhabited these forests for hundreds of years now. Till nearly 200 years ago they led an uninterrupted life of plenty, practicing shifting cultivation, hunting small game, and gathering roots and greens to supplement their food. The families would gather the food separately but consume it collectively. When an individual harvested his land all the members of the settlement would visit him and take a share of his produce. During the lean season they would barter forest produce with the plains people (nadavaru) for essentials like salt, chilies, clothes, etc.

A study conducted by Koppada et al. (1961) showed that the overwhelming majority of the Soligas of Mysore State are engaged in cultivation. Quite a few also follow other occupations like collection of forest products, labour in the Forest Department (in connection with felling, planting, and maintenance of trees), etc. Though there is no sex discrimination the males do the comparatively heavy jobs like hunting, tapping, fishing, felling of trees, shifting (Kumri) or terrace cultivation, collection of honey, and so on while the women-folk, besides attending to domestic chores and looking after children move about in search of edible roots, green vegetables, tender bamboo shoots, etc. when they find time. Majority (82.30%) of the Soligas are engaged in the agricultural sector.

In their research paper “Livelihood gain and ecological cost of non-timber forest product dependence: assessing the role of dependence, ecological knowledge and market structure in three contrasting human and ecological settings in South India,” Umashaanker et al. (2004) have remarked that the three sites differed markedly in their dependence on NTFPs. The community at B.R.Hills derived nearly 59 per cent of their total cash income from NTFPs, that in Nagarahole- 24 per cent, and that of MM Hills- 16 per cent and Shanker et al. (2005) have highlighted that Soligas have harvested forest products for centuries for their own use and more recently for the markets.

A study was undertaken in Western Ghats and Easter Himalaya in India by Bawa et al. (2007) has stated in their article that besides NTFPs and traditional agriculture, forests are also an indirect source of income. Soligas are employed by the forest department in the maintenance of roads and various forestry operations such as clearing of weeds and control of fire. Nature- based tourism, controlled by the forest department, also contributes to the income of a small minority of households. Sustainability of land for these local communities is thus based on both the sustainability of forest resources use and the sustainability of land under agriculture.

The observation made by Jadegowda and Ramesh (2008), they mention that the local people have been living here for centuries and more than 50 per cent of their income is derived from the collection of non-Timber Forest Products (NTFPs). Mixed cropping system and multi-storied cropping system are followed. They maintain intra specific (genetic) diversity among the crop plants. The field crops grown are finger millet, maize, field bean, pigeon pea, horse gram, beans, mustard, amaranthus, foxtail millet, and pearl millet while vegetable crops include cucumber, pumpkin, tubers, perennial beans, etc.

A study conducted by Kaur (2008) and in her article she highlighted that the produce collected by tribals was sold through multi-purpose societies in BRT, Chamarajanagar, and Hanur to the highest bidder. There are some 16,000 people in the sanctuary’s core area who depend on selling forest produce and subsistence agriculture. They are migrating on a large scale and also Kothari et al. (2012) in their study said that the BRTS has 16,000 Soligas living in 62 Podus. Their predominant livelihoods are agriculture, NTFP collection, and labour in coffee estates or forest department services.

A study was conducted on ‘Synthesis, Evaluation of a Participatory Resources Monitoring System for Non-timber Forest Products: the Case of Amla (*phyllanthus* spp.) fruit harvest by Soligas in South India by Setty et al. (2008). In their article it was found out that traditionally, the Soligas were hunters and shifting cultivators and collected a wide range of non-timber forest products (NTFP). When the BRT area was designated a wildlife sanctuary in 1972, shifting cultivation and hunting were completely banned, and the Soligas were allocated small pieces of land to practice settled agriculture. The Soligas retained the sole right to NTFP extraction under the aegis of tribal cooperatives called Large-scale Adivasi Multi-Purpose Societies (LAMPS). LAMPS were set up by the Indian government for integrated tribal development through the marketing of NTFP in regions with significant tribal populations.

The observation made by Nanjunda (2007) in his study said that historically the tribal economy was based on subsistence agriculture and/ or hunting and gathering. However, since the tribal people treated land as common resources, they rarely had land as common resources, and even rarely had land titles, and thus, lost their lands to outsiders when the exploitation of forest resources began to take place on a significant scale.

A study was conducted by Kothari (2008) explained that the Biligiri Rangaswamy Temple Wildlife Sanctuary (BRTWLS) in Karnataka is also home to few thousand Soliga Adivasis who live in harmony with the forest. In 2003, their use of forest produce – amla, medicinal plants, honey, etc. – was prohibited under the NTFP ban. Over 60 percent of their income was compromised, causing villagers to migrate in search of labour in 2007.

Rajan (1989) has studied that shifting cultivation, food gathering, small game hunting, and barter of forest produce at shanties near the foothills during the lean seasons constitute the annual economic cycle. The resolution of the contradiction between individual production and collective consumption might be seen as stemming from two aspects of the Soliga mode: (1) the abundance of resources, and (2) backward productive forces. Due to an extensive availability of resources and at the same time the backwardness of the tools of production no individual could ever monopolise or sustain a monopoly over the economy.

Kujur (2008) in his article mentioned that tribal economy is predominantly agriculture. Nearly, 88 percent of the tribal workers were earning their living as cultivators and agricultural labourers, while only 5.5 percent were workers in construction, trade and commerce, 3.4 percent as workers in mining and quarrying, and 3.2 percent were engaged in household industry and manufacturing.

Parthasarathy (1997) in his article says that the physical environment of the Irular living area has also helped them to become paddy cultivators and industrial workers beside trappers of wildlife, particularly poisonous snakes.

Bhat (1997) has highlighted that most of the Soligas were shifting cultivators in 1965 and now there are no shifting cultivators'. Subsistence crops such as millet, maize, mulberry, and coffee are grown on their land. Minor forest produce such as honey, barks of certain trees, soapnut, medicinal roots, etc. are also collected by the people. A tribal co-operative society controlled by the government purchases all the forest produce collected by the Soligas.

Damle (1997) in his article said that the economic life of the Yeravas, has hardly undergone any transition. Agricultural serfdom is lingering on in a modified form even now. Their security of employment is shaken and at present many of them are working as casual labourers in coffee plantations and paddy fields. During the peak seasons, their services are in great demand, but during the lean period they have to collect some minor forest products under the contractors' wages. Child and women labour is quite common among the Yeravas which has caused heavy dropout from schools resulting in mass illiteracy.

A study conducted by Ramachandran (2006), observed that hunting and fishing were the main economic activities of the Mullukurumba since many years. But now the economy is predominantly oriented towards agriculture and land is owned jointly. Some of them are also engaged as agricultural labourers and another study observed that Subramanya et al. (2006) explained that the main occupation of the Jenu Kurubas is honey collection. They are also engaged as labourers in the coffee plantations in Coorg district. Kalam (2006) in his paper mentioned that in B.R.Hills where there are 128 tribal hamlets, the idea of "One Village One Product" can be

adopted. This will help village - wise product availability and with added technology, can become a competitive commercial product for the national and international market.

2.5 Tribals and their culture

The tribals have been living in the forest and worshipping nature since time immemorial, they have a strong relationship with the forest; they worship trees, animals, stones, waters, and their ancestors. The tribals celebrated different types of festivals and rituals and by adopting the modern culture with its influences of the media and in the interaction with the outside people their lifestyle has been changing in the tribals' areas. Tribals also worship Hindu god, goddess, and their traditional gods and goddess. Mohanty (2007) observed that the relation between the tribals and the forest is 'Symbiotic'. From time immemorial tribals occupied a central position in the ecological niche and the primary dependence of man on forest hints several standards of thought - ecological determinism, ecological possibilism, and culture (Man shapes his environment through culture). Their socio-cultural life is linked with the forest. Many rituals are performed to worship the forest. In the name of conservation and economy natural resources are being auctioned and the basic concerns of human beings are forgotten. This adversely affects their socio-economic condition.

Tribals have their unique cultural identity. Regular interferences by intruders in to the tribal life are unethical. Increasing flow of tourists to the tribal area has affected their eco-system and culture. Unfortunately the so- called eco-tourism has turned them into a specimen of the zoo. Further, the commercialisation of different aspects of their culture in the name of eco-tourism, both by the state and the local NGOs, have created a condition of cultural genocide. Tribal lore, myth, legends, folktales, and folk songs always have a unique position in their habitat and culture. The regular inflow of tourists into these natural habitats may destroy the fragile ecosystem and tribal culture.

The relationship between tribals and forest was explained by Mohanty (2007) in his article mentioned that the tribal people of Orissa worship nature and believe that nature has to be kept satisfied if it is so to provide all their needs. Most tribes believed

that “Sun God” is the creator and master of the Universe and call it by many names. The Juanga and Bhuiyans call it “Dharam Devata”, the Kolha and Sanatal “Sing Bonga”. The worship of the earth is commonly called “Basumata” by the Sandals, Bhuiyan, and Juanga, “Dharani Panu” by the Kondhs, and “Basuki Thakurani” by Kolha. The worship of the earth Goddess acquires special significance since cultivation is started by the rituals of worship, for a good harvest.

A study conducted by Subramanyam and Mohan (2006) found out that the tribals still have faith in superstitious belief and they worship nature. The local Guruva is the religious head and priest who officiates at the rituals. Etikela Panduga is the most important festival to all the tribes of Visakha area. Besides this they also celebrate Hindu festivals like Sankranti, Deepavali, and Sivaratri.

There are many beliefs rituals practices by tribes. In one such study conducted by Mohanti (1999) has mentioned that Patakhanda Mahaprabhu is the supreme deity of the Bondo highlanders and is also known as the Singi-Arke (Sun-Moon) conspicuous in the Mundari theological pantheon. A number of deities such as the ancestral spirits (muldei) , earth goddess (Hindu/bursung), forest deity (Singaraj uga and Renungbar), Sindibor/ Sadar deity and a number of spirits , such as the Lamtachuan (Stream), Doliang (mango and jack fruit), Garbada (low land), Kaliarani (rock), Kinding Sagar (musical drum), and Gunam (dissatisfied soul) are found in their beliefs and ritual systems.

Trees especially have significance in life of Soligas. Shankar (2010) in her article observed that the Soligas spiritual connection to the forest could perhaps be the most difficult to disconnect for a relocation seeking government because they plead with their God- the 1000 years old Big Champak Tree (Dodda Sampige Mara) that their ecosystem be sustained that year, that they get a good harvest , a good monsoon ,etc. and they also pray for their own well being. While praying they avow piety, defence, and protection of their home and hearth- the B.R.Hills forests, to lead simple lifestyles, to live up to the ideals promised to the deity. They plead for protection of their landholding, their agricultural implements, health of the family and for material well being .Each clan has a different worshipping place but the Big Champak tree is the supreme Deity.

A study has been carried out study on Soligas by Kuppad et al. (1961), explained that Biligiri Ranga swamy married, a beautiful Soliga girl, named Pushumali following which all the Soligas consider God Biligiriranga as their brother-in – law and worship him as their Kula Daiva. In the 1961 Census, all the Soligas have been stated as Hindus. Since the Soligas living in Biligirirangana Hills mentioned Biligiri Rangaswamy as their family deity, while those living in Madheswra Hills as being devotees of Madheshwara. Some of the names of their popular gods are Basavanna or Nandi, Madheshwara , Rangaswamy, Jadeswamy, Kyathe Devaru, Beera Devaru, etc . Among these deities, Jadeswamy is worshipped on a larger scale by the Soligas.

Further another study made by Singh (2003), in his article he observed that the Soligas worship community deities like Karayya, Kyatedevaru, Jadeswamy, and some others but Mahadeswara is their regional deity. Sacred specialists from the Lingayat community and from their own community serve them. They observe traditional festivals like the Rotti Habba and Mane Devera Habba. The 1981 Census states 99.06 percent of the Soligaru as followers of Hinduism and the remaining 0.04 percent as Muslims, Christians or followers of other religions. The 1961 and 1971 census data had stated 100 percent of them as Hindus.

In a study conducted on Soliga tribes by Narayanaswamy (2003) has mentioned that the Big Michelia champaka known as “Doddasampige” is the holiest of all for the Soliga tribes and other local people.

Yet another study on joining hands with the indigenous communities by Dabhi (2011) has observed that comparatively, gender discrimination among indigenous people is less, but they need to be watchful of Sanskritisation, influence of the *Varana* ideology, and Hindutva forces, and Lakra (2011) in his article has stated that the collective and communal culture of the Kharia tribal has been badly distorted by the ‘demon’ culture of globalisation in which there is no feeling, no sentiment, no emotion, but only war- footing destruction whereby ultimately the free and frank culture of tribal society gets converted.

A study undertaken on Soligas by Morab (2003), in his article said that the Soligas are Hindus. Their deities are Karayya, Kyate Devaru, and Jadeswamy. They also worship family deities such as Basaveshwara, Kumbeswra, Nanjundeswara, and so on. Madeswara is their regional deity. Lord Rangaswamy of the Biligiri Rangana Hills is believed to be their bava (brother –in –law, i.e. wife’s brother) as per one of their legends which states that a girl from their community was abducted by the deity in the past. Two main festivals, namely, the Rotti Habba and the Mane Habba are observed. The former is a community festival in which people from different tribal settlements participate. The symbolic representatives of their family deities are brought and worshipped on this occasion. The other festival, Mane Habba symbolises worship of the family as well as lineage level deities. Ancestral spirits are also propitiated on this occasion. Hindu festivals such as Ugadi, Dussehra, and Sivaratri are observed.

A field study was conducted by Shankar (2010). In her article she mentioned that the Soligas plead for protection of their agricultural implements, health of the family, and material well being through the celebrating of rotti habba (harvesting festivals). Each clan has a different worshipping place but the Big Champaka tree is the supreme deity. The Big Champaka tree is estimated to be atleast 600 years old by a modest estimate. Being their Supreme God incarnate it has not been possible for official agencies, Anthropologists included to scientifically establish its accurate age. The Soligas themselves believe it to be atleast 1500 years old and this Pagan Goddess is their ultimate conscience keeper. Thus the question of relocating/ severing the Soligas from the God incarnate will be unthinkable and offensive. Every forest reserve in India has one such pious pilgrimage location. Kalgudi (literally meaning the stone temple) or the ancient burial sites- specific to each tribal clan is consider sacrosanct. These are to be found in deep desolate forest interiors.

A study was conducted on Toda’s in Blue Mountains by Tamminen (2010). His study stated that the Adivasi peoples in the Blue Mountains still live in separate settlements. Endogamic rules dictate marriage within a group to which one belongs. Each community has its own temples and priests, although today Hindu rituals and deities have become more popular in all communities. They have preserved their separate cultural identities because each of them speaks their own language. Badaga has worked as the lingua franca of the Niligiri district, but nowadays Tamil has become more popular because of media and education.

Biodiversity conservation Biligiri Rangaswamy Temple Wildlife Sanctuary was studied by Mandal et al. (2010). In their article they mention that the Soligas cosmology is an extension of the natural world and their sacred sites are identified as composites of the five elements. The five elements are bounded within a geographically boundary (Yelle). The elders identified the five essential elements as ‘Devaru’ (God, associated with the sun/ light), ‘Maramma’ (mother goddess, associated with fire), ‘Veeru’(demon), ‘Kallugudi’ (burial stones, associated with the wind), and abbi(spring/stream, associated with water); each of these pertain to one of the five elements of nature, earth , water, fire, wind, ether/space. They identified the role of the veeru (demon) to be crucial to their existence and the veeru was feared and respected.

The mapping of the Soliga sacred sites in BRTWS was initiated to locate the sacred natural sites using Geographic Information System (GIS) tools to record location, altitude, etc. and observations; elucidating the functions of Kula and Yelle. The Soligas believe that with such a map they will again be able to enter and move through the forest without the restriction imposed by government policy. They have reiterated that the forest could only be mapped because they have lived, nurtured, and named all such places which are reflective of their sense of ownership of the forest. They claim that although forests may be renamed and classified in scientific and administrative terms, the community remains integral to the forest from which they derive their origins. Each Kula has its own six important places of worship, Devaru (god), Maramma (goddess), Kallu gudi (stone temple), Veeru or Muni , Habbi or Jala(waterfall), and Samadhi(burial ground). All these are within the boundary (Yelle) of the Kula, each Kula having its designated geographical area.

In a study conducted on forest tribals contemporary society by Chaudhuri (1997) has highlighted the intimate relation of the forest with many rituals performed by the tribals is also reflected if the practices and items of ritual are examined. Different plants are often used for specific rituals. For example, Sal (*Shorea robusta*) is worshiped by the Santals during *Sarhul* worship. Many of the totem clans among the different tribal communities are derived from plants and animals that the concerned group always tries to protect. Thus many of species in nature are protected from random exploitation as the tribals traditionally protect them.

Similar study was conducted by Bhowmick (1997). In his article he observed that tribal culture is based on spirits. Many trees, especially the long Sal tree with climbers are considered by tribals as the abode of malignant spirits, and hence they avoid passing under these trees at noon or at sun-set. Some trees are considered as the dwelling places of deities. These trees are worshipped by tribal people as *Jahar Than*. All these indicate their religious belief and reverence.

There are many studies undertaken to study transition and change, one such study was conducted by Damle (1997) who mention that the Yeravas also showed some changes in their religious beliefs and practices. They observe Hindu rites and rituals, visit temples, and participate in local festivals and celebrations. Moreover, they are influenced by the Bhuta (demon form of God) worship which has spread from Kerala and Dakshina Kannada to Kodagu.

A study was conducted by Prabhu (1998), in his article he highlighted that tribal communities in Orissa over time have adopted some of the cultural elements of great tradition or of the dominant culture of the State; a majority of the tribal communities maintain their socio-cultural boundaries to a great extent. Behura et al. (2006) in their article state that land and forest as means of social and cultural reproduction are also the medium that ensure the transfer of culture, ethos, and philosophy and another study by Veena et al. (2006) mentioned that festivals, both seasonal and religious, were occasions for song, dance, and community get-togethers which were well-attended. These get –togethers were designed such that the youngsters learned the songs from the older generation and young girls and boys could meet and choose their life-partners.

A study undertaken an empowerment of Solig tribes by Jadegowda and Ramesh (2008) have observed that agricultural operations are associated with certain rituals of tribals, eg., Ragi Habba (Festival) is associated with the harvesting of millets. Soligas have their own method of forecasting rain and controlling diseases and pests, through their indigenous tribal traditional agricultural calendar. This traditional calendar represents the agricultural activities and rituals associated with the Soligas in a calendar year. It also gives an insight into the comprehensive traditional agronomic practices and rituals of the Soligas.

Yet another study done traditional believes by Sethi (2004). In his article he says that the old belief of not tilling “Mother Earth” holds strong while they continue to worship their tree god “Doda Sampige”. And also Mohanty (2007) in his study observed that the tribal people are well known for their “exotic” customs and practices. A substantial part of the tribal lore, myth, legends, folk tales, folk songs, and folk dances reaffirms the concerns of a tribal community for its eco-system and culture.

A study commercialization was conducted by Rajan (1989). He has investigated that when an individual harvested the product of his land; all the members of the settlement visited him and took a share of his produce. Thus among the Soliga, production was considered as an individual affair, but harvest or consumption was treated as a collective affair. Moreover, at times of shortage of food individuals could approach their neighbours on whom it was binding to part with whatever stock of uncooked produce they might have had. A custom of collective consumption pervaded the economy.

A study conducted on Tribal/Indigenous people who are the most marginalized in the World, the same has been studied by Lakra (2011). In his article he mentioned that the tribal culture is agriculture and forest-based from time immemorial. The communitarian holding of their resources and usage is offset by the new economy of private ownership and money-oriented production. To add to it the migration enforced on them due to development projects resulted in alienation of their agricultural and forest land. Tribals in the city cannot retain their agricultural and forest –based festivals, worship, and traditional customs anymore. More than these changes, there is loss of their culture, language and traditions, including their arts. The gradual loss of their tribal identity is inevitable in the ongoing process under new economic liberalisation.

2.6 Tribal movement on issues and problems

The tribals are facing different types of problems as they get exploited by the outside people like the money lenders and others. The different types of forest policies displaced the tribals from the forests and lost them their livelihood causing them to start their own movements to attain their rights in their areas. Pathy (2009) in his

paper mentioned that most of the tribal movements are directed towards recuperating their inalienable traditional rights to control, use and manage their ancestral land and land based resources including flora and fauna, water and sub-soil endowments in their own territories. They also demanded the right to defend and use their language, customs, laws, and authority in the management of their affairs.

A study conducted on Tribal economy and society by Srivastava (2008) has observed in his article that tribes have become aware of the importance and power of money; they also know the ways in which they have been systematically deprived of control over their resources and that their unity and leadership will help them fight inequality and unjust systems. Tribes are becoming more conscious of their identity – it is a process whereby a “tribe in itself” is being transformed to a tribe for itself. Not only are the tribes busy in creating a self-image, considering their culture, but also in many parts of India they have started their own movements and founded their own organisations to combat injustice. Some of these micro-movements, at the local level, are creating ripples, the effect of which cannot go unnoticed for long. For instance, the tribal villages of Surat district have a group of thirty women lawyers from different tribes who take up cases of exploitation against the members of their community.

A study carried out on Displacement of tribals, struggle and implications for resettlement by Fernandes (1997), in his article he found out that the tribals have very little economic support to fall back upon if they begin an agitation. Literacy among them is low hence they are unable to deal with the officials. As such it would be difficult for them to organise themselves against the powerful project authorities.

2.7 Impact of Government policy on tribal development

Due to the Wildlife Protection Act, 1972 and other forest policies, tribals were displaced as their native places were declared wildlife sanctuary, national parks, and tiger reserves and with government taken up mining and development projects. The tribal development policies did not reach the tribals’ and they still face many problems. Viitanen (2010) observed in his paper that indigenous poverty does not originate just from lack of productivity. Poverty is not a technical issue either now or in the past; the poverty of indigenous people has its roots in dispossession, lack of

right, and territorial abuse of indigenous resources. Outside forces have always tried to control, restrict and reduce their living space, at the same time blaming indigenous peoples for unsustainable practices on ever decreasing areas. In the present globalised world, poverty and disempowerment come from outside forces that interlink with national power structures and elite capture of development goals and processes. Poverty cannot be solved just by technical and antipoverty projects. One must reverse the vicious cycle and demolish disempowering structures that produce and reproduce poverty. This is not just a welfare issues, but also a rights issue.

In the name of national development, tribal people are forced to relocate and give up their lands for dams and roads, industrial complexes and mines. There are 4291 dam projects in India, which normally cause the largest population expulsions. Nor are they all situated in the areas inhabited by indigenous people. Yet dams are the single largest cause for the displacement of tribals. The trend is alarming as 22.1 per cent of large dams were built in tribal areas in 1950-1970, and in 1971-1990 the percentage had increased to 80 per cent. Displacement of indigenous peoples not only leads to landlessness, but also to downward occupational mobility, poverty, child labour, and loss of culture. It is for this reason that indigenous safeguard policies were originally established in the development of financial institutions.

A study conducted on challenges of tribal development by Rath (2006). He understands that major drawback in Elwin and Nehru's approaches was that they were confident of certain regions and particular tribes; they could not provide an all-India framework for the development of tribes. At the same time, they left enormously valuable feedback for tribal policy for the 21st century which showed that neither complete isolation nor large-scale and sophisticated development programme minus tribal participation was feasible. A revised formula of decentralisation and large participation of the tribes in developmental policy and implementation is needed.

An article published on welfare of SC and ST by Prasad (1998) highlighted that as regards tribal development, the present level of development and socio-economic conditions in different parts of the country and even among tribal groups vary considerably. The present planning process does not take note of the different levels of development of these groups, as a result of which the gulf between the

different groups is getting further widened .The Tribal Sub-Plan (TSP) strategy has been in operation since the fifth Five- Year Plan. It has yielded results even though these are not in proportion to the investments made. This is primarily on account of lack of clear guidelines on quantification of funds, as a result of which investments under the Plan tend to be notional and while the TSP strategy must be continued, there is need to make it more result oriented and purposeful so that not only adequate flow of funds is ensured, but also the benefit of investments under the Tribal sub-plan goes towards improving the socio-economic conditions of the Scheduled Tribes.

Attempts was made to study Tribal movement by Prabhu (1998) has examined that the challenge to the present development process is best signified by the NBA though the issues have been taken up by a number of tribal organisations all over the country over the past few decades. The struggles are challenging the dominant model of economic development with its attendant problems of displacement, loss of habitat, and control over common property resources.

A study conducted by Mahanty (2003) on insights from a cultural landscape highlighted that the Jenu Kurubas and Betta Kurubas, the two dominant tribal groups in Nagarahole, formerly followed a nomadic way of life. The Jenu Kurubas subsisted on hunting and gathering, while the Betta Kurubas engaged in Swidden (Kumari) agriculture, as well as basket weaving .The Yaravas, another distinct tribal group resides in the Nagarahole area. This article has initiated the process of looking at historical tribal relationships to the park landscape, but there is a need for more research, and an agreed frame -work to establish the dimensions of these connections. The current state of conflict between tribals and state agencies makes a dispassionate analysis of such ties more difficult. The discussion has highlighted the paradigm shift that took Nagarahole from a commercially exploited landscape to one targeted for wildlife protection. It may be that a further paradigm shift in management will encompasses the possibility of less than complete state control alongside monitoring and adaptive management systems, before the tribal residents of Nagarahole can have their claims to the area equitably considered .In the interim, alternatives to forcible relocation could be developed, and those interested in relocating, which the Forest department claims are significant in number, could be more closely engaged in developing resettlement plans, with a greater likelihood of sustainability and equity.

A case study was conducted to understand the problems of primitive tribal groups by Sahoo (2000) has mentioned that apart from infrastructure development and income generation programmes, care was taken for the development of traditional institutions with the cooperation and involvement of the Dongria Kandhas in the entire process of development. In respect of agricultural development the achievements are not satisfactory.

A case study conducted on socio-economic profile of Adivasis in India by Reddy and Prakash (2002) traced the historical developments together with time –to-time enactment of forest and land revenue laws which triggered the denial of access to their traditional resources, led to the cultural and identity crisis of the Adivasis. The outcome of these can be witnessed through several Adivasis revolts, insurgencies, guerilla warfare, etc. The most prominent cause for such unrest in Adivasi habitats seems to be the colonial friendly forest laws of British India and land alienation and money lending in free India. In spite of the cumulative efforts of local bodies, State and Central Governments and Non-Governmental Organisations, the Adivasi position has not improved significantly due to their inherent character of conservativeness and suspicion towards non –Adivasi participation in policy and development initiatives in their habitats. Studies across the world have identified the lapses of external decision – making and executing power to be the impediments, and suggest local people’s participation in deciding what they need and what they want to be, the ideal goal being the uplifting of the Adivasis. Such initiatives are to be executed keeping the needs of this important segment of population in view.

In another study conducted by Bhowmick (1997) says that the tribal has developed a symbiotic relationship with the forests. But realising its commercial importance restrictions are imposed from time to time by the Government. These restrictions create conflict between the tribals and the imposers as the tribals think that the policies implemented would affect their socio-economic and cultural life.

A attempt has been made to study the changing strategy of tribal development by Saran (1997) .In his article has found out that the forest dwellers have suffered a great deal upon the enactment of the Forest Conservation Act and consequently neither the tribals have been able to reap the benefits of the natural produce nor the developmental departments were able to take the programmes to the doorsteps of the tribals for their development.

A study conducted on commercialization of forest and its importance by Rajan (1989) in his article mentions that commercialization has been bureaucratic exploitation; forest officials acting on the behest of semi-colonial interest have had a peculiar impact on Soliga life. In addition, forest officials at the lower rung like Foresters amass up to half a lakh rupees a year by underpaying wages to the Soliga. Development agencies have rooted themselves by pumping in foreign finance in the name of tribal development and relief. All that the Soliga have today is poverty.

In the early 60s, after the semi-colonial state wrested political control over the forest from feudal Brahmins, it deployed the Forest Department in the programme of brutally evicting the tribals from the forest, grouping and resettling them in colonies. The first batch of Soligas was given up to four acres of land. The rest were simply dumped and were left to their means and shifting cultivation was banned. The Soliga got proletarianised and were forced to enter into semi-colonial production relations, by selling their labour to the Forest Department for most part of the year and gathering tubers and green when work was not available. But jobs were not available for everyone. The surplus population moved to the lands of the Brahmins and became slaves on their land. Feudalism was saved as colonialism compromised with it and it obtained a new lease.

Yet another study conducted by Kaur (2008), on Soligas members, observed in her article that Soligas literally meaning the “bamboo children” are known for their environment -friendly practices and sustainable collections of minor forest produce, but most have migrated in search of livelihood since the government banned the collection of non-timber forest produce- honey, lichen, amla, soapberry, and soapnut – their main source of income. The ban on the commercial use of non –timber forest produce was introduced in 2004 under the Wildlife (Protection) Amendment Act, 2002, but the Soligas continued collecting minor forest produce under the aegis of the Large Adivasi Multi-purpose Societies until April 2006 because there was confusion whether the activity fell within the definition of commercial.

A study conducted by Lakra (2011) has investigated that in the given circumstances the native tribals are totally offset from their environment and social system due to forced deprivation of their land and resources and displacement from

their habitat. Due to migration, cultural contacts, industrialisation, urbanisation, changing economic scenario, westernisation and globalisation, etc. there has been a sea change in their social and cultural heritage.

2.8 Development of the tribals in India

The government has taken up different types of development activities and programmes for the development of the tribals in India for which it is spending a lot of money every year but the schemes are not reaching the grass root levels as the tribals are still facing lack of basic facilities and are living below the poverty line. Raha et al. (1997) in their article mention that the agencies who implement the welfare programmes in the tribal areas like Governmental officials, teachers, members of voluntary organisations, political parties, missionaries, and others are motivating the tribal people to change their life –style and mode of living. Some of the major changes in the world view and day-to-day life of the tribals are quite apparent.

The study was conducted on ‘Tribal movements: Resistance to Resurgence’ by Prabhu (1998). In his article highlighted that the state has declared one development programme after another with no meaning at all. It has been the practice of the ruling party to mesmerise the poor, particularly at election times by announcing developmental programmes without the requisite political will to implement them effectively. Studies have shown that 75-90 percent of the tribals have never received any help from any welfare schemes. Even the Eighth Plan acknowledges that no more than 20 percent of the tribal people would have received any benefit from the special welfare schemes.

In a study conducted by Hina (2010) has mentioned that in the process of development, not only some changes have occurred in the economic life of the Nyishi, but some changes are also visible in the socio-cultural life of the people.

A study was conducted by Samal (2010) has highlighted that many development schemes introduced in tribal areas after independence did not take care of the cultural background of the tribal people and their traditional skills. Development implies growth plus change which involves both material and human factors. Thus the concept of development has to be defined in terms of the tribals’ cultural background, their values and historical experiences.

A study done on 'Spread of Appropriate Level of Technology for Tribal Development' by Das (1997) has revealed that some schemes have yielded result and some failed. The reason for success and failure vary from area to area, tribe to tribe and even within the families of a tribal group inhabiting a particular zone. The reasons are manifold. Each success and failure has its own story. The situation should be viewed from different dimensions from formulation to execution and follow-up and socio-political perspectives.

A study conducted on 'Tribal Development Scenario in West Bengal', by Mallick (2011). In his research article found out that tribal development programmes may serve the dual purpose of restoring confidence among the tribal and bringing them in closer contact with the outside world. The community development programmes provide the tribals labour-based employment or wage employment. One of the most important programmes for tribal development would be to secure right on land which they may be cultivating as leaseholders or otherwise. Efficient utilisation of natural and human resources is a key function of economic development. Therefore, education should be the main thrust of tribal development. Providing better social services can effectively increase the human resources potential. Economic programmes have to be highly subsidised as the resource-base for tribals is very limited.

An attempt is made to study the framework and tribal problems, education and health problems in tribal development by Roy (2008), mentioned that it is apparent that most of the plans have been a failure mostly due to the inadequate knowledge about the tribals, the specific needs of the ecology, economy and society, and their developmental requisitions.

In a field report study undertaken by Akhup (2010), has reported in his article that development has to be culturally and politically contextualised to create a free political space for tribal communities to exercise their power and authority over their community and safeguard their resources, culture, and identity. A tribe centered interface between the state and voluntary organisations is a very critical political positioning of the autonomy and self- governance of the Scheduled Tribes across regions, beginning with envisioning the tribes themselves as agents of change.

2.9 Status of health and traditional health practices among the tribes

The tribals are facing different types of health problems and they are using traditional medicinal plants and belief systems to cure themselves. They are also suffering from genetic diseases like sickle cell anaemia, etc. Modern health facilities are not reaching the tribal areas, and they have to walk miles to get medical services. Behura (1999) has said that tribal people have adapted to their environment by means of their biological cum cultural endowments. Their health and sicknesses are influenced by a combination of biological, cultural, and environmental factors.

In a study conducted on dimensions of tribal health in India by Basu (2000) has mentioned that the health and nutritional problems of the vast tribal population of India are as varied as the tribal groups themselves who present a bewildering diversity and variety in their socio-economic, socio-cultural, and ecological settings. Nutritional anaemia is a major problem for women in India and more so in the rural and tribal belt. This is particularly serious in view of the fact that both rural and tribal women have heavy workload and anaemia has a profound effect on psychological and physical health. Anaemia lowers resistance to fatigue, affects working capacity under conditions of stress, and increases susceptibility to other diseases. Maternal malnutrition is quite common among the tribal women especially those who have many pregnancies too closely spaced. Tribal diets are generally grossly deficient in Calcium, Vitamin A, Vitamin C, Riboflavin, and animal protein.

In a study conducted by Seema and Begum (2008), in their research article they have highlighted that all fathers spent time with their children; they played and talked to them while the mothers seemed to narrate stories apart from spending time playing and talking with them. This indicates that the tribal, although having less exposure to modern knowledge about child - care have developed the practices from their experience. Such practices propose that the tribals maintain healthy parent- child relationship. Among the responsibilities, providing medical help during sickness is of utmost importance. Awareness about disease and knowledge about where and when to obtain medicine is essential, especially with regards to the nutritional status of the child. It is evident that allopathic and herbal medication is in common use. Application of witchcraft as a remedy during sickness still exists through in a very small percentage of families. It can be concluded that the tribals are also experiencing

radical change in their views and practices. Although they continue to live in secluded areas, urbanisation has made an impact on their practices and livelihood, which also includes child rearing practices.

A case study undertaken in Andhra Pradesh by Lal (2006), in his article has mentioned that most of the Banjaras still believe that illness is caused on account of the wrath of the god or goddesses, spirit induced sorcery and the casting of evil eye. Therefore, they do not go in for medical treatment until the patient becomes seriously ill. The medical care's which they practice are traditional medicines, self-medication, herbal medicines, and lastly allopathic.

Das (2012) has mentioned that if every human being is treated as a stock in the human capital, than even a day's loss of productivity will certainly impact the value of such stock and thence the human capital and productivity. Healthcare pushes many a families in the unorganised sectors to below the poverty line status. Over 25 percent of hospitalised Indians fall below the poverty line because of hospital expenses, particularly in rural areas. While many of the people in the organised sectors have some form of backing in the form of paid leaves, group coverage, etc. the people in the informal sector do not enjoy such privileges. The delay in treatment impacts these people in two ways: (a) capital erosion as their work is mostly semi-skilled or unskilled and depends on their physical health, and (b) business continuity, the ability to continue in the business.

Dwaraknath (2012) in his article said that there is a direct relationship between health and development. While health contributes to economic development; economic development improves the health status of the population in a country. As investment on health increases, the productive capacity of the working population increases leading to a rise in income levels resulting in reduction of poverty.

A study conducted by Sharma (2012), mentioned that a comparative government expenditure on Defense, Education, and Health in developed and developing countries reveals that the investment on health sector in India is lowest in the world.

Yet another study done by Sethuraman (2008) has highlighted that the degree of variation in empowerment is important to note among both the tribal and rural mothers, because young mothers with young children are usually the focus of nutrition programmes. It suggests that although younger women are probably still less empowered than older women, there is room to empower them even within the existing socio-cultural context. In this sample, tribal women had greater decision – making capabilities and freedom of movement than rural women and they were also more likely to be employed. Although tribal women are more empowered than rural women, child-feeding practices are the same in the two groups. This suggests that despite tribal women being more empowered, tribal and rural mothers alike do not have enough knowledge about appropriate feedings practices. Similarly, given the higher rate of under nutrition in tribal children, it also suggests that where access to information and resources is extremely limited, empowerment alone is an insufficient precondition to prevent under nutrition.

A study was conducted on ‘Traditional medicine and health care system of Soligas’ by Sudarshan (1998). In his article he says that the healthcare system of the Soligas treats the body, mind, and soul. They combine herbal medicine with prayers, sacrifices, and good healthcare practices. The traditional healers effectively treat common ailments, set the fractured bones and even manage mental health problems. Soliga people use more than 300 herbs for the treatment of various ailments. What India needs today is a people-oriented, ecologically sound, sustainable, decentralised, low-cost, need based, culturally acceptable, community-based, and holistic healthcare system through an empowering process. Tribal medicine has several of these features inherent in it and hence could be integrated into the primary healthcare system in the tribal areas of the country.

An overview study of BRTWS conducted by Somasundaram (1998) has explained that however much the changing times have told on the lives of the Soligas they have to make a hard choice and accept development with its positive and negative features or perish. They appear to be suggesting a wise choice, viz., accept development keeping their identity and cultural life and, fight for justice towards self-rule as propounded and accorded, within the framework of the Constitution. The Soligas have their medicine system known as “*naruberu oushadi*” (roots and tubers medicine). They also depend on “*Thammadi*” (the priest) who worships their Gods and Goddesses and gives them “*Vibhuti*” (sacred ash).

A study conducted on Tribal health and medicines by Gupta (2008) has revealed that there are many natural remedies, decoctions of forest herbs, and healing lotions known to the tribals. That means the tribal people have a pharmacopoeia of their own for their manifold diseases like malaria, Yawa, leprosy, scabies, venereal diseases, bowel complaints, influenza, ophthalmia, cholera, smallpox, etc.

The problems of indigenous health practices were studied by Chaudhury and Khashmisi (2008). In their article on the general health condition of the Bhoksa tribe, they do not reveal a satisfactory picture as the incidents of tuberculosis and stomach disorders were found in quite frequency. Many children suffer from skin infections and showed signs of malnutrition. Such a situation is not unique in the Bhoksa tribe since there are several other tribes in India who suffer from one or other form of similar health problems.

A study conducted on 'health status of Primitive Tribes of Orissa' by Chhotray (2003) has mentioned that the Orissa Health Strategy 2003 has advocated for improving the health status of the tribal population by reducing mortality and morbidity. It indicates that tribal people suffer disproportionately from malaria, sexually transmitted diseases, tuberculosis, genetic disorders like G6PD deficiency, sickle cell anaemia as also nutritional deficiency diseases. These are some of the special health problems attributed to these communities.

An attempt was made to study on 'changes in health status of the Soliga tribe at BRT due to modern interventions' by Ghosh et al. (2007). In their study they observed that the health status of the Soliga tribe has improved over the years due to the treatment of hereditary diseases by modern interventions. This has led to an increased preference by the tribe for modern medicines due to its easy availability and faster duration of remedy. On the other hand, the decreased dependency of the tribe on traditional medicines can be attributed to its longer duration of healing and low practice rather than the unavailability of medicinal herbs, as is often believed. The rapid decrease in the use of TM may lead to loss of immunity and the rich cultural heritage of the Soliga tribe in the near future.

Yet another study on ‘Traditional medicine and health care system of Soligas’ by Sudarshan (1998), in his article he mentioned that the lifestyles and their relationship with forests play an important role in the Soliga healthcare system. People living in the core area of reserved forests with access to forest resources have much better health status than those alienated from the forests. The former do not suffer from appendicitis, colonic cancers, sexually transmitted diseases, vitamin deficiencies, ischemic heart diseases, hypertension, and other stress-induced illnesses. Conducting deliveries in a squatting posture is a traditional practice and even now most of the deliveries are conducted in the squatting posture with the help of attendants. The gravity and the better contraction of pelvic muscles in this posture help the mother to deliver the baby easily. The modern obstetric tables seem to be more a convenience for the doctor and nurse than to the mother. The Soliga mothers have very few obstetric complications because of this posture and several good ‘Mother and Child Health’ practices. The traditional birth attendants (Dais) are very skillful and even employ ‘External versions’ to rotate the foetus with abnormal presentation inside the womb so that the foetus comes out easily.

Kantharaju and Bhat (2007) observed in their paper that the most common response for not using the existing eye care services is lack of money. The study was conducted among members of the Scheduled Tribes. They were economically backward sections of the society, was the expected answer. Other culturally significant responses were fear of surgery or treatment and lack of information on eye care services.

2.10 Tribes and their language

The tribals have their own language which they speak within their groups with each tribe having its own languages. Language plays a very important role in the development of the tribals, Rani (2000) mentioned that the tribal language of the Karnataka Jenu Kuruba and Soliga, are considered as dialects of Kannada, as they are genetically related. This has made to use both tribal mother tongue and standard Kannada lessons to bridge the gap between the two.

As language is an important channel for communication to everyone, the study tribal language was done by Morab (2003). In his article he has stated that the Soligas

have two dialects: one is spoken by the five clan group of Male Soliga which has more affinity with Kannada and the other is spoken by the seven clan group of Urali Soliga who speak a dialect which is a mixture of Kannada and Tamil; both groups speak Kannada while interacting with others.

Yet another study conducted by Balakrishnan (2007), in his article he has mentioned that schools have now brought out culture and environment specific text books for the initial schooling years in Soliganudi, the dialect of the Soligas.

2.11 Non-Governmental Organisation involvement in the tribal development

The Non –Governmental Organisation (NGOs) involved in the development of the tribals, ~~the~~ have different types of programmes for the empowerment of the tribals. The NGOs reached to the grassroots levels and after their involvement the tribals became more aware of the government programmes and policies and their rights. Krishan (2007) in his article mentioned that all initiatives involve the participation of the Soliga tribe at all levels. VGKK has a governing board of which 15 of the 17 people are Soligas and every village has its own Sangha (Council), through which the people solve their internal problems and fight for their external rights. Most of their alienated land has now been restored to them. Soliga candidates have also done well in elections and two tribal women are chiefs of the local council. Today, VGKK continues to thrive as a model for how development need not always be disruptive. The hill tops of Biligiri Rangana Hills serve as home for a symbiotic relationship between VGKK, the Soliga tribe, and nature. Dr. Sudarshan himself admits that many things that he had earlier dismissed as superstitious, such as the Soliga practice of hugging trees, he now knows, are positive stimuli. He can understand why the Soligas dance when it first rains. Here he says, “I have learnt to appreciate beauty and understand the regenerative power of love”.

In a study conducted by Bawa et al. (2007), in their article they found out that the Soligas in B.R.Hills are mandated by the state to sell NTFPs collected from the forests to LAMPS. The LAMPS in turn sell the products to outside agencies, including enterprises owned and operated by the local communities. ATREE has worked with LAMPS to ensure that the Soligas receive atleast 75% of the eventual sale price of the products sold by LAMPS.

A study conducted on 'socio-economic changes in a tribal settlement' by Bhat (1997) has mentioned that VGKK has done commendable work in the fields of education, health, and community organisation. It has evolved programmes for the all-round development of the Soligas. Its aim is to create awareness towards self-help with the active participation of the tribal people in its programmes as well as the programmes of the government. A balance is maintained between tradition and modernity. The establishment of VGKK and a cooperative society has helped the Soligas to prosper economically. One can also see a change in personal name, dress, ornaments, etc. Food habits have also undergone a change. Politically also the Soligas have become stronger. They sometimes act as a corporate group at the political level when they interact with the government; they are no longer isolated from the rest of the society surrounding the hills.

Work carried out by Dr. H Sudarshan has been acclaimed by many researchers. In one such study undertaken by Morab (2003) has stated in his article that the Vivekananda Girijana Kalayana Kendra, at the Biligiri Rangana Hills, under the leadership of Dr. H. Sudarshan, is doing great service to the Soliga tribals, in the matter of health, education, and other welfare aspects.

Yet another author, Bose (2006) in her article highlighted that Sudarshan in promoting education in the remote tribal areas made an outstanding contribution to primary healthcare and community health. His philosophy of health work clearly recognised the limitations of modern curative medicine alone in improving the health status of the people. It was necessary to integrate health programmes with the work in other sectors like agriculture, food, water, sanitation, housing, and education. Above all, one must consider equity and social justice in healthcare programmes, as in any other field. Sudarshan encouraged indigenous and traditional systems of medicine. He clearly recognised that primary healthcare must be based on maximum community participation, active involvement, and empowerment of the people.

The ex- President of India had made several visits to VGKK and during one of his visit, Kalam (2006) in his paper said that he would suggest VGKK to consider the creation of B.R.Hills Providing Amenities in Rural Areas (PURA) encompassing all the tribal hamlets (128) in that region which had a population of over 20,000. PURA

envisages provision of physical connectivity, electronic connectivity, and knowledge connectivity leading to economic connectivity to a certain extent which is already being provided by VGKK to the tribal population. All that is needed is to provide physical connectivity and electronic connectivity for the region in partnership with the State Government and certain socially minded institutions. This will enable bringing into focus skills in cottage industry, dry land agriculture, production of honey, handicrafts, and processed foods for which core competence exists among tribal citizens. This PURA will create market avenues for the products.

Shanker et al. (2005) in their article mentioned that BRT is the only forest in India where the production and extraction of NTFPs are being monitored, and where the local community is involved in such monitoring. In a recent meeting with the Forest Department, a committee comprising members of the Soliga community, Vivekananda Girijana Kalayana Kendra, and ATREE was proposed to provide suggestions to the Forest Department on the management of the protected areas. If formalised, this would make BRT the first protected area to have such three-way collaboration between managers, the local community, and researchers, and would be a model for other protected areas in the country.

2.12 Tribal education

The tribals have their own traditional education that is related to forest ecology and life as each tribe has its own language. The government and NGOs started educational institutions for the development of the tribals; most of the tribals were getting educated through the Ashrama schools and in some places they were getting educated through the Government schools run by the education department. The Ashrama schools run by the Social Welfare Department and the Tribal Welfare Department did not provide good education because the teachers did not receive proper training in this aspect. Reddy (1997) in her paper mentioned that lack of interest found among both teachers and parents led to a high percentage of wastage and stagnation. Added to these the age-old poverty of the tribals proved yet another stumbling block. The inadequate governmental help often drives the tribal children to buy their own books, note books, pencils, and so on, which their parents cannot afford to provide.

A study made on tribal education by Pasayat (1997) mentioned in his article that tribal people in general are poor and enjoy low socio-economic status. Low motivation for learning, low self-esteem and the like create problems in their education. This is partly because the existing system of education is primarily based on urban, non-tribal, middle class culture.

A study undertaken in West Bengal on tribal development by Mallick (2011) has said that poor socio-economic status is mainly responsible for low levels of literacy and has to be understood in the context of social and cultural approach to development.

An historical analysis was studied by Tripathy(1997), in his article he says that some economic factors too are responsible for the lack of interest shown by the tribal people in getting education. Abject poverty and subsistence living is responsible for most of the cases of dropout.

A study conducted by Kantharaju and Bhat (2007) in their article on the educational statuses of Jenu Kurubas, Kadu Kurubas, and Yaravas, found 48.78 per cent literates and 52.62 per cent illiterates in the sample. Among the literates, 40.32 per cent and 48.78 per cent had received primary and higher primary level of education, respectively. Only 3.08 per cent had completed SSLC in the tribal settlement.

In a case study done on Soliga tribe by Balakrishnan (2007) highlighted that the VGKK School, which had been started with six students' in 1981, today has a total of 566. The education focuses on developing awareness and skills that are required in their daily lives. For instance, the Soliga children are asked to document the plants and herbs that they know, as also their songs and folklore.

Yet another study conducted by Nanjunda (2007) in his article he mentioned that according to the 2001 Census, the Scheduled Tribe female literacy is only 9.07 per cent as compared to the male literacy of 12.68 per cent in Karnataka. So long as there is disparity between males and females in the education levels the difference between the position of men and women would continue to exist.

2.13 Tribal agricultural practices

The tribals cultivate different types of crops on their agricultural lands and even though they use most of their cultivated crops for their personal consumption, they also earn some income from this. Although they maintained the traditional agricultural systems—they have started to adopt modern technology and cropping techniques for cultivation. Jadegowda and Ramesh (2008) in their article on Empowerment of Soliga tribes mention that Soligas practice subsistence agriculture. The indigenous cropping system, animal rearing, and other agricultural activities are in tune with the rituals of the tribes. Soligas are also known for their rich knowledge on soil fertility and eco-friendly agricultural practices. Since time immemorial, Soligas were practicing shifting cultivation. The Soligas seldom plough the land and they do not use chemical fertilizers or other chemical pest and diseases control measures. They have been practicing what the modern man refers to as organic and natural farming practices. Soligas have been leading their life in harmony with nature and possess a rich wealth of indigenous knowledge on forest conservation and sustainable agriculture. The Soligas isolated life with nature stopped when B.R.Hills forests was declared a 'protected' area in 1974. This led to the eviction of the Soligas from their interior Podus. Shifting cultivation, hunting, and collection of minor forest produce were not allowed. There was a shift from forest production system to farm grown production system.

A study conducted by Bawa et al. (2007) in their article they mentioned that most of the agricultural practices followed by the Soliga tribal farmers in BRT Wildlife Sanctuary are adapted from the shifting-agriculture systems that they practiced for centuries in the area before being settled in 1972. Soliga farmers in the BRT own or lease 1-4 acres of land per household. They grow a diverse variety of crops such as finger millets, maize, red gram, mustard amaranths, castor, field beans, banana, and other useful plants. Forty percent of the farmers grow shade –coffee under residual forest trees. Agriculture is adapted to the subsistence needs of the farm families. Current agriculture practices are low in input and generate low yield. The soil quality is poor due to erosion on sloping farmlands and farmers work under the constant threat of wildlife damage to crops.

On-farm trial using row cropping showed a 30 per cent increase in yield due to broadcast sowing on 21 farms. However, yield variation among plots using either sowing methods was high, ranging from 100 to 1250 kg/acre. This points to a high degree of variation in the soil fertility, and possibly to local varietal variation, suggesting a potential to raise yield considerably by improving practices and improving the quality of soils. The seeds of traditional varieties have been sourced, and the systems using traditional knowledge borrowed from farmers elsewhere in the state. The project has helped farmers to build bunds to control soil and water erosion. In some villages more than 60 per cent of the farmers have opted for building these bunds on their agricultural lands.

In an overview study conducted on Soligas by Somasundaram (1998) observed that the staple food crop of the Soligas is ragi. The crop cultivation practices are quite primitive and their agriculture is known as “Kala Kodu Besaya”. In order to protect the crop from wild boars and elephants, they build a ‘machan’ and guard the crop; the vigil is kept by the entire family.

A study conducted by Samal (2010) has observed that the moderately high altitude area of the tribal location in general and that of Koraput region of Orissa in particular, offers good scope for production of horticultural crops like mango, guava, pineapple, custard apple, banana, jackfruit, litchi, and species like onion, garlic, chilly, ginger, turmeric and vegetables like cabbage, cauliflowers, beans, potato, tomato, cucumber, and carrot.

In an article on ‘Our Forests, our lives’ by Veena et al. (2006) in their study they mentioned that nutritious food is a part of the Soliga culture and their diet includes a repertoire of plants and animal material rich in essential macro and micro nutrients. It includes 21 species of green leaves, eight species of tubers, 14 species of fruits, eight species of seeds, four species of flowers, seven species of mushrooms, and four varieties of honey

2.14 Tribal political participation

The tribals have their own traditional nyaya system (tribal council) and they also take part in the political system. Some of the tribals have become MPs, MLAs,

and Panchyathi members. Mallick (2011) has said that the socio-economic and psychological needs of the individuals and their attitude towards particular values of democracy determine their level of political participation and an individual's political orientation. The participation of tribals in political activities are restricted to casting votes, attending meetings, participation in political discussion, election campaigning, canvassing for candidates, and in some cases contributing to the election funds. For effective and fruitful participation by tribals the government has to improve the existing tribal welfare measures and legislations.

Kachhap (2008) in his article said that lack of political representation and participation among the tribals in India.

Research lacuna

The review of literature dealing with various aspects of life and times has helped the researcher to understand the problems of the Scheduled Tribes in India in general and the Soliga tribals in particular. In India many studies have been carried out on the tribals' problems, life-style, education, culture, economy, social structure and function, tribal development, constitutional provisions, health, political participation, agricultural practices, etc., but very few studies have been conducted on the lifestyle of the Soligas in the BRT Wildlife Sanctuary, Karnataka. Hence the present study, "Life style of Soliga Tribals at BRT Wildlife Sanctuary: A Social Work Perspective," was considered worthwhile to be undertaken. In 2004, the government banned the collection of Non-Timber Forest Products (NTFPs) and no alternative source of earning was provided to the Soligas who were aggregating nearly 60 per cent income from such collection. In 2001 Mr. S.M. Krishna, the then Chief Minister of Karnataka conducted a mini cabinet meeting at B.R. Hills to discuss the Soliga tribal problems. The forest policy of the Wildlife Protection Act, 1972 violated the Soliga tribals' rights in the name of forest conservation and development projects. The Government spends a lot of money for tribal development, but the government schemes could not able to reach to the Soliga tribals, and even today they are facing lack of basic facilities in their areas. The present study is holistic in nature and would enrich the existing knowledge of the economy, culture, social structure and function, health, education, forest dependency, and community development of the Soliga Tribals and would prove to be beneficial to the government and NGOs involvement in the future.

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Chapter –III



Research Methodology

CHAPTER – III

RESEARCH METHODOLOGY

Introduction

This study is an exploration of the life style of Soliga Tribes at Biligiri Rangaswamy Temple Wildlife Sanctuary. This intends to study the factors responsible for the life style of the Soligas like the socio-economic and cultural issues related to their day-to-day life. The Government has introduced a number of programmes for the development of the tribal community since the first five year plan (1952). Abundant resources have been pooled by the Government and implemented in the name of numerous tribal development programmes. To what extent the resources reach to the primary stakeholders need to be understood properly. It seeks a systematic inquiry. Understanding the drawbacks in this regard would improve the service delivery system. Hence, the present study is undertaken.

The present chapters deals with the statement of the problem, importance of the problem, scope of the study, aim of the study, objectives of the study, research design, area of the study, universe and sampling procedure, inclusion and exclusion criteria, ethical issues considered, tools and techniques used for data collection, method of data collection, source of information, pre - testing, main study, data processing and analysis, limitation of the study, operational definition, and chapterisation of the study. Detailed procedures are adopted to make more appropriate in the process.

Statement of the Problem

The purpose of the study is to understand the life style of the Soligas of BRT Wildlife Sanctuary. The Constitution of India declared India to be a Welfare State. Article 38 in part IV under the Directive Principles of State Policy lays down: “the State shall strive to promote the welfare of the people by securing and protecting as effectively as it may a social order in which justice, social, economic and political, shall inform all the institutions of the national life.” Article 46 lays down: “the state shall promote with special care the educational and economic interest of the weaker sections of the people, and, in particular, of the scheduled castes and scheduled tribes and shall protect them from social injustice and all forms of exploitation”.

The Census Report 1991 has tried to deal with a lot of problems regarding the word 'tribe'. They have dealt with Aborigines, Primitives, Animists, Primitive tribal, Hinduised tribal, Jungle tribal, etc. A tribe is a distinct type of social organization, and it plays a significant role in human history. It is often accepted as the origin of the nation. According to Hunter, a tribe descends from a common biology, mythical or legendary ancestor; it occupies a defined territory; it has a common history; they speak a common dialect; and it is invariably endogamous. No reference is made to the economic life or occupation or to animism or other aspects of its religion or culture.

After a detailed review about the topic, the researcher felt the need to study about the life style of the Soligas residing in the BRT Wildlife Sanctuary. The researcher spent a lot of time with field experts and NGOs to finalize the topic into the final stage. The researcher himself belongs to the Soliga tribe and thus has an added advantage about the community and their life style. So the researcher is able to relate to their problems more sympathetically. The discussion with field experts and educationalists helped a lot in shaping the topic.

The basic outcome of the review of literature will be the knowledge as to what data and other materials are available for operational purposes which will enable the researcher to finalize the topic. With this in the background, the statement of the problem is called a study on "Life style of Soliga Tribes at Biligiri Rangaswamy Temple Wildlife Sanctuary - A Social Work Perspective".

Importance of the Study

This study focuses on the indigenous Soliga tribal people living in BRT Wildlife Sanctuary in the Chamarajanagar district of Karnataka. They have been living there for centuries and their livelihood depends upon the Non-timber forest produces, subsistence agriculture, and other labour works. For the last four years, the collection of Non-Timber Forest Produces (NTFP) in the BRT Wildlife Sanctuary was totally banned (2004-05) as per the Wildlife (Protection) Act 1972. The Soligas were not provided with any alternative livelihood opportunities when they were cut off from their main economic source which led to an economic crisis among the tribes. Presently they are facing myriad problems to lead their life peacefully.

Few of the Soligas families are cultivating the forest land without possessing appropriate land record. Some of them are landless families, and face lack of drinking water, housing, road, and electricity in the BRT Soliga Podus (hamlets). Due to lack of health and education facilities in the Podus (hamlets) they have to walk miles to get these services. The Wildlife Protection Act 1972 affected the Soliga life style and because of the forest policy the forest department did not allow the other departments to implement the development programmes. The Soligas are living in isolation in the forest areas. In 2002, a mini cabinet meeting under the leadership of Sri.S.M. Krishna, the then Chief Minister of Karnataka, was conducted in B.R.Hills to solve the tribal problems.

Recently Government of India passed the The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006. This Act is very important for the Soligas as it vests rights to the forest and land as well as gives opportunity for collaborative management. **The study focuses on the life style of Soligas and explores how this is linked to their development.** The BRT Wildlife Sanctuary has 61 Soligas Podus of which 22 Podus are found inside the forest and 39 Podus are around the periphery or outside the forest.

Scope of the Study

The scope of the study is limited to the BRT Wildlife Sanctuary. It intends to study the socio-economic and cultural aspects of the Soliga tribes and the influence of their culture on the socio-economic status. This would help policy makers, the Social Welfare Department, Non-Government Organisations, Research Institutes, Community Based Organizations, People's Organizations for Tribal Development, and the Forest Department to uplift the tribal community towards a better life.

Presently the Soligas are facing several problems and they are affected by the government policy, especially the Soligas residing inside the forest. At present the state and central governments have introduced several forest policies to uphold the forest rights and the protection of wild animals. These policies are affecting the tribals residing in the forest. The present study made an effort to highlight the life style of Soligas in a different dimension.

Aim of the Study

The study is aimed at understanding the life style of the Soligas in the backdrop of their socio-economic and cultural factors and how these factors influence their life. This will also help to know more about an alternative source of income for their livelihood to lead their daily life. Further it is aimed to prepare an action plan based on the findings to improve their life style and also help them to overcome any kind of problems related to their socio-economic and cultural factors.

Specific objectives

A detailed survey of the available literature of the life style of the Soliga tribes in particular, and of the Bilgiri Rangaswamy Temple Wildlife Sanctuary in general, reveals that there are hardly any studies available on this subject. Further, there is no study to be found with social work dimension intended to bring out a comprehensive understanding with holistic perspectives. To fill up the research gaps identified, the following objectives have been formulated -

1. To describe the profile of the Soliga tribes.
2. To study the social structure and functioning of the Soliga tribes.
3. To evaluate the economic status of the Soliga tribes.
4. To examine the cultural factors associated with the Soliga tribes.
5. To identify the factors influencing the Soligas' culture, economy, and social status.
6. To suggest strategies for the development of the Soliga tribes with a social work perspective.

Research Design

A research design is the arrangement of conditions for the collection and analysis of the data in a manner that aims to combine relevance to the research purpose with economy in procedure (Kothari, 2005).

The study is descriptive in nature. It is learnt from a review of the literature that, there are hardly any studies on the life style of the Soligas with socio-economic and cultural background at the BRT Wildlife Sanctuary. Further, there are hardly any studies with a social work perspective intended to bring out a comprehensive understanding with a holistic perspective. Its aim is to describe the income, socio-

cultural practices, social systems, occupations, and sacred sites, problems faced by the Soligas, employment opportunities, forest conservation knowledge, socio-cultural structures, and development opportunities for the Soligas in the BRT Wildlife Sanctuary. Hence, the descriptive research design was considered appropriate for the present study in order to contribute something new to the existing body of knowledge.

Study Area

Chamarajanagar district is situated in the southern part of the Deccan peninsula and it forms the most backward district of the Karnataka state. The district lies between longitude North $76^{\circ}24'$ to $77^{\circ}43'$ South and latitude – West- $11^{\circ}32'$ to $12^{\circ}16'$ East. The district is surrounded by Mysore, Mandya, and Ramanagar district apart from Tamil Nadu and Kerala states towards its southern and western side. The district is a table land situated at an angle where the Eastern and Western Ghats converge into a group of hills called the Nilagiri hills. There are three hill tops, namely, (1) Gopalaswamy betta (Gundlupet taluk),(2) Biligirirangana betta in Chamarajanagar and Yelandur taluk- Kollegal taluk, and (3) Mahadeswara hills of Kollegal taluk.

Chamarajanagar district was carved out of Mysore district. The total extent of Chamarajanagar district is 5686 sq kms consisting of 4 taluks and 16 hoblis, 446 habitated villages, 66 non- habitated villages, and 461 revenue villages. The 4 taluks are Chamarajanagar, Gundlupet, Kollegal, and Yelandur. The Chamarajanagar Parliamentary Constituency consists of Chamarajanagar, Gundlupet, Kollegal, Yelandur, T. Narsipur, and Nanjangud. The Chamarajanagar Legislative Assembly Constituency consists of Chamarajanagar , Gundlupet, Kollegal, and Hanur.

The district is predominantly agrarian; agriculture is the backbone of the economy. The net sown area is 1.75 lakh ha with about 30% having irrigation facilities; cropping intensity is 122%; 38507 ha is sown more than once. Ragi, maize, jowar, paddy, horsegram, blackgram, redgram, cowpea, groundnut, cotton, sunflower, and sugarcane are the major crops grown. The cropping pattern excludes sericulture and other horticulture crops. The district is traditionally known for its sericulture activities on a total area of 8,601.59 ha under mulberry cultivation. Coconut, banana, turmeric, vegetables, and sugarcane are also grown. About 33 per cent of the geographical area of the district is under cultivation and 48 per cent area is classified as forest.

The Soligas, Kadu Kuruba, and Jenu Kuruba are forest based tribes living in 148 Podus/ colonies of Chamarajanagar, Gundulepet, Yelandur, and Kollegal taluks of Chamarajanagar district. The tribal population (mainly Soligas) is about 31,303, comprising of 5738 families in the district. All the tribals derive their livelihood from the collection and sale of NTFPs through the Society of tribals called LAMPS (Large Scale Adivasi Multipurpose Co-operative Society).

The BRT Wildlife Sanctuary covers three taluks of Yelandur, Chamarajanagar, and Kollegal of Chamarajanagar district. The BRT Wildlife Sanctuary houses 61 Podus, of which Yelandur has 10 Podus, Chamarajanagar has 25 Podus, and Kollegal has 26 Podus/ colonies.

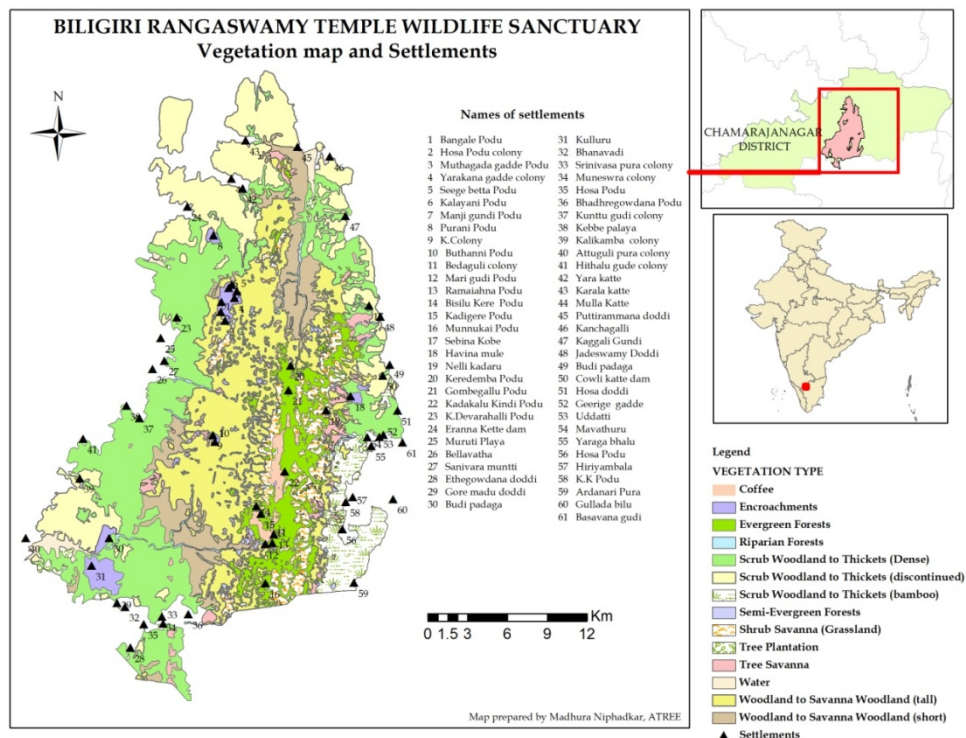
The Biligiri Rangaswamy Temple (BRT) Wildlife Sanctuary is located in the Chamarajanagar district of Karnataka state. The Sanctuary derives its name "BILIGIRI" from the white rocky cliff, the top of which resembles a tabletop and has the temple of Lord "VISHNU" locally known as Rangaswamy. The hill range also gets its name by the white mist and silver clouds that cover these lofty hills for a greater part of the year. This unique bio- geographical entity which is situated in the middle of the bridge between the Western and Eastern ghats in South India is located between 11°43° and 12°09° North Latitude and 77°01° and 77°15° East Longitudes. The BRT Wildlife Sanctuary area spreads over 571.06 sq kms. There are 61 Podus situated in the interior as well as exterior of the forest area and a total of 2905 families depend on this forest for their life.

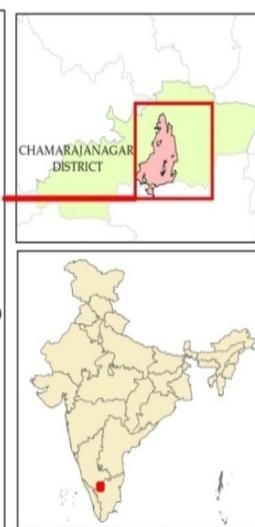
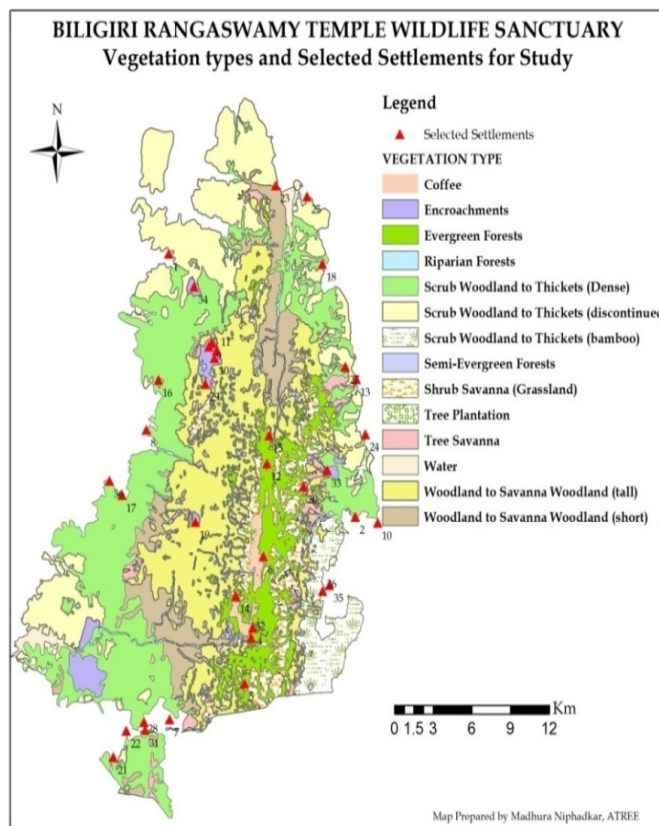
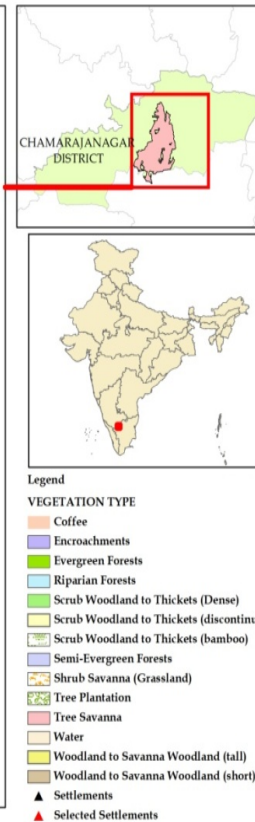
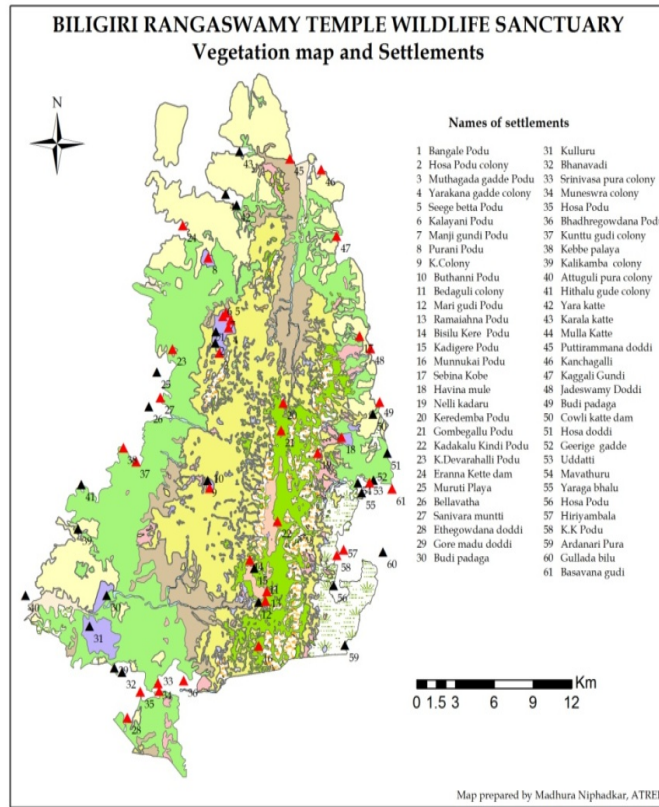
The natural vegetation consists mainly of dry deciduous and scrubs with stunted growth and an open canopy with evergreen, semi-evergreen, and shoal forests mostly restricted to hilly terrain and hill top slopes of the BRT Wildlife Sanctuary. The BRT Wildlife Sanctuary is well known for its wildlife consisting of elephants, sambars, leopards, gaurs, tigers and rich bio-diversity. The ancient temple of the Biligiri Rangaswamy situated on the hilltop in the sanctuary has been a place of pilgrimage for more than 500 years.

In 1974, under Government Notification the Chamarajanagar Protected Forest and BRT reserve forests were declared as the "Biligiri Rangaswamy Temple Wildlife

Sanctuary”. Nearly 7000 tribals derive their entire livelihood from this area. The big *Michelia champaka* known as “Dodda sampige” is the most sacred flower for the Soliga tribes and other local people.

The BRT hills are home to the Soligas, an indigenous people, whose co-existence with the forest goes back centuries. They are hunter –gatherers who have traditionally practiced shifting agriculture. In 1974, BRT was declared as a wildlife sanctuary and the Soligas were banned from hunting and shifting agriculture. At the same time, the Government expanded the area of the sanctuary, redefining the territory that the Soligas could occupy, farm in and collect NTFPs since 2003. Despite the Wildlife Protection Act Amendment, BRT was the only wildlife sanctuary in the country where the collection of NTFPs was allowed under the clause ‘bonafide livelihood use’. The NTFPs collection was banned in 2004-05. After BRT was declared a wildlife sanctuary, the Soligas were settled into villages called Podus, where they were given land to cultivate and expected to lead a sedentary way of life. The landholdings are small, there are landless peasants, and the community is still, post ban, heavily dependent on the NTFPs for subsistence, domestic consumption, and cash income.





Universe and Sampling

The study focuses on the Soliga tribal community in the BRT Wildlife Sanctuary of Chamarajanagar district, excluding the non-tribal families. There are 61 Soligas Podus in the BRT Wildlife Sanctuary. Hence, the universe of the study constitutes 61 Soliga Podus. To have a greater representation the 61 Podus, 36 Podus were chosen by adopting a **disproportionate stratified random sampling design**. The methodology adopted for drawing the unit of samples from the universe is given in the following table.

Table – 3.1.1 : Number of Podus under the Biligiri Rangaswamy Temple (BRT) Wildlife Sanctuary

SI No.	Name of the Podus	No. of families	SI No.	Name of the Podus	No. of families
1	Bangale Podu	75	31	Kulluru	45
2	Hosa Podu colony	72	32	Bhanavadi	70
3	Muthagada gadde Podu	76	33	Srinivasa pura colony	72
4	Yarakana gadde colony	73	34	Muneswra colony	70
5	Seege betta Podu	30	35	Hosa Podu colony	42
6	Kalayani Podu	15	36	Bhadhregowdana Podu	18
7	Manji gundi Podu	12	37	Kunttu gudi colony	32
8	Purani Podu	115	38	Kebbe palaya	5
9	K.Colony	115	39	Kalikamba colony	15
10	Buthanni Podu	42	40	Attuguli pura colony	44
11	Bedaguli colony	90	41	Hithalu gude colony	25
12	Mari gudi Podu	40	42	Yara katte	42
13	Ramaiahna Podu	15	43	Karala katte	56
14	Bisilu Kere Podu	35	44	Mulla Katte	28
15	Kadigere Podu	20	45	Puttirammana doddi	48
16	Munnukai Podu	12	46	Kanchagalli	48
17	Sebina Kobe	56	47	Kaggali Gundi	39
18	Havina mule	95	48	Jadeswamy Doddi	28
19	Nelli kadamu	47	49	Budi padaga	45
20	Keredemba Podu	32	50	Cowli katte dam	40
21	Gombegallu Podu	28	51	Hosa doddi	18
22	Kadakalu Kindi Podu	15	52	Geerige gadde	48
23	K.Devarahalli Podu	32	53	Uddatti	8

24	Eranna Kette dam	10	54	Mavathuru	40
25	Muruti Playa	72	55	Yaraga bhalu	10
26	Bellavatha	45	56	Hosa Podu colony	120
27	Sanivara muntti	16	57	Hiriyambala	135
28	Ethegowdana doddi	42	58	K.K Podu	46
29	Gore madu doddi	36	59	Aradanari Pura	80
30	Budi padaga	120	60	Gullada bilu	90
---	----	----	61	Basavana gudi	15
Total					2905

The sampling process was done in several steps. In the **first stage, the** Podus were identified with the number of families residing in each Podu. There are 2905 families residing in 61 Podus. These families were classified into Podu- wise distribution.

In the **second stage**, each classification having number of families. Those families were listed and the classification number was given. Based on the number of families, disproportionate weightage was given for random selection.

In the **third stage**, a number of Podus and families were selected based on the disproportionate weightage. A total of 36 Podus were selected based on the classification and using the lottery method 1527 families was selected in the process.

In the final stage, of the 1527 families 25 per cent families were selected for the study. Only the head of the family/responsible person of the family was considered for the purpose of the interview. Finally 370 families were selected for the study.

The random selection may be affected by the disproportionate weightage So as to give required importance to Podus which have lesser number of Podus as follows:

Table – 3.1.2 : Sampling

Sl. No.	1	2	3	4	5	6	7
	Classification based on no. of families	Podus	No. of families	Wightage of %	No. of Podus selected	No. of families	Respondents required 25%
1	01-10	4	33	75	3	23	6
2	11-20	11	171	70	8	106	28
3	21-30	4	109	65	3	86	24
4	31-40	9	317	60	5	170	43
5	41-50	14	623	55	8	360	92
6	51-60	2	112	50	1	56	14
7	61-70	2	140	45	1	70	18
8	71-80	7	520	40	3	221	55
9	81-90	2	180	35	1	90	23
10	91-100	1	95	30	1	95	24
11	101-110	0	0	25	0	0	0
12	111-120	4	470	20	1	115	29
13	121-130	0	0	15	0	0	0
14	131-140	1	135	10	1	135	14
Total		61	2905		36	1527	370

Sampling frame work chart

SAMPLING FRAME WORK CHART	
Total Podus – 61	Total number of families - 2905
Selected Podus for the study - 36	Total selected families for the study - 370

Inclusion and Exclusion Criteria

The prime criteria of including the respondents in this study are the Soligas tribes who are dominant (majority) living in the BRT Sanctuary.

The other small groups or communities, viz., the Nayakas and Brahmins living at BRT Sanctuary were excluded from the present study.



Source: Ashoka Trust for Research in Ecology and the Environment

Tools and Techniques used for Data Collection

Sl. No.	Type of Respondent	Tools	Technique
1	Head of the Soliga household	Semi-structured Interview Schedule	Interview/Observation
2	Key persons in the Soliga Podus	Checklist	Informal Interview/Observation
3	Groups of Soliga tribe in the Podus	Checklist	Focused Group Discussion

Construction of Research Tools

In order to satisfy the objectives of the study, two different tools were developed to gather the primary data from the Soliga tribes. The required primary data was gathered using the following tools:

Semi-Structured Interview Schedule

The semi structured interview schedule was prepared based on reviews of literature, field experience, and Government and non- government organisation reports. The researcher identified the problems faced by the Soligas based on personal observation and from different sources like the media, news papers and reports, etc. and went through schedules conducted by earlier studies. A Semi- structured Interview Schedule was developed keeping in view the objectives of the study. Objective - wise questions were organized logically on their profile, socio-cultural, and economic structure of the Soliga tribes and the influence of various factors on their life.

The study focuses on the respondent's profile, family profile, education, occupation, sex, Clan, age, Tribal council (Nyaya system), practices, social structure, tribal council functions, types of disputes, how the tribal council helped in solving the disputes, the younger generation's respect for the tribal council and their awareness of it, level of acceptance of the tribal council's decision by the community, types of marriage , marriage practices, appropriateness of marriage in the current situation, landholding, types of landholding, types of crops cultivated , income from agricultural crops and its consumption, agricultural cash and non- cash income, labour income ,livestock cash and non- cash income , types of livestock holding, agricultural expenses including own labour expenses and outside expenses, use of seeds,

fertilizers, and pesticides, migration income, migration problems, reasons for migration, dependency on the forest, forest cash and non- cash income, total income, household assets, prefer to buy or build household assets, support from the government or NGOs for availing certain basic items, consumption expenses ,sources of credits needed, festivals celebrated, worship and to what purpose, agriculture related cultural rituals, health status of the family, family planning, family members eligible to vote in the elections, media used for information and reasons thereof, sources of drinking water, approximate distance of the Podu, government facilities received, major aspects that have influenced the family life style, sources of energy used for light and fuel, problems faced after the ban on NTFPs, assistance received from the government , developmental assistance received from the government in the last ten years, support received from the Panchayathi, developmental assistance received from Non- Governmental Organisations, help and support expected from the NGOs, opinion on shifting the Soligas from their natural habitat, awareness on different development programmes, government help in the development process, NGOs help in the development process, type of programmes needed for the improvement of the Soliga community, and list of problems faced by the community.

Checklist

A checklist was also prepared keeping in view the objectives of the study to conduct the Informal Interviews and Focused Group Discussions with the community members. The researcher sat with the individual respondents and conducted the personal interview in the respondent's house at the Podus/ colonies, after explaining the purpose of the study. The interview was conducted in the morning and towards the evening because most of the respondents are engaged in agriculture labour and wage labour. Based on the respondent's available time, the researcher approached them and collected the information. The data was collected from the months of July 2009 to December 2009. The Focus Group Discussion was conducted in the Podus with the elder persons and respondents towards the evening because this is the time that they are available or have free time and the researcher stayed in the Podus for the duration and collected the information. The researcher explained the purpose of the study, then conducted the focus group discussion, with each group having 10 to 15 members. Thus 10 focus group discussions were conducted and information collected on the social structure, functions, marriage, birth, death rituals, naming ceremonies, festival celebration, types of festival celebrated, cultural relationship with nature, etc.

Techniques Adopted for Data Collection

In order to get an accurate data from the different stakeholders of the Soliga tribe, the technique of data collection, viz., interview and observation and Focused Group Discussion were adopted.

Methods of Data Collection

The researcher felt that only through personal contact with the respondents could proper and required amount of information related to the issues under analysis be obtained. So the interview was held in the tribal language. The researcher felt this as the most suitable method, so the researcher met the respondents personally. To get co-operation from the respondents, the researcher decided to approach them with a pre-planned schedule and collect the information after explaining to them the purpose of the study.

Sources of information

From the following two sources, the data related to the present research study was collected by the researcher.

(a) Primary source of data

- Interviews
- Focused group discussion
- Observations
- Informal discussion with tribal leaders
- Informal discussion with NGO heads and forest department personnel

(b) Secondary source of data

- Research publications on tribal issues
- Reports collected from the Government and Non-Government Organisation about tribal activities
- Magazines, journals, books, and other research materials related to tribals
- Gazette reports of the Government of India and the Government of Karnataka

Pre- testing

After the semi-structured interview schedule and a checklist were prepared by the researcher, it was administered on the selected families of Soliga Tribe. The purpose of this exercise was to find out the effectiveness of the tools in gathering the primary data. After pre-testing both the tools, necessary modifications were made, with additions and deletions, on the basis of the findings of the pre-testing. The pre-testing exercise took about 10 days. The tools were standardized and finalized for the main study.

Main Study

The researcher approached each Soliga family personally and explained the objectives of the study before seeking their permission and co-operation in conducting the study. The researcher has spent about 90 minutes with each family.

The primary data was collected through personal interviews, informal interviews, and focused group discussions with 370 families of 36 Podus. All together the process of gathering empirical data took about six months

Data Processing and Analysis

The primary data collected according to the above methodology was subjected to processing. It was edited and classified. The data was quantified with the help of a coding key. Further, the data was transformed to SPSS for the application of necessary statistical techniques. The percentages, frequency distribution tables, charts, graphs, cross tables, and co-relation coefficients were drawn with the help of a computer in SPSS.

The qualitative data obtained from the informal in-depth interviews and focused group discussions were used as supportive and complimentary to the quantitative data.

The study considered ~~the~~ variables such as Agriculture Cash Income, Livestock Cash Income, Forest Cash Income, Total Cash Income, and Own Labour Expenses as independent variables, while Agriculture Non- cash Income, Livestock Non- cash Income, Forest Non- cash Income, Total Non- cash Income, and Outside Labour Expenses are to be considered as dependent variables.

Limitations of the Study

The study did not cover the other tribes residing in the BRT Sanctuary. However, in spite of these limitations the insights gathered from the data were enough to draw inferences and satisfy the objectives of the study.

Operational definitions

Scheduled Tribes: The criteria followed for specification of a community as a Scheduled Tribe are Indication of primitive traits, Distinctive culture, Geographical isolation, Shyness of contact with the community at a large, and Backwardness (MOTA, 2012-13).

Tribe: “A tribe is a group of local communities which lives in a common area, speaks a common dialect and follows a common culture”(Gillin and Gillin).

Scheduled Tribe: A Scheduled Tribe refers to “ a collection of families or group of families , bearing a common name , members which occupy the same territory, speak the same language and observed certain taboos regarding marriage , profession or occupation and have developed as well as assessed system of reciprocity and mutuality of obligations” D.N. Majumdar (Shankar Rao C.N.,2012).

Life style: Life styles are shaped by a host of factors. Their roots are in culture, politics, economics, and social norms (Falemo, 2010).

Sustainable life styles should reflect the specific cultural, natural, economical, and social heritage of each society. The basic issue in the whole process of tribal development is to improve the quality of their life (Dashi, 1997).

NTFPs/MFP: Non-timber Forest Products or Minor Forest Produce: Minor Forest Produce and a broad spectrum of biomass related products: food, fiber, fodder, gum and resins, medicinal plants, structural material, household articles, religious and ornamental articles and a range of other items with both subsistence and economic value. From plants, these may come from the leaves, flower, fruit, seed, twig, pods, stem, roots, tubers or bark of plants (Jeffrey Y. Campbell, 1994).

LAMPS: Large Scale Adivasi Multi-Purpose Cooperative Society (LAMPS) – these cooperatives provide employment to the tribals.

Podus: A tribal settlement is called ‘Podu’. It is located in a place far from the din of civilization and is sheltered from wild animals. It consists of a group of 10 to 50 huts.

Soliga: The word ‘Soliga means one who has come from within a bamboo’; they believe that their ancestors originated from the bamboo. Luize in the year 1963 wrote –“the name ‘Soliga’ is a corruption of the Tamil word’ Colai or Solai (thicket) and refers to the dense thickets in which they live” (Rao Usha, 1990).

BRT: Biligiri Rangaswamy Temple Wildlife Sanctuary

Chapterization of the Thesis

The thesis is organized into five chapters as follows -

Chapter I: Introduction

Chapter II: Review of Literature

Chapter III: Research Methodology

Chapter IV: Data Analysis and Interpretation

Chapter V: Findings and Recommendations and Conclusion

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Chapter – IV



*Data Analysis and
Interpretation*

CHAPTER – IV

DATA ANALYSIS AND INTERPRETATION

The data collected from the study area was analysed, interpreted and evaluated broadly in accordance to the five objectives. The issues and information collected through the interview schedules are tested in this chapter which deals with: (1) The Profile of the Soliga tribal respondents in the BRT Wildlife Sanctuary, (2) The Social structure and Social functioning of the Soliga tribe, (3) The Economic status of the Soliga tribe, (4) The Cultural factors associated with the Soliga tribe, and (5) The Factors influencing the Soligas culture, economy, and social status.

4.1: Profile of the respondents

Clan distribution: A clan is a group of individuals, who are believed to be the common descendants of a real or mythical ancestor. It is an exogamous group and do not marry within their clan. The clan or Clan among the Soligas is based on the paternal family and a clan is identified through the father's clan. A child can be identified by his /her father's clan in the Soliga community. A Clan helps in providing security to an individual life. Soligas are also divided into a number of exogamous steps locally known as Clans. The number of Clans followed by each division varies in different areas whereby some follow the five Clans, others the seven Clans while still some others follow the twelve Clans' pattern. Those who follow the five Clans are locally known as Eidu Clandavaru (the followers of the five Clans). Those following the seven Clans are known as Yelu Clandavaru (followers of the seven Clans) and those who follow the twelve Clans are known as Hanneradu Clandavaru (the followers of the twelve Clans) (Koppad et al., 1961). The Soliga tribe in the hills is segmented into six Clans (exogamous clans). Originally they were associated with the five Clans (*eidu Clanda Soligasru*), but in course of time, a sixth Clan came into existence (Morab, 1977).

The Soligas living in the Biligiri Rangaswamy Temple Wildlife Sanctuary (hereafter referred to as BRT) are linked to the six Clans while few of the seven Clans Soligas are living outside the Sanctuary. The six Clan Soligas and the seven Clan Soligas follow different cultural systems. The six Clan Soligas celebrate rotti habba

and hosa ragi habba, while the seven Clan Soligas celebrate Mari habba; even the cultural dance and songs differ between the six Clans and seven Clans. The six Clans Soligas speak the Soliga nudi language which is more closely related to the Kannada language, whereas the seven Clans Soligas speak a language which can be associated more with the Tamil language since they are living in Tamil Nadu and on the periphery of Karnataka state.

Table 4.1.1: Clan distribution
N= 370 (100%)

Name of the Clan	No. of families (%)
Selikiru Clan	95 (25.7)
Teneyaru Clan	60 (16.2)
Halaru Clan	65 (17.6)
Suriru Clan	36 (09.7)
Belliru Clan	98 (26.5)
Baleyaru Clan	08 (02.2)
Hogar Clan	04 (01.0)
Kalkatti Clan	00(00)
Purigar Clan	00(00)
Sambar Clan	03 (00.8)
Peradava Clan	00(00)
Vellegar Clan	00(00)
Kupperu Clan	01 (00.3)
Total	370 (100)

The study of the Clans reveals that initially there had been twelve Clans, namely, the Selikiru Clan, Teneyaru Clan, Halaru Clan, Suriru Clan, Belliru Clan, Hogar Clan, Kalkatti Clan, Purigar Clan, Sambar Clan, Peradava Clan, Vellegar Clan, and Kupperu Clan. In course of time a sixth Clan called Baleyaru Clan was included in the Clan structure by the seven Clans Soligas living on the plains or the outside areas of BRT Wildlife Sanctuary and Tamil Nadu. These thirteen Clans were spread over 574.82 sq kms of the BRT Wildlife Sanctuary. But at present some of the Clans (Kalkatti Clan, Purigar Clan, Peradava Clan, and Vellegar Clan) have been shifted from the BRT Wildlife Sanctuary.

Table 4.1.1 shows that 26.5 per cent of the families belong to the Belliru Clan, 25.7 per cent of the families belonged to the Selikuru Clan, and the lowest 0.3 per cent of the families belong to the Kupperu Clan in the BRT Wildlife Sanctuary. The five Clans, namely, the Belliru Clan, Selikuru Clan, Halaru Clan, Teneyaru Clan, and Suriruru Clan population are widely spread while the other four Clans, the Baleyaru Clan, Honganur Clan, Sambar Clan, and Kupperu Clan population are very less, whereas the Kalkatti Clan, Purigar Clan, Peradava Clan, and Vellegar Clan do not exist in the study area. The five Clans constituting majority of the 95.7 per cent along with the remaining 4.3 per cent of the Soliga families are living in the BRT Wildlife Sanctuary.

During ancient times, Soligas lived in the forest and their population was distributed clan-wise in different forest areas. They would traditionally migrate in search of food and were practising shifting cultivation for many years. Six Clans live in BRTWLS while the other Clans have settled in Nelagiries forest of Tamil Nadu, M.M. Hills forest area in Karnataka, Nagarahole and Bandipura forest area in Karnataka.

The Soligas who are now isolated had lived inside the forests earlier. Table 4.1.1 shows that six clans occupied B. R.Hills areas while the other Soligas clans were distributed in other parts of Karnataka state. Clans play a significant role in matters relating to marriage, settling disputes through the tribal council, cultural rituals, etc.

It was observed that Soligas moved within the forest and had not made an attempt to move out of the forest for reasons being the availability of food and water resources inside the forest. Hence the Soligas stayed back in B.R.Hills, where they have forest produce and water and fertile soil for cultivation, hence they have been living in the forest for centuries. Basically Clans encourage inter-clan marriages, as it controls genetic related problems. This kind of bond/relationship with different clans bring unity among the different clans as the Soligas have a Clan council or the Soliga traditional Nyaya. The Clan council settles individual and community conflict.

Age and Occupation of the respondents

It was suggested to categorise the age and occupation of the respondents covered under the scope of the study to realise the nature of job or task performed according to various seasons and the availability of job opportunities for them in various fields. For this reason the Researcher collected information on the occupation and different occupation- wise, namely, primary occupation and secondary occupation of the respondents. An occupation providing significant amount of earning is considered as primary occupation and a task performed during free time or in the off season is considered as secondary occupation.

The data was collected from different age groups as variation is essential to determine the quality of data passed on to the Researcher. Accordingly, the Researcher has made an attempt to question respondents of different age groups – the young, middle aged, and the senior citizens to understand their lifestyle, social problems, cultural and economic activities, opinion, etc. could be assessed.

The Soliga tribal people have been living in the BRT Wildlife sanctuary for centuries. The Soligas were a foraging and hunting community and their major livelihood depended on forest fruits, green vegetables, mushrooms, seeds, tubers, honey, and other minor forest products for their daily use. The Soligas were practicing shifting cultivation. They stayed for three or more years in one place and cultivated agricultural and horticultural crops, and when the land soil fertility became less they moved to a new place for cultivation. The B.R.Hills reserve forest was declared as the Biligiri Rangaswamy Temple Wildlife Sanctuary in 1974 under the Wildlife Protection Act, 1972. The forest department banned shifting cultivation and displaced the Soligas to the periphery and only a few of the Podus were allowed to stay inside the forest. Following this the forest department built colonies for the tribals and provided land (without records) for cultivation and allowed the collection and sale of NTFPs for their livelihoods.

Majority of the respondents as also individual family respondents had been engaged in agriculture occupation and earned an income from such agricultural activities. When individual respondents are engaged in their daily work as a labourer or works in the farmers' lands, collects Non Timber Forest Products (hereafter NTFPs) from the forest or is engaged in any other type of labour work, it is called as wage labour. In a Government job individual persons may be engaged or occupied in

different Government departments which may be of a permanent or temporary nature. Private work means individual family members are engaged in private sector jobs for their livelihood. Therefore, for the present study occupations are classified into two categories- primary occupation and secondary occupation. The study also reveals that majority of the respondents are engaged in agriculture work which is a primary occupation and next to it are the wage labourers and the collection of NTFPs which are secondary occupations.

Table 4.1.2 indicates the age and occupation distribution among 370 respondents. The major source of occupation is agriculture, followed by wage labour, Government job, and private work.

Table – 4.1.2 : Age and Occupation of the respondents

Age in years	Primary Occupation					Secondary Occupation			
	Agriculture (%)	Wage labour (%)	Government Job (%)	Other works (%)	Total (%)	Agriculture (%)	Wage labour (%)	Not applicable (%)	Total (%)
20-25	06 (02.18)	02 (02.4)	00 (00)	00 (00)	08 (02.1)	00 (00)	03 (01.3)	05 (03.7)	08 (02.1)
26-30	12 (04.37)	13 (15.5)	00 (00)	0 (00)	25 (06.7)	03 (16.7)	10 (05.0)	12 (08.8)	25 (07.0)
31-35	29 (10.5)	19 (22.6)	01 (11.0)	01 (33.3)	50 (13.5)	01 (05.5)	26 (12.0)	23 (17.0)	50 (13.5)
36-40	34 (12.4)	15 (18.0)	04 (44.5)	02 (66.7)	55 (15.0)	06 (33.4)	33 (15.2)	16 (11.8)	55 (15.0)
41-45	42 (15.3)	11 (13.0)	01 (11.1)	00 (00)	54 (14.6)	03 (16.7)	39 (18.0)	12 (08.8)	54 (14.5)
46-50	52 (18.9)	07 (08.3)	02 (22.2)	00 (00)	61 (16.5)	03 (16.7)	44 (20.2)	14 (10.3)	61 (16.5)
51-55	22 (08.0)	05 (06.0)	01 (11.1)	00 (00)	28 (07.6)	01 (05.5)	20 (09.2)	07 (05.0)	28 (07.5)
56-60	28 (10.2)	07 (08.3)	00 (00)	00 (00)	35 (09.4)	01 (05.5)	19 (09.0)	15 (11.0)	35 (09.4)
61-65	24 (08.7)	02 (02.3)	00 (00)	00 (00)	26 (07.0)	00 (00)	13 (06.0)	13 (09.6)	26 (07.0)
66-70	25 (09.1)	03 (03.6)	00 (00)	00 (00)	28 (07.6)	00 (00)	09 (04.1)	19 (14.0)	28 (07.5)
Total	274 (100)	84 (100)	09 (100)	03 (100)	370 (100)	18 (100)	217 (100)	135 (100)	370 (100)

Around 60 per cent of the respondents belong to the age groups of 31-35 years and 46-50 years, 38 per cent of the respondents are in the age groups of 51-55 years and 66-70 years and 26-30 years, and the lowest 2 per cent of the respondents fall in the age group of 20-25 years. All the respondents in the various age groups were occupied or engaged in agriculture. Respondents belonging to the age groups of 26 – 30 years and 36-40 years were engaged in wage labour because they did not have agricultural land and very few respondents had Government and other work as a primary occupation.

Table 4.1.2 explains the distribution of the primary sources of occupation which for 74 per cent of families is agriculture, 23 per cent of families are wage labour, and for the remaining three percent of the families is Government job and other work. Secondary occupation is followed by 58.6 per cent of the families through wage labour. Around 36.4 per cent of the respondents were not engaged in any secondary occupation because they continued as wage labour in both primary and secondary occupations, while some of the respondents were engaged in agriculture, Government job and other work and so had not engaged in any secondary occupation. The table shows that agriculture and wage labour are the main occupations, as the respondents do not have other sources of occupation, hence there is a need for different occupations to be made available for their livelihood.

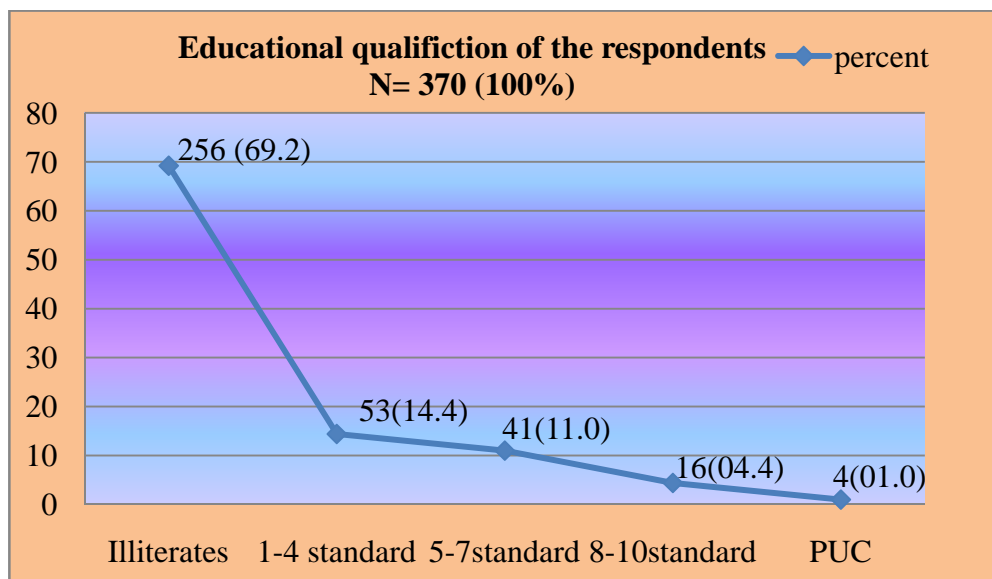
The types of occupation have changed over the years, from traditional to modern. The Soligas were a foraging community. Later on they started to cultivate crops following the method of shifting cultivation along with collecting forest resources for their livelihoods. The forest department put a stop to the practice of shifting cultivation when the Government of India brought out the Wildlife Protection Act in 1972, whereby B.R.Hills reserve forest was declared as Biligiri Rangaswamy Temple Wildlife Sanctuary in 1974. Thereafter, Soligas started NTFPs collection; settled agriculture, wage labour, and some among them were employed in Government sectors too.

The outside society has influenced the tribal communities, especially the Soligas who are engaged in agriculture besides other individual families who collected non-timber forest product (NTFPs) or worked as wage labour. Since the Soligas are dependent on agriculture, NTFPs collection, and wage labour, the Government needs to provide alternate job opportunities or skills based work for them.

Educational qualification of the respondents

Education plays an important role in the life of humans. The Soligas had lived in inaccessible forest areas from time immemorial and were thus excluded from the education process. After independence the Government started schools in tribal areas to provide education for tribal children, and in some places they also started adult education programmes. The Government of Karnataka started the Girijana Asharama Schools and few Government schools in tribal areas. Due to the efforts of the Government and NGO's like the Vivekananda Girijana Kalyana Kendra (hereafter VGKK), gradually Soliga children are getting educated. Formal education system is new to the Soligas because most their life has been spent in the forests; the Soligas however have an in- depth knowledge of the forest flora and fauna, which is passed from one generation to another. Though the education system is new to the Soligas, with the active involvement of the Government and VGKK they have started sending their children to formal schools.

Figure – 4.1.1 : Educational qualification of the respondents



The figure specifies that the rate of illiteracy is very high in the tribal areas covered under the scope of the study. The rate of illiteracy among the respondents was 69.2 per cent while 14.4 per cent had primary level education, 11 per cent had middle school education, and 4.4 per cent had high school education. Only one percent of the respondents were college educated. For the course of the present study those who were admitted to formal school and learnt to read and write are called literate and those who did not attend a formal school and do not know how to read and write are to be considered as illiterate.

Of the total 1,565 persons from 370 families, 689 were illiterate and 760 were literate. Among them 116 children were below the age of 6 years. This reveals that there is a lack of educational facilities being provided to the respondents and that they are kept away from formal education and the Government needs to remedy this situation by providing more education facilities to the Soligas.

Type and Size of the Soliga families

The Soligas live in the forest and mostly the type of families to be found amongst them is the nuclear family, but extended and joint families are also to be found among the Soligas. For the purpose of the present study children staying with their father and mother is considered as a nuclear family; father, mother, children living together with other families is called as a joint family; father, mother, children and including brothers, sisters, in-laws, and grandparents, living together is considered as an extended family. Field observations revealed that nuclear family is the most preferred type among the Soligas. With limited supply of food, clothing, and shelter in an unsettled and insecure forest life a Soliga thinks mainly of his wife and children (Koppad et al., 1961). Nuclear families prevail among the Soliga (Singh, 2003). The most elementary type of family consists of a man, his wife, and his unmarried children, but a few cases of extended families were also observed. If the mother and father live with their married sons and other kin then it may be considered as an extended family (Morab, 1977).

**Table – 4.1.3 : Type and Size of the Soliga families
N=370 (100%)**

Size as in number of persons	Nuclear family	Extended family	Joint family	Total Families (%)
	No. of families (%)	No. of families (%)	No. of Families (%)	
Two	57 (18.0)	00 (00)	00 (00)	57 (15.4)
Three	64 (21.0)	03 (08.8)	00 (00)	67(18.1)
Four	90 (29.0)	09 (26.5)	02 (08.3)	101 (27.3)
Five	59 (19.0)	11 (32.4)	05 (21.0)	75 (20.3)
Six	29 (09.0)	05 (14.7)	09 (37.5)	43 (11.6)
Seven	06 (02.0)	03 (08.8)	04 (16.6)	13 (03.5)
Eight	02 (00.5)	02 (05.8)	03 (12.5)	07 (02.0)
Nine	03 (01.0)	00 (00)	01 (04.1)	04 (01.0)
Ten	02 (00.5)	01 (03.0)	00 (00)	03 (00.8)
Total	312 (100)	34 (100)	24 (100)	370 (100)

The above table confirms that 84.3 per cent of the respondents belong to nuclear families, 9.2 per cent of the respondents belong to joint families, and 6.5 per cent respondents belong to extended families. Each of the 84.3 per cent nuclear families was constituted of 3 to 5 members while each joint family was constituted of 4 to 7 members, and each extended family had 4 to 6 members. Of the 370 families the total estimated population is 1,565 and an average family size is 4.22 per family, of which the average size in joint families stands at 7.1, extended families at 5.2, and 3.97 in nuclear families. Of the 312 nuclear families, 87 per cent had to 2 to 5 members each; of the 34 extended families, 73.6 per cent had 4 to 6 members each, and of the 24 joint families, 87.6 per cent had 5 to 8 each members each. The present size of the families has changed and is reduced to about 4 to 5 members each. The reason behind this is their awareness of health related issues which has influenced the Soliga tribal community.

Genderwise population distribution in the families

The Soliga population is distributed throughout Mysore, Bangalore, Mandya, Tumkur, Shimoga, Chikmagalur, Hassan, Kolar, and Chitradurga. Some of the studies indicated that the average size of the Soliga family is 4.06 (Koppad et al., 1961). Table 4.1.4 shows the number of male and female members in the families. There are 88.9 per cent male members of who one to three belongs to each family and 90.5 per cent female's members in the same size each. It explains that majority of the males and females are spread out equally in the 370 families. There are 816 males and 749 females. The male population is more when compared to the female population.

**Table – 4.1.4 : Genderwise population distribution in the families
N=370(100%)**

No. of persons	Male (%)	Female (%)	Total (%)
One	98 (26.4)	140 (37.7)	00 (00)
Two	148 (40.0)	132 (36.0)	57 (15.0)
Three	85 (23.0)	63 (17.0)	67 (18.0)
Four	29 (07.8)	24 (06.3)	101 (27.0)
Five	07 (02.0)	07 (02.0)	75 (20.0)
Six	03 (00.8)	02 (00.5)	43 (12.0)
Seven	00 (00)	02 (00.5)	13 (04.0)
Eight and above	00 (00)	00 (00)	14(00.4)
Total	370 (100)	370(100)	370 (100)

The results prove that the male population is more when compared to the female population; however the average size of the families being 4.22, i.e., 2.20 males and 2.02 females. In BRT, of the total 2,905 families the estimated population was 12,259, of which the male population was 6,391 and the female population was 5,868.

Of the 370 Soliga families, 65 per cent of the families had three to five members each and the size of the other families is smaller and there is not much difference between the male and female distribution among the families. The sex ratio among the Soligas is 917 female for 1,000 male, 940 female for 1,000 male in Indian general population (Indian census report, 2011).

Number of children below the age of 14 years

Traditionally tribal families consisted of many children but in recent times the number has decreased. Based on the survey of the 370 families, 421 children were found to be below the age of 14 years, of these 215 were male children and 206 were female children.

**Table 4.1.5: Number of children below the age of 14 years
N=370 (100%)**

No. of children	Male (%)	Female (%)
One	101(27.0)	103 (28.0)
Two	39(11.0)	31(08.3)
Three	12(03.0)	11(03.0)
Four	00(00)	02 (00.5)
Not Applicable	218 (59.0)	223(60.2)
Total	370 (100)	370 (100)

Table 4.1.5 indicates that 27 per cent of the Soliga families have one male child and 11 per cent of the families have two male children. 59 per cent of the families do not have male children below the age of 14 years. 28 per cent of the families have one female child and 8.3 per cent of the families have two female children. 0.5 per cent of the families have the four female children and 60.2 per cent of the families do not have female children below the age of 14 years. The male and female children distribution is not significant.

From the total estimated child population of the 2,905 families living in the BRT, there are 3,461 children who are below the age of 14 years. Among these 3,461 children, 1711 are male children and 1,750 are female children.

Status of Literacy and Illiteracy

The Soligas have traditionally lived in the forest for centuries; they did not experience formal education. They were illiterate and their knowledge was limited to the forest ecosystem. Before independence none of the Soligas had been formally educated. After independence formal education was started in some parts of the BRT region. In 1950's Gandhi Seva Ashrama started formal schooling in BRT and provided education to Soliga children. The Government of Karnataka started the Girijana Ashrama schools in Budi Paduga and K. Gudi in 1953 that provided the formal education. Dr. H. Sudarshan started the VGKK in 1981-82 which provided formal education to the Soliga children and later on the Government of Karnataka started the Girijana Ashrama Schools and Government schools in tribal areas to provide education to the Soliga tribal children.

Table – 4.1.6 : Status of Literacy and Illiteracy
N=370 (100%)

Number of the persons in the family	Literates	Illiterates	Children below the age of six years
	No. of families (%)	No. of families (%)	No. of families (%)
One	70 (19.0)	81 (22.0)	60 (16.0)
Two	78 (21.0)	159 (43.0)	25 (07.0)
Three	65 (17.5)	50 (13.5)	02 (01.0)
Four	50 (13.5)	18 (05.0)	00 (00)
Five	23 (06.0)	06 (01.6)	00(00)
Six	04 (01.0)	04 (01.0)	00(00)
Seven	00 (00)	02 (00.5)	00(00)
Not Applicable	80 (22.0)	50 (13.5)	283 (76.0)
Total	370 (100)	370 (100)	370 (100)

Table 4.1.6 explains the literacy and illiteracy distribution between 1565 population of the 370 Soliga families. Among these 760 family members were literate and 689 family members were illiterate. About 116 (7.4 per cent) members were not taken into consideration as they are below six years of age. Of the 370 Soliga families, 48.6 per cent males and 44 per cent females were literate which shows that the literacy rate of male is more when compared to female literacy rate. The literacy rate among children was found to be more in male children than in female children; the reason being that less importance may be given to imparting education to the girl child. This indicates that the community should give more importance to the girl child and to her education.

Of the 370 Soliga families, 71 per cent had one to six literate members in each family while 22 per cent did not have a single literate member in the family whereas in 13.5 per cent of the families all the members were literate. Among Soliga tribal families there are 48.6 per cent literate and 44 per cent illiterate people to be found. This is to be compared to the 74 per cent literate and 26 per cent illiterate to be found in the general population (Indian Census Report, 2011). Literacy in the Soliga families is slowly increasing. Education facilities are now more readily available as compared to before when the education facilities were not available and children were not attending school. Now the Government and VGKK make them to attend schools and provide the facilities needed to educate them.

Status of literacy and illiteracy among children 6 to 14 years of age

In most of the tribal areas Soliga children in the ages of 6 to 14 years are getting educated in the schools run by the VGKK and the Government because of the awareness campaign initiated by them.

**Table – 4.1.7 : Status of literacy and illiteracy among the children 6 to 14 years of age
N=370 (100%)**

No. of children	Literate male children 6 to 14 years of age	Illiterate male children 6 to 14 years of age	Literate female children 6 to 14 years of age	Illiterate Female children 6 to 14 years of age
	No. of families (%)	No. of families (%)	No. of families (%)	No. of families (%)
One	93 (25.0)	00 (00)	81 (22.0)	04 (01.0)
Two	24 (07.0)	01 (00.3)	21 (06.0)	00 (00)
Three	05 (01.0)	00 (00)	07 (02.0)	00 (00)
Not Applicable	248 (67.0)	369 (99.7)	261 (70.0)	366 (99.0)
Total	370 (100)	370 (100)	370 (100)	370 (100)

Table 4.1.7 point out the literacy and illiteracy of male and female children 6 to 14 years of age. Of the 370 families, 25 per cent of the families have one literate male child and 7 per cent of the families have two male literate children. 67 per cent of the families did not have any literate male children 6 to 14 years of age. Of the 215 male children, 156 male children were studying in different classes. About 99.7 per cent of the families did not have any illiterate children. Only one child, i.e., 0.3 per cent was found illiterate.

Of the 206 female children, 144 female children are studying in different classes. There were 22 per cent families who had educated female children and 70 per cent of the families did not have any literate female children below the age of 14 years. One percent of four female children were illiterate and 99 per cent of the families did not have any illiterate female children. Even after the Government and VGKK intervention the literacy rate of male and female educated children is 52 per cent for males and 48 per cent for females. However, 1.4 per cent of children below the age of 14 years were found to be illiterate. Hence, the Government and the NGOs should take up more educationally enriching activities to help the Soliga children.

Educational qualification of the respondents' families

After the intervention by VGKK and the Government various members of the 370 Soliga tribal families are getting formally educated. In the following tables the education level of the 370 Soliga respondent family members, either male or female from non – literate to PUC level can be observed.

**Table – 4.1.8 : No. of educated males and their level of education
N=370 (100%)**

No. of male members in the family	Illiterates (%)	1- 4 Standard (%)	5- 7 Standard (%)	8-10 Standard (%)	PUC (%)	Children below six years of age (%)
One	204 (55.2)	142 (38.4)	131 (35.4)	61 (16.4)	17 (04.6)	42 (11.3)
Two	037 (10.0)	013 (03.6)	017 (04.6)	07 (02.0)	03 (00.8)	08 (02.2)
Three	008 (02.2)	002 (00.5)	002 (00.5)	00 (00)	00 (00)	00 (00)
Four	001 (00.2)	001 (00.2)	000 (00)	00 (00)	00 (00)	00 (00)
Five	001 (00.2)	000 (00)	000 (00)	00 (00)	00 (00)	00 (00)
Not Applicable	119 (32.2)	212 (57.3)	220 (59.5)	302 (81.6)	350 (94.6)	320 (86.5)
Total	370 (100)	370 (100)	370 (100)	370 (100)	370 (100)	370 (100)

Table 4.1.8 explains the education level of the males to be found in the 370 Soliga tribal families, in which each of the 67.8 per cent of the families had one; two, three, four, or five had literate as well as illiterate male members. Around 32.2 per cent of the families had all literate males in the family, 42.6 per cent of the families had education up to the primary school level while 57.4 per cent of the families did not have primary school level educated male members. The male members of 40.5 per cent of the families had been educated till middle school level while the male members of 59.5 per cent of the families had not done so. The male members of 18.4 per cent of the families had been educated till High School level while the male members of 81.6 per cent of the families had not done so. The male members of 5.4 per cent of the families had studied up to PUC level. Around 13.5 per cent of the families had male children below six years of age and 86.5 per cent of families did not have male children below six years of age.

Number of educated female members and their level of education

Table 4.1.9 shows the female education level in 370 families, of which 80.6 per cent of the families have illiterate female members. The educated female distribution in the families is one, two, three, four, and five per family. Around 19 per cent of the families had all literate females. About 29 per cent of the families had educated females up to primary school level, 28.8 per cent of the families had educated female members up to middle school level. About 10 per cent of the families had educated female members up to high school level while 90 per cent of the families did not have educated female members up to high school level. Only one percent of the families had educated females up to PUC level. Female children, below the age of six years, were found in only 14.5 per cent of the families and 85.5 per cent of the families did not have female children below the age of six years.

**Table 4.1.9: Number of educated female members and their level of education
N=370 (100%)**

No.of female members in the family	Illiterate (%)	1- 4 Standard (%)	5- 7 Standard (%)	8-10 Standard (%)	PUC (%)	Children below six years of age (%)
One	235 (63.5)	86 (23.2)	80 (21.6)	34 (09.0)	03 (00.8)	50 (13.6)
Two	49 (13.3)	18 (05.0)	19 (05.2)	04 (01.0)	01 (00.2)	04 (01.0)
Three	11 (03.0)	03 (00.8)	04 (01.0)	00 (00)	00 (00)	00 (00)
Four	03 (00.8)	00 (00)	00 (00)	00 (00)	00 (00)	00 (00)
Five	00 (00)	01 (00.2)	00 (00)	00 (00)	00 (00)	00 (00)
Not Applicable	72 (19.4)	262 (70.8)	267 (72.2)	332 (90.0)	366 (99.0)	316 (85.4)
Total	370 (100)	370 (100)	370 (100)	370 (100)	370 (100)	370 (100)

The table reveals that majority of the female children were educated up to primary school level compared to other levels. This indicates that Soliga females are now getting formal education. Of the 816 males, 447 were literate at different education levels and 311 male illiterates were found at the study site. Of the 749 females, 378 were illiterate and 313 females were educated, and 58 female and 58 male children were below the age of six years. Education among the Soligas is increasing with different interventions by the Government and VGKK. Of the 370 families, there is no record of any family who has children getting higher education.

Number of school going children

The Government and VGKK started schools in the BRT region where a good percentage of Soliga children are going to school. The level of education among the male and female Soliga children has improved. The following tables explain the number of school going male and female Soliga children of primary school, middle school, and high school levels and illiterate children. The children are spread in various levels and distributed one to three in numbers.

**Table – 4.1.10 : No. of school going children
N=370 (100%)**

No. of males/females	Education level of male children standard wise				Education level of female children standard wise			
	No. of illiterates (%)	No. of 1 - 4th standard (%)	No. of 5-7 standard (%)	No. of 8-10 standard (%)	No. of illiterates (%)	No. of 1 - 4th standard (%)	No. of 5-7 standard (%)	No. of 8-10 standard (%)
One	00 (00)	64 (17.2)	49 (13.3)	13 (03.5)	4 (01.0)	60 (16.3)	50 (13.5)	10 (02.7)
Two	01 (00.2)	06 (01.6)	02 (00.5)	00 (00)	0 (00)	02 (00.5)	03 (00.8)	00 (00)
Three	00 (00)	01 (00.2)	00 (00)	00 (00)	0(00)	01 (00.2)	00 (00)	00 (00)
Not Applicable	369 (99.8)	299 (81.0)	319 (86.2)	257 (96.5)	366 (99.0)	307 (83.0)	317 (85.7)	360 (97.3)
Total	370 (100)	370 (100)	370 (100)	370 (100)	370 (100)	370 (100)	370 (100)	370 (100)

The table indicates the distribution of school going children. Of the 215 male and 206 female school going children, 0.2 per cent of the families have illiterate male children while one percent of the families have illiterate female children were found in the study site. 19 per cent of the families had primary school level male children and 17 per cent of the families had primary school level female children. 13.8 per cent of the families had middle school level male children and 14.3 per cent of the families had middle school level female children. 3.5 per cent of the families had high school level male children and 2.7 per cent of the families had high school level female children.

Of the school going children, 8 male children and 11 female children dropouts from primary, middle, and high school levels were found in the 370 families. The study indicated that more male and female children were found in the primary school and middle school levels, but was poor at the high school level. The drop out ratio was represented by both male and female children. Even with the intervention by the Government and NGOs there is still a problem of sending the children to school and lack of awareness on education. Hence there is a need to focus on children's education in the tribal areas.

4.2: Social Structure and Social Functioning of the Soliga tribe

The social structure of the Soligas is based on patrilineage. The Soligas of BRT mainly have six clans or six Clans (exogamous clans) and a few have seven clans which include the Soligas who live within and outside of BRT. Centuries ago the Soliga tribal structures were evaluated based on Clan or clans and the social functions.

The origin of the Soligas is narrated by the elders in the community in the form of a folk story. A couple named Deva Soliga Neelaiah and Sankamma lived in the forest but they did not have any children. Sankamma worshipped the family God (locally called Mane Devaru), lord Mahadeswaraswamy and prayed for children. One day when Sankamma's husband Neelaiah had gone to forest to collect food leaving Sankamma tied her to a pole inside the house the lord Mahadeswaraswamy, their family deity, appeared in front of the house and begged for food. Sankamma who was naked and tied to the pole said she could not come out in her present state to which the Lord blessed her with clothing and released her from her bondage. She came out of the house and prayed to the Lord to bless her with children. As the couple had been worshipping Mahadeswaraswamy for many years, he blessed her with two children, the first one to be called Karaiah and the second, Bellaiah. Since Sankamma

did not have any food to offer she presented the lord her two sons instead. Lord Mahadeswaraswamy was touched by her kindness and showered riches on her. When Neelaiah returned from the forest he was surprised to see the house, children, and the wealth. He became suspicious, and to get to the truth started beating his wife. Sankamma narrated the entire story. Mahadeswaraswamy again appeared in front of the couple, blessed them and took an assurance that they would hand over the children to him when asked for. After 12 days of the children's birth, the Lord came to Neelaiah's hut and took Karaiah and Bellaiah as his students.

One day as Karaiah was grazing the cattle he noticed that one of his cows had suddenly stopped giving milk, which was unusual. He started observing the cow. He noticed that the cow would go towards an anthill and give milk every day. Then one day Karaiah struck the top of the anthill and saw Lord Mahadeswaraswamy inside of it with blood on his forehead due to his blow. Apprehensive of his action and the Lord's wrath Karaiah hid inside some bamboo bushes. He dug himself very deeply inside the bamboo roots and sprouted out as bamboo shoots. Since then the Soligas are known as bamboo children or *sole* in Soliga language. Finally the Lord was able to convince Karaiah that he would not harm him. Then Karaiah offered some honeycombs to Lord Mahadeswaraswamy. The Lord accepted the honeycombs and divided it into five along with five types of marigold flowers and that's how the five Clans or clans originated.

**Table – 4.2.1 : Soliga clan structure
N=370 (100%)**

Name of the clan	Official position in council	Floral symbol
Selikiru Clan	Yajamana	Sanna Malige
Teneyaru Clan	Pattegara	Boddaganna Malige
Halaru Clan	Manegara	Halu Malige
Suriru Clan	Chaluvadi	Suthu Malige
Belliru Clan	Kolkar	Belli Malige
Baleyaru Clan	Nil	Nil
Hogar Clan	Nil	Nil
Kalkatti Clan	Nil	Nil
Purigar Clan	Nil	Nil
Sambar Clan	Nil	Nil
Peradava Clan	Nil	Nil
Vellegar Clan	Nil	Nil
Kupperu Clan	Nil	Nil

The table 4.2.1 points out that the Selikuru Clan holds the position of Yajamana, who is the main decision maker in the Soliga tribal council and have the Sanna Malige as their floral symbol. The second, Teneyaru Clan as the Pattegera has an official position in the council; Halaru Clan as Manegara (person helping Yajamana in the decision making process) is in the third official position. Sometimes the Yajamana position is also given to the Halaru Clan. The fourth, Suriru Clan has the official position of Chaluvadi (helping the Yajamana) and the Belliru Clan holds the position of Kolkar (helping the Yajamana). The remaining Clans do not have any position in the tribal council in the BRT Wildlife Sanctuary .As a rule all official positions in the council are held by men and women are excluded from it. However, women are allowed to sit in the meetings and express their opinions. They can also take part in the decision making and give suggestions towards it.

The Clan plays a major role in the social functions of the Soligas such as helping in conducting marriages, festivals, celebrations at child birth, at the time of death, and other activities.

Around 370 respondents opined that the traditional social structure of the Soligas continues even today. They mentioned that the Baleyaru Clan did not hold any position in the tribal council and the other Clans were no longer living in the BRTWLS.

Tribal council (justices) system practiced as on today

Traditionally tribal councils used to take strong decision while settling the disputes referred to it by the agreed parties. Even though the tribal council practice continues in the Soliga tribe, most of the respondents mentioned that the old tribal council (*Nyaya panchayathi*) system had changed and now was less practiced between the Soligas. Over the years the effectiveness of the tribal council in delivering justice had diminished due to spread of education among the youth and exposure to outside society. The present youth respondents among the Soliga tribals with their new found awareness questioned the efficiency the efficiency of the tribal council.

The respondents were asked to give their opinion in a few statements regarding the necessity and importance of the tribal council as perceived by them. However, most of the respondents gave either one or two responses in relation to the tribal council stating mainly that the tribal council had gradually lost its relation with the young Soliga tribal youths due to the intervention of the police and judiciary system.

**Table – 4.2.2: Tribal council (justice) system as practiced today
N=370 (100%)**

Types of opinions expressed	No. of respondents (%)
Follow the present tribal council systems	231(62.4)
Tribal council systems not practiced as earlier	107(29.0)
More flexible and not following the old rules and regulations strictly	29(07.8)
Not respecting the tribal council due to modernisation	02 (00.5)
Effectuated due to alcohol	01(00.3)
Total	370 (100)

Table 4.2.2 specifies the opinions as expressed by the respondents. Around 62.4 per cent respondents opined that they were following the tribal council system, 29 per cent of the respondents mentioned that the tribal council system was not practiced as it used to in the earlier days, and 7.8 per cent of the respondents said that now the Soligas were not following the old rules and regulations strictly but in a more flexible manner.

The study indicates that currently there is a tendency on the part of the Soligas to reject their council system since they started using mainstream legal bodies like the police and the judicial courts. There is a need to strengthen the tribal council.

Types of disputes

Disputes among the Soligas which may have arisen for different reasons were settled in the Soligas council system in the earlier days and even now some disputes are being settled. Various types of disputes, namely, quarrel among different families, issues related to marriage, divorce, disputes within and outside the families, alcohol, and issues related to land and quarrels related to being beaten with a slipper are settled by the council.

Table – 4.2.3 : Types of disputes
N=370 (100%)

Types of disputes	No. of respondents (%)
Quarrel among different families	292(79.0)
Love marriage (Elopement marriage)	18(05.0)
Divorce (Splitting of couple)	03 (00.8)
Quarrel within the family	34(9.1)
Alcohol related quarrels	21(05.6)
Land related issues	02(00.5)
Total	370 (100)

It is understood that disputes were tackled earlier when the *nyaya panchayathi* was held and now it is different in the sense of the type of issues being resolved. Among them 79 per cent mentioned that they had issues relating to quarrels between the families and about 9.1 per cent mentioned that they had issues relating to quarrels between members of the same family. Whereas 5.6 per cent mentioned that there were problems related to alcohol.

Traditionally all types of disputes were settled by the tribal council. But under modern influence Soligas have acquired new disputes like quarreling after consumption of alcohol, quarrel over land issues, etc. which had not existed earlier among the Soliga tribe. The modern Soliga, in visiting towns, cities, and nearby villages watches movies and TV, and listens to the radio. Observing other people they have also learned to consume alcohol, a habit which was not present in earlier days among the Soliga tribe. Therefore, disputes like quarrelling under the influence of alcohol and land disputes can be found in the tribal council nowadays. This calls for the need to address the problem of alcohol consumption and land disputes among the different families.

Types and methods of solving disputes or problems

Disputes that arose among the Soligas was traditionally solved by their tribal council, and most of the Soligas mentioned that their earlier tribal council had been very strict and meted out punishments based on the nature of the disputes. The perpetrator was warned against making the same mistake and had to pay a fine of Rs. 5.25 or 12.25 to the council. This fine was placed on top of two beetle leaves with beetle nuts. In case the individuals had made any major mistakes they got beaten with 12 different types of sticks until the sticks broke. The punishment for still more major

mistakes was to strip the person naked and pour honey on the head and leave ants on the body. In yet another form of punishment the tribal council would boycott the individual from the village (Podu) for not obeying the tribal council decisions. However, the person so boycotted could request the Yajamana to reverse the decision by paying Rs. 5.25 as penalty to the council. These were the main types of punishments issued earlier by the council but are not presently followed.

When any individual brings an issue or complaint to the tribal council, it is generally accepted and the council speaks to the person against whom the issue or complaint is made and a date is fixed for the hearing. The date, time, and place so fixed are then heralded in the village. If the eligible issue not same one the council advice the acquired not indulge the same such type of activities. Depending on the gravity of the case the tribal council may impose a penalty ranging from Rs. 12.25 to Rs 5,000. If the council feels that the act of the accused person is criminal in nature then the council will refer to the police.

Table – 4.2.4 : Methods of solving disputes or problems
N=370 (100%)

Methods in solving disputes or problems	No. of respondents (%)
The Council warns against repeating the crime in future	357 (96.5)
Penalty from Rs. 12.25 to 5,000	07 (01.8)
Written document presented to the tribal council	04 (01.0)
Case referred to the police	02 (00.5)
Total	370 (100)

The above table signifies that 96.5 per cent of the respondents are of the opinion that the traditional council and people gather and identify the person responsible for the mistake made and warn the person from repeating it in the future.

Respect extended by the younger generation to the tribal council

Youth represent the future generation and so play a major role in the community. About 40 years ago most of the Soliga tribal community youth had been living in the forest and respected the decisions made by the tribal council. But the current generations of youths have been exposed to the outside world and have learnt new ways.

**Table – 4.2.5 : Respect given by the younger generation
N=370 (100%)**

Types of respect	No. of respondents (%)
The younger generation respect the traditional tribal council	222 (60.0)
Some youths do not respect the tribal council	52 (14.0)
Youths are not respecting the tribal council	95 (25.8)
Alcohol problem	01 (00.2)
Total	370 (100)

The importance of the tribal council and its applicability to the younger generation indicates various degrees of respect. The younger generation under the influence of their formal education and society are confused at the relevance, credibility, and workings of the tribal council and its decisions. When asked to express the way in which the younger generation looks at the tribal council, 60 per cent of the respondents had stated clearly that even now the younger generation had respect and regard for the tribal council, whereas 25.8 per cent of the respondents stated that the younger generation were not respecting the tribal council, and 14 per cent respondents observed that some of the youths did not respect the tribal council.

This reveals that the tribal council is losing its control over the youth which negatively reflects on the unity of the Soliga community. Hence, the Soliga community needs to focus on its youth by involving them in the tribal council and its activities.

Awareness of the younger generation towards the tribal council

The traditional Soliga tribal council has certain rules and regulations to control its community people. Earlier they were living in the interior of the forest and therefore had less communication with the outside world. At present the Podus have been shifted outside the forest and besides the roadside and so have all types of communication links and educational facilities. These factors are influencing the youth to adopt the outside culture. This is reflected in their involvement in the community activities and tribal council meetings and in their attitude towards obeying the decisions of the tribal council.

**Table – 4.2.6 : Awareness of the younger generation towards the tribal council
N=370 (100%)**

Types of awareness	No. of respondents (%)
The youths are aware	206 (55.6)
The youths are not aware of the tribal council	83 (22.4)
The youths are aware but do not respect the tribal council	25 (07.0)
Due to alcohol youths are not respecting the tribal council	02 (00.5)
Youths have less awareness of the tribal council	50 (13.5)
Youths require awareness of the tribal council	04 (01.0)
Total	370 (100)

The powers of the tribal council are slowly waning in the community because of the youngster's lack of respect. The youngsters are not aware of the certain practices of the tribals which help in solving their problems hence they find other systems for it. When the younger generation were asked their opinion as to how aware they were regarding the tribal council, customs and values, 55.6 per cent of the respondents were fully aware of it, 22.4 per cent respondents stated that they did not have any awareness of the tribal council, and 13.5 per cent stated that they had less awareness of the tribal council.

The table 4.2.6 shows that 55.6 per cent of the youth had awareness of the tribal council. Whereas 36.9 per cent of the youth had no awareness and less awareness of the tribal council, and 7.5 per cent of the youth were aware but did not respect the tribal council due to problems of alcoholism. The youths did not have much awareness regarding the tribal council because they had not been involved in tribal council meetings and also did not give respect to the tribal council system. This reveals that gradually tribal youths are losing interest in the tribal council system. There is need to create an interest among the present tribal youths in the tribal council and community activities by encouraging them to take up some form of responsibility.

Level of acceptance of the traditional tribal council

The importance and relevance of a traditional institution such as the tribal council can be assessed when the people so associated accept and respect the decisions taken by the tribal council. Traditionally Soligas accept the tribal council decisions. All tribal people obey and follow the decision given for different disputes by the tribal

council. In a tribal community social control is handled by the tribal council. If any individual does any wrongdoing or misbehaves, the tribal community shows the way to live in harmony with nature. If any problem or dispute arises in the community the tribal council and Clan call for a meeting and settle such dispute, but the Soliga tribal council is gradually losing its power due to exposure to modern culture.

**Table – 4.2.7 : Level of acceptance of the traditional tribal council
N=370 (100%)**

Level of acceptance	No. of respondents (%)
All the people accept the decisions of the traditional tribal council unanimously	345 (93.3)
People should respect the tribal council and obey its decisions	02 (00.5)
Nowadays peoples are not respecting the decisions of the tribal council	16 (04.4)
As compared to the olden days the rules and regulation of the present day tribal council has decreased	04 (01.0)
Alcohol related problems has affected the working of the tribal council system	03 (00.8)
Total	370 (100)

The table indicates that 93.3 per cent of the respondents have opined that majority of the people do accept the decisions of the traditional tribal council unanimously and 4.4 per cent of the respondents stated that nowadays people are not respecting the decisions of the tribal council.

This shows that the acceptance of the decisions of the tribal council is slowly decreasing because of the close association to modern law, policy, and culture.

Types of marriages

The Soligas practice different types of marriages. Customarily Soligas accept the following types of marriages: (1) Marriage by force, (2) Elopement, (3) Marriage by services, and (4) Negotiated marriage (Morab, 1977). Now even the types of marriages have changed among the Soligas. Presently they are practising four types of marriages: (1) Love marriage or elopement marriage, (2) Arranged marriage, (3) Kuduvali marriage, and (4) Marriage by services.

1) Arranged Marriage: This kind of marriage is usually arranged by the parents of both the boy and the girl with the help of the tribal council. Usually an eligible girl is identified by the boy's parents and with the help of the tribal council a date is fixed to visit the said girl's house who is duly informed of this. On the fixed day the meeting takes place and in turn the girl's parents are invited over to the boy's house along with the leaders of the tribal council to fix a date for the marriage. With the consent of both the families the marriage date and place is mutually agreed upon. Sometimes the marriage is solemnized in the girl's house and sometimes in the boy's house. The food expenses are borne by the party in whose house the marriage is to take place. On the fixed day the marriage takes place and both the bride and groom are presented with new clothes by their respective in-laws. When the groom ties the knot to his intended bride his father hands over Rs. 12.25 to the girl's father and in turn is given Rs.12.25 by the girl's father on a betel leaf; this ceremony is called '**Tera**' (Process of Agreement). The marriage ceremonies are supervised by the tribal council. After the marriage both the families pray to their family God and Goddess, Hero (Veeru) and Ancestors, so that they are able to lead a trouble free life in the future. The tribal council or Clan is paid Rs.5.25 as token by both the families. After all the rituals are completed food is served to all the people. The next day members of the boy's family and of the tribal council go to the girl's house where a goat is ceremoniously cut, cooked and served to all those attending the function and to the people of the Podu. The dowry system is absent among the Soligas; only '**Tera**' (Process of Agreement). exchanges hands between both the intending families. With the influence of the outside culture the Soligas have now started to spend more money on food and music.

2) Love marriage (Elopement marriage): In a love marriage the Soliga boy and girl fall in love with each other and decide to live together. Earlier the boy and girl used to elope or runaway to the forest and after some days their parents or leaders would find and bring them before the tribal council. The tribal council would conduct a meeting in the Podu and take a decision after taking into consideration everyone's suggestion. The family members, of both the boy and the girl are asked to attend the tribal council meeting. This is more so if the couple belong to different Clans. The boy and the girl are questioned if they are interested in each other and if the answer is yes, then both set of parents are asked if they also approve the match. On their

acceptance the tribal council comes to a decision that as the couple had committed a wrong they should pay a fine of Rs.5.25 to the Clan and instructs them against living together. The boy's father has to give Rs. 12.25 to the girl's father and in turn the girl's father has to give Rs.12.25 to the boy's father on betel leaves; these rituals are called '**Tera**'(Process of Agreement). Both the families then pray to their family God and Goddess, , Hero (Veeru) and Ancestors that they should not face any problem after the marriage after which the Clan or tribal council takes assurance from the boy and the girl that they will always live together in life. The couple can now reside in the Podu in a separate house or they can live in their parents' house. Even today the boy and girl sometimes go to nearby Podus and after some days both the families seek out the boy and the girl and bring them back and then inform the tribal council. Then the tribal council conducts the meeting and settles the marriage. Love marriages still take place but the tribal council does not take much of an interest; only if the parents inform the tribal council does the tribal council handle the case.

3) Kuduvali Marriage: In Kuduvali marriage both the boy and girl's family members and the Clan allow the boy and the girl to live together. The boy's parents along with the leaders of the tribal council visit the girl's family on a fixed date and discuss the matter. If everyone agrees then a wedding is arranged in which a small ritual takes place with the help of the tribal council. The boy ties the knot to the girl in front of the parents and the leaders of the tribal council. Then the fathers of both the boy and the girl hand over Rs.12.25 to each other as **Tera** (Process of Agreement). After which both the families pray to their family God and Goddess, Hero (Veeru) and Ancestors to ensure a trouble free life for them. After the marriage both the families have to give Rs.5.25 to the tribal council or the Clan. The next day the bride is seen off along with her groom by her family. In a Kudavali wedding except for the expense of feeding the people after the marriage does not involve a lot of money to be spent.

4) Marriage by service: Marriage by service requires that the boy should go and stay in the girl's family and work for a minimum of five years and maximum of 12 years. If the girl's parents are impressed with the work efficiency of the boy and are satisfied that the boy will keep the girl happy in the future then the families of both the boy and the girl have a small marriage ritual on the fixed day by exchanging

the betel leaves and Tera(Process of Agreement). This ceremony is attended by the *Yajamana* and the other four *Nayaya panchayathi* (tribal council) members and the people of all the five Clan. They exchange betel leaves and Rs. 12.25 for each of the families and also for the Clan. A small marriage feast is organised for the members of the tribal council, and sometimes for the people of the Podu. In certain cases the boy and girl live together without the marriage rituals, but with the consent of both the families in the same Podu. This ancient form of marriage still continues among the Soligas as mentioned by the respondents and the tribal elders. The percent of this type of marriage by service is very less as compared to the other three types of marriage.

The Soligas of BRT Wildlife Sanctuary practice these four types of marriages, among which more importance is given to arranged marriage. Love marriage and the other types are given less priority even though Kuduvali and marriage by service is still continued. The respondents had given their opinion in favour of these types of marriage in priority as shown below.

**Table – 4.2.8 : Types of marriages
N=370 (100%)**

Types of marriages	No. of respondents
Arranged marriage	281 (76.0)
Love marriage (Elopement)	47 (12.7)
Kuduvali marriage	34 (09.2)
Marriage by service	08 (02.1)
Total	370 (100)

The table explains the types of marriages practiced among the Soligas. Presently the Soligas are practicing four types of marriage of which the respondents have given their opinion on three types of marriages. Of the 370 respondents, 76 per cent said that arranged marriage was good, 12.7 per cent preferred love marriage, and 9.2 per cent favoured Kuduvali marriage.

It shows that Soligas prefer arranged marriage in preference to the other three types of marriages. The influence of the outside world and media is reflected in the Soliga marriage and it is seen in the social change that is taking place among the Soliga tribe regarding marriage practices.

Appropriateness of present system of marriage

The Soligas are currently practicing three types of marriage .370 respondents have given different opinions on why a particular form of marriage is appropriate to the present context in their own way. Of the three types of marriages they prefer the arranged marriage the most with love marriage coming next, then Kuduvali marriage, and lastly, marriage by service. Currently Soligas are more interested in arranged marriage compared to the other three types of marriages.

**Table – 4.2.9 : Appropriateness of present system of marriage
N=370 (100%)**

Types of marriage	Appropriate reasons	No. of Respondents (%)
Arranged marriage	Both the boy and the girl accept the traditional rules and regulations of the tribal council	68(18.3)
	Both the families accept the arranged marriage system	68 (18.3)
	Both the families accept the arranged marriage and Kuduvali marriage	03 (00.8)
	Influence of non- tribal marriage system	04 (01.0)
	Arranged marriage is good	26 (07.0)
	Elders and family members accepted the arranged marriage, all of them feel that the boy and the girl will be happy in the future	100 (27.0)
	If the couple has any problems after an arranged marriage , it is easy to solve the problems through the tribal council	07 (01.8)
Love marriage	In a love marriage there is no expenses; both the boy and girl understand each other	50 (14.0)
	In a love marriage, the boy and the girl understand each other and always live together and will never think of divorce	03 (00.8)
	Love marriage has been in practice since ages	02 (00.5)
Kuduvali marriage	Kuduvali marriage is good, and is accepted by both the family and the tribal council	26 (07.0)
	Less expense in Kuduvali marriage	03 (00.8)
Marriage by service	There is no expense, the boy and girl understand each other, and parents and the tribal council accept it	10 (02.7)
	Total	370 (100)

The table illustrates that when asked why arranged marriage is appropriate to the present context 370 respondents gave different opinions. About 27 per cent of the respondents mentioned that elders and family members accept arranged marriage since all of them feel that the boy and girl will be happy in the future, 18.3 per cent and again another 18.3 per cent of the respondents mentioned that both the boy and girl adhere to the tribal council and accept the traditional rules and regulation and that both the families accept the arranged marriage system, and 14 per cent of the respondents mentioned that in love marriage there is no expense, both the boy and girl understand each other.

Table 4.2.9 shows that most of the Soligas preferred arranged marriage and they had also given seven different opinions on why arranged marriage was more appropriate to the present context, while for the other three types of marriage the Soligas had given three opinion for love marriage, two opinions for Kuduvali marriage, and only one opinion for marriage by service.

Earlier the Soligas used to practice Love marriage, Kuduvali, Arranged marriage, and marriages by service in this order. In the present context most of them prefer arranged marriage. The outside culture has gradually influenced the Soliga community in that most of them feel that arranged marriage is good while some feel that Kuduvali and love marriage are also good for current situations. With modernisation marriage practices have changed and now more Soligas are adopting for arranged marriage and spending more money on marriage celebrations, while in Kuduvali and marriage by services less money is spent, whereas in love (Elopement) marriage they did not spend any money. So there is a need to create awareness among the Soligas on the traditional marriage practices.

4.3 The Economic Status of the Soliga Tribe

The Soliga tribals are earning their income from different sources. The economy plays a very important role in the Soliga tribal lifestyle, and includes landholding, types of lands, types of crops cultivation, types of forest products used for consumption, reasons for decreasing consumption of forest produce and NTFPs in the forest, types of crops cultivated in their agriculture lands, agriculture produce used for consumption and to be sold, agriculture cash income and non- cash income, types of livestock and livestock cash and non- cash income, forest cash and non- cash

income, labour income, total cash and non- cash income , total income from different sources, reasons for migration, place of migration, income from migration, types of crops cultivated used for self- consumption, types of products used for consumption, yearly expenditure for food and their needs, agriculture expenses ,types of household assets ,types of items preferred to buy/build, types of support expected from NGO's and Government , types of credits and interest paid by the respondents, etc.

Types of landholding

The Soligas have lived in the Biligiri Rangaswamy Temple (hereafter BRT) Wildlife Sanctuary forest since ancient times. Their economy was dependent on forest products and agriculture. The Soligas used to practice shifting cultivation. At that time there was no restriction on landholding, and depending on their capacity they used to cultivate the land. In 1974 the Biligiri Rangaswamy Temple reserve forest was declared as the Biligiri Rangaswamy Temple Wildlife Sanctuary. The Forest Department banned shifting cultivation and rehabilitated the Soligas residing in those places and provided houses for a few families, and distributed forest land unequally without relevant records. In 1960 the Government of Karnataka distributed revenue land among a few of the Soliga families living inside and on the periphery of the BRT Wildlife Sanctuary. Currently the Soligas are cultivating the forest land, revenue, and leased lands. Forest land is the land provided by the Forest Department without record in 2010 under the Scheduled Tribes and Other Forest Dwellers (Recognition of Forest Rights Act, 2006). The Soligas received the title deed or Patta for the forest land. Revenue land is the land provided by the Revenue Department with RTC and Patta. Leased land is the land that the Soligas have taken on lease from the outsiders. The landholding patterns among the individual Soliga families are forest land, revenue land, and lease land.

Table – 4.3.1 : Types of landholding
N=370 (100%)

Types of land	No. of respondents (%)
Forest land	228 (61.6)
Revenue land	44 (11.9)
Lease land	18 (04.9)
Revenue and Forest land	02 (00.5)
Forest and lease land	04 (01.1)
Landless	74 (20.0)
Total	370 (100)

Table 4.3.1 specifies that of the 370 respondents, 61.6 per cent of the respondents were holding forest land. 11.9 per cent of the respondents were holding revenue land, and 20 per cent of the respondents were landless. This meant that most of the Soligas were holding forest land while 25 per cent of the respondents were landless which included those who cultivated the leased land and the landless families. Majority of the Jenu Kuruba and 31.2 per cent of the Koragas have become absolutely landless labourers (Nanjunda, 2010).

Of the 2,905 families, 726.25 of families are landless and 2,178.75 families are holding forest and revenue lands. Land plays a major role in the individual economy among the Soliga families. If an individual does not possess land he has to earn his living as a wage labourer and this is uncertain work. On the other hand if an individual holds land there is an assurance of a minimum income every year. The Government needs to provide land to the landless families which can help individual family economy.

Size and types of landholding patterns in acres

The size and types of landholding patterns, measured in acres, distributed among the Soligas is shown in Table 4.3.2. From 0-50 cents to 5-6 acres of land were acquired by a cross spectrum of the families, and included the Revenue, Forest land, and other types of land. This meant that individuals cultivated more than one type of land within the forest.

**Table – 4.3.2 : Size and types of landholding patterns in acres
N=370 (100%)**

Size of land in acres	No. of respondents holding revenue land in acres (%)	No. of respondents holding forest land in acres (%)	No. of respondents holding other types of land in acres (%)	No. of total respondents holding land in acres (%)
0-50 cents	04 (01.0)	17 (04.6)	06 (01.6)	27 (07.2)
51-99 cents	07 (02.0)	59 (16.0)	06 (01.6)	72 (19.4)
1-2 acre	24 (06.4)	108 (29.1)	07 (02.0)	139 (37.5)
2-3 acre	03 (00.8)	21 (05.7)	03 (00.8)	27 (07.2)
3-4 acre	04 (01.0)	18 (05.0)	01 (00.2)	23 (06.2)
4-5acre	01 (00.2)	04 (01.0)	01 (00.2)	06 (02.0)
5-6 acre	01 (00.2)	01 (00.2)	00 (00)	02 (00.5)
Landless Families	326 (88.1)	142 (38.4)	346 (93.6)	74 (20.0)
Total	370 (100)	370 (100)	370 (100)	370 (100)

Table 4.3.2 shows that of the 370 families, 37.5 per cent of the respondents were holding 1-2 acres of land, 19.4 per cent of the respondents were holding 51-99 cents of land, 7.2 per cent of the respondents were holding 0.50 cents of land and the same per cent of respondents were holding 2-3 acres of land, and 20 per cent of the respondents were landless.

The average size of landholding patterns varied in different types of land like 1.6 acres of revenue land, 1.5 acres of forest land, and 1.3 acres of other land. Of the 2,905 families, estimated 1,790 families are holding 2,685 acres of forest land, 346 families are holding 553.6 acres of revenue land, 188 families are holding 244.4 acres of other lands, and 581 families are landless. The total estimated landholding is 3,483 acres and 1.5 acres is the average size of land holding by the Soliga families in BRT Wildlife Sanctuary. The current landholding is not sufficient to feed a whole family for which a minimum of five acres of land is required. This will help to add to the family economy.

The types of crops cultivated

Earlier the Soligas used to cultivate different of crops mainly for consumption. Over the years their needs to buy basic things for consumption increased. The outside world and the market economy have influenced tribal agricultural cultivation. Before they were following the mixed and multi- crops systems. Now they are involved in the cultivation of mono crops and mixed crops like maize, coffee, groundnut, potato, vegetables, etc. The crop cultivation system has changed over the years. The table explains the changing crop pattern.

Figure – 4.3.1 : Types of crops cultivated
N=370 (100%)

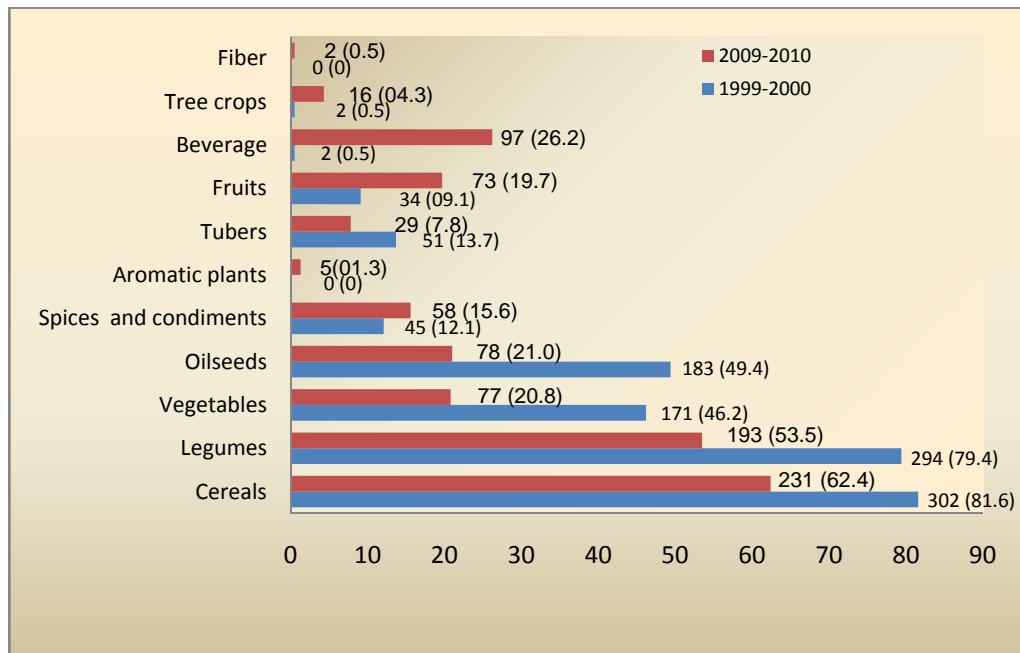


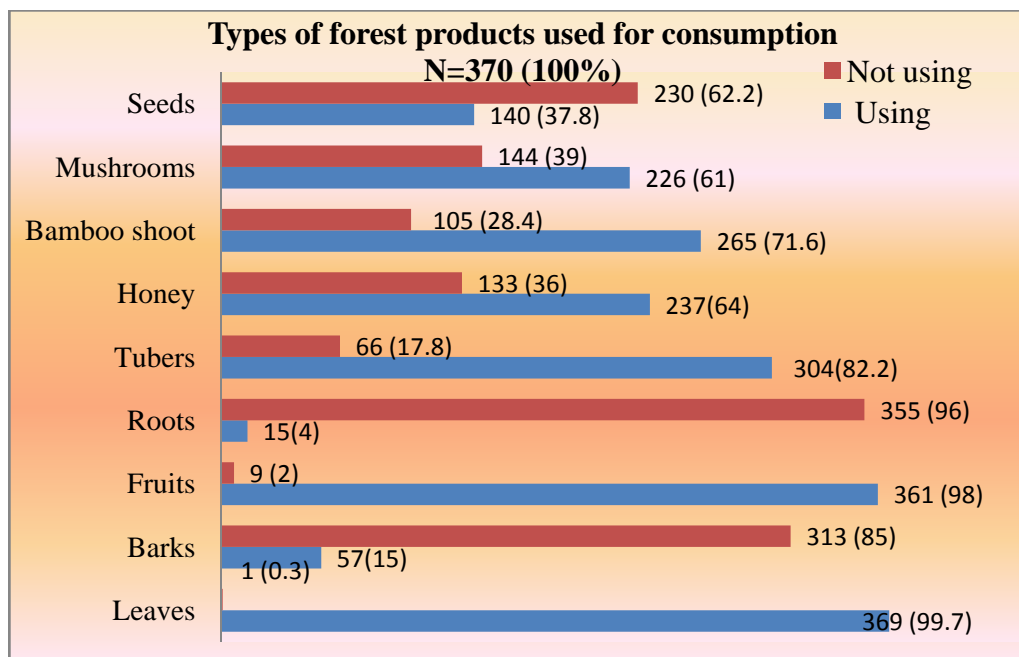
Figure 4.3.1 confirms that different types of crops were cultivated by the Soligas in the ten years period, in which 81.6 per cent of the respondents had cultivated cereals in 1999-2000 while only 62.4 per cent of the respondents had cultivated cereals in 2009-2010. 79.5 per cent of respondents had cultivated legumes in 1999-2000 but only 52.2 per cent of the respondents cultivated this in 2009-2010. 46.2 per cent of the respondents had cultivated vegetables in 1999-2000 and only 20.8 per cent of the respondents cultivated it in 2009-2010. 49.5 per cent of the respondents cultivated oil seeds in 1999-2000 and only 21 per cent of the respondents cultivated this in 2009-2010. 8.2 per cent of the respondents cultivated fruits in 1999-2000 and only 19.7 per cent of the respondents had cultivated fruits in 2009-2010. 0.5 per cent of the respondents had cultivated coffee in 1999-2000 and 26.2 per cent of the respondents said that they were increasing their cultivation in 2009-2010.

Cereals, Legumes, Vegetables, and Oil seeds were cultivated more in 1999-2000 compared to 2009-2010. They had started to cultivate more fruits, beverages, and tree crops inside the forest and decreased the cultivation of agricultural crops but on the periphery of the BRT Wildlife Sanctuary they were cultivating agriculture crops. This indicates a change in the cultivation patterns because wildlife was damaging the crops and they had started to cater to the market economy, a major source of influence on the Soligas.

Types of forest products used for consumption

Forest is the backbone of the tribal economy. The Soligas have depended on the forest from generations. They use different types of leaves, fruits, tubers, honey, bamboo shoot, barks, roots, and seeds in their everyday life as these products are available in different seasons of the year. The figure explains the different types of forest products which may or may not be used by the respondent families.

Figure – 4.3.2 : Types of forest products used for consumption



The figure indicates that 99.7 per cent of the respondents use different types of leaves and 0.3 per cent of the respondents did not use the leaves. 98 per cent of the respondents consumed fruits and two per cent of the respondents did not. 82.2 per cent of the respondents were using tubers and 17.8 per cent of the respondents were not using tubers. 64 per cent of the respondents were using honey, 71.6 per cent of the respondents were using bamboo shoots, and 61 per cent of the respondents were using mushrooms.

It indicates that the Soligas were dependent more on forest produce such as leaves, fruits, tubers, honey, and bamboo shoots for their daily use and it is a very important source of livelihood for them, hence the Forest Department should allow them to collect these forest products.

Types and number of forest products used for consumption

Soligas collected different types of forest species for consumption and which were also used for medicinal purposes. Each product has numerous different species; the nine types of forest products collected were leaves such as Honnega, Thanunigana kudi, Ganake, Tagate, and so on; fruits such as Wild mango, Gotti, Kadu halasu, Sundekai, etc.; mushrooms such as Dodda anabe, Akki anabe, Enne Anabe, Koli anabe, etc.; seeds such as Kanchala, Kadu halasu, Echalu, etc.; tubers such as Nure, Neve, Belare, Sola, etc.; honey such as Kaddi jenu, Tuduve jenu, Hejjenu, etc.; barks like Kudumavu, Kende, Padare, Kakke, etc.; and roots such as Elisige, Komuli, Magali, Utarani, etc. The table explains the numbers of varieties used by the Soligas which explains their dependency on the forest.

Table – 4.3.3 : Types and number of forest products used for consumption

Types of forest products	No. of species
Leaves	35
Fruits	40
Mushrooms	10
Barks	09
Tubers	06
Honey	04
Bamboo shoots	02
Seeds	04
Roots	07

The table proved that nine types of products are consumed including 40 varieties of fruits, 35 varieties of leaves, 10 varieties of mushrooms, nine varieties of barks, and four varieties of honey, tubers, bamboo shoots, seeds, and roots by the Soligas.

It also means that more number of species may be available in leaves, fruits, and mushrooms. A total of 117 species of forest products are used by the Soligas in their everyday life. Thus the forest plays a very important role in the everyday livelihood of the Soligas. The Soligas in the BRT Wildlife Sanctuary are much dependent on the forest and have community rights under the Forest Rights Act, 2006. But the Forest Department put a restriction on the use, collection, and sale of NTFPs. In light of this the Government could allow the Soligas to use the forest products.

Reasons for decreasing forest produce

Consumable forest products have decreased considerably as compared to earlier days according to the Soligas. They cite various reasons for this like climate change, forest policies, changes in the natural ecosystem, etc.

The table explains the different opinions given by the respondents based on their personal experience and their daily use of the forest products. The respondents gave ten different reasons, from ‘these products provided good nutritional food to the Soligas’ to ‘they were using these products from ancient times and is continued till today’.

**Table – 4.3.4 : Reasons for decreasing forest produce
N=370 (100%)**

Types of reasons	No. of respondents (%)
Due to less rain	184 (50.0)
Due to spread of lantana and overgrowth in the forest	125 (33.7)
Absence of forest fire	20 (05.4)
Availability of forest products are very less compared to olden days	31 (08.4)
Availability of the products are less	02 (00.5)
Animals also did not have food in the forest	02 (00.5)
Worm disease to forest species	06(01.5)
Total	370 (100)

Table 4.3.4 indicted that the respondents had given three opinions for the decrease in forest products; 50 per cent of the respondents said due to less rain, 33.7 per cent of the respondents had given opinion that due to the spread of lantana in the forest, there is a decrease in the forest products, 8.4 per cent of the respondents mentioned that the availability of the forest products was very less when compared to the olden days, and 5.4 per cent of the respondents said that due to lack of forest fire there was a decrease in the forest products.

Overall the forest products were decreasing due to less rain, spread of lantana and over growth in the forest, lack of forest fire, climate change, ecosystem changes, and forest policies. The forest department should initiate appropriate measures to stop the spread of the lantana camara weeds because it has an adverse effect on the livelihood of the Soligas and as well as on wildlife fodder and on the regeneration of native species.

Different types of crops cultivated on the agricultural lands

The Soligas cultivate different types of crops including agricultural, horticulture, and commercial crops on their lands. Earlier they were practicing shifting cultivation which was stopped by the forest department. Then the Soligas started the practice of settled agriculture in which they were cultivating mixed and multi crops as also cereals, legumes, vegetables, oil seeds, species and condiments, aromatic plants, tubers, and fruits plants. All these can be grown in different seasons or month's one after the other. Since all the crops cannot be grown at the same time, this system helped in controlling disease and pests. If one of the crops was lost or eaten by animals the other crop would sustain the Soligas. Recently they have started to cultivate some commercial crops like coffee and pepper and some mono crops like maize, potato, and vegetables, but they still practice multi and mixed crops systems. The table shows the different types of crops cultivated by the Soligas.

Table – 4.3.5 : Different types of crops cultivated on the agricultural lands

Types of crops	No. of varieties or species	Name of the varieties
Cereals	05	Finger millet(Ragi), Maize(Jola), Amaranthus (Hedda), Fox millet (Navane), Paddy (Batha)
Legumes	10	Beans (Binisu), Climber bean (Nellavare), Lima bean (Dore seppe), Cowpea(Asaru) Red gram(Halasande), Pigeon pee (Thogari), Field bean (Avare), Horse gram(Huruli), Bengal gram(Benisu)
Vegetables	09	Gourd, Ridge guard (Eradakai), Bottle gourd (Sorekai), Pumpkin (Kumbal Kai), Cucumber(sowthekai), Colcasia (Sebu), Coriander seeds(Kothabari beeja), Potato(Alugedde)
Oil seeds	05	Mustard (Sasavi), Castor seeds (Aralu bija), Groundnut (Kadale kai), Niger (Huchellu), Sunflower(Suryakanti)
Spices & condiments	05	Chilli(Menasikai), Turmeric (Arisina), Ginger(Sunti), Pepper(Menasu), Tamarind(Hunuse hannu)
Aromatic plants	03	Marigold(Mallege), Holy basil (Pacche tane), Champaka (Sampige)
Tubers	09	<i>Dioscorea alata</i> (Totambu), <i>Dioscorea bulbifera</i> (Shashila), <i>Dioscorea</i> (Tevantga), Colcasia (Sebu), Topioca (Marabella), Sweet potato (Bella) Wild tubers of Nure), Belare, Naeve
Fruits	11	Banana (Bale), Mango (Mavu), Lemon (Nimbe), Acid lemon (Erale), Papaya(Parngi), Guava (Sebe), Custrad apple/sweet apple (Sethapala), Jack fruit (Halasina hannu), Citron (Madala), Pummelo (Sakotha), Orange (Kitale)
Tree crops	09	Bamboo (Bidiru), Teak(Tega), Soapberry (Antuvala Kai), Gooseberry(Nelli kai), Soapnut (Segikai), Jamun (Nerale), Chebula (Arale), Silver oak (Silvar mara), Coconut(Tegenakai)
Beverage	02	Coffee (Arabica and Robusta)
Fibers	01	Cotton (Hatti)

Table 4.3.5 shows various crops that are classified into 11 types. All these crops are cultivated on agricultural lands and each crop has a number of varieties or species. The respondents said that they cultivated five varieties of cereals, 10 varieties of legumes, nine varieties of vegetables, five varieties of oil seeds, five varieties of spices and condiments, three varieties of aromatic plants, nine varieties of tubers, 11 varieties of fruits, nine varieties of tree crops, two varieties of beverage and one variety of fiber. Thus a total of 69 varieties or species of crops are cultivated in the BRT Wildlife Sanctuary.

Types of agricultural products used for consumption and for sale

The Soligas are currently practicing settled agriculture. They cultivate different types of crops, and each crop has many varieties or species. Those who have agriculture land are involved in agricultural cultivation and the cultivated crops are used for consumption and for sale. The table shows the number of such respondents.

**Table – 4.3.6 : Types of agricultural products used for consumption and sale
N=370 (100%)**

Types of crops	Consumption products			Sold products		
	Used	Not used	Total	Sold	Not sold	Total
	No. of respondents (%)	No. of respondents (%)	No. of respondents (%)	No. of respondents (%)	No. of respondents (%)	No. of respondents (%)
Cereals	216 (58.4)	154 (41.6)	370 (100)	161 (43.5)	209 (56.5)	370 (100)
Legumes	159 (43.0)	211 (57.0)	370(100)	32 (08.6)	338 (91.2)	370(100)
Vegetables	21 (05.7)	349 (94.3)	370 (100)	07 (01.9)	363 (98.1)	370 (100)
Oil Seeds	48 (13.0)	322 (87.0)	370 (100)	40 (10.8)	330 (89.2)	370 (100)
Spices and condiments	31 (08.4)	339 (91.6)	370 (100)	36 (09.7)	334 (90.3)	370 (100)
Aromatic plants	00 (00)	370 (100)	370 (100)	04 (01.0)	366 (99.0)	370 (100)
Tubers	140 (37.8)	230 (62.2)	370 (100)	00 (00)	370 (100)	370 (100)
Fruits	50 (13.5)	320 (86.5)	370 (100)	45 (12.2)	325 (87.8)	370 (100)
Beverage	10 (02.7)	360 (97.3)	370 (100)	93 (25.1)	277 (74.9)	370 (100)
Tree crops	03 (00.8)	367 (99.2)	370 (100)	04 (01.0)	366 (99.0)	370 (100)
Fibers	00 (00)	370 (100)	370 (100)	03 (00.8)	367 (99.2)	370 (100)

According to Table 4.3.6 58.4 per cent of the respondents consumed the cereal and 41.6 per cent of the respondents did not provide an answer; 43 per cent of the respondents had used legumes for consumption and 57 per cent of the respondents did

not reply; 37.8 per cent of the respondents used the tubers for consumption and 62.2 per cent of the respondents did not answer. A very small per cent of the respondents used other types of crops for consumption.

The respondents also sold the agricultural products and the money so earned was used to cultivate more crops. Recently they started to cultivate some commercial crops which they sell locally within the Podus. Thus 43.5 per cent of the respondents sold cereals, 25.1 per cent sold beverage (coffee), and 74.9 per cent were not involved in the process of cultivation. About 12.2 per cent of the respondents sold fruits while a very small per cent sold other types of crops. They do not sell tubers which are mainly used for consumption. This shows that the respondents used the agricultural crops for consumption and for sale. Hence, the Government needs to provide agricultural and horticultural schemes to improve the income of the Soligas.

Cash and non-cash income from agriculture

The Soligas have different sources of earning like agriculture, forest, livestock, and working as labourers. Earlier they used to cultivate crops for their personal consumption but nowadays they have started to cultivate some of the crops to be sold. The table explains the cash and non-cash income from agriculture. Earnings from the sale of agriculture products is called cash income while agricultural products used for self- consumption is called non-cash income.

**Table – 4.3.7 : Cash and non-cash income from agriculture
N=370 (100%)**

Range of amount in Rs.	Agricultural non- cash income (%)	Agricultural cash income (%)
Upto 2,500	93 (25.1)	38 (10.2)
2,501-7,500	78 (21.0)	68 (18.4)
7501-10,000	66 (18.0)	39 (10.5)
10,001-12,500	25 (06.7)	38 (10.3)
12501-15,000	02 (00.5)	36 (10.0)
15,001-17,500	00 (00)	28 (07.5)
17,501-20,000	00 (00)	13 (03.5)
20,001-22,500	00 (00)	01 (00.2)
Not applicable	106 (28.7)	109 (29.4)
Total	370 (100)	370 (100)

Descriptive Statistics
N=370 (100 per cent)

Agriculture income	Mean	Std. Deviation
Agri cash income	5,189.27	5,047.38
Agri non- cash income	2,801.50	2,795.62
Total	7,990.77	7,843.00

Table 4.3.7 specifies the range of amount distributed across the 370 families, of which 25.1 per cent of the respondents was in the range of Rs. upto- 2,500 per year, 21 per cent was in the range of Rs. 2,501-7,500 per year, 18 per cent was in the range of Rs. 7,501-10,000 per year, and the remaining amount was distributed across small numbers while 28.7 per cent did not have any agricultural non- cash income.

Of the 370 families, 18.4 per cent of the respondents earned agricultural cash income in the range of Rs. 2,501 to 7,500 per year, 10.5 per cent in the range of Rs 7,501 – 10,000 per year, 10.3 per cent in the range of Rs 10,001-12,500 per year, 10.2 per cent in the range of Rs upto 2,500, 10 per cent in the range of Rs 12,501-15,000 and the remaining range of income distributed is very less, while 29.4 per cent respondents did not have any cash income.

Of the 100 per cent, 71.3 per cent of the respondents were consuming the cultivated agricultural products and 28.7 per cent of the respondents did not consume the agricultural products because 20 per cent of these respondents were landless and the remaining 8.7 per cent of the respondents did not cultivate consumable agricultural products but may be cultivating commercial crops to sell. 70.6 per cent of the respondents sold their agricultural products and 29.4 per cent of respondents did not do so because 20 per cent of the respondents are landless and the remaining 9.4 per cent of the respondents did not sell their products as they kept it for self-consumption.

The agriculture non- cash income per family was Rs. 2,801.50 per year and cash income per family was Rs. 5,189.27 per year making a total mean income of Rs. 7,990.77. Standard Deviation calculated on the basis of agricultural non- cash income per family of Rs. 2,795.62 per year and cash income per family was Rs. 5,047.38

comes to Rs. 7,843.00. It was significant in the agricultural non -cash income and cash income in relation to the Mean and Standard Deviation. Since the Soligas are presently more involved in cultivation and use the cultivated crops for personal consumption and for sale the Government could provide landbased development activities.

Availability of agricultural seeds for agriculture

Traditionally the Soligas did not use any fertilizers and pesticides. After clearing the weeds, they would set fire to it and the ashes would be used as manure. They would shift from a place once every three or four years. This would keep the soil fertile and help in producing a good harvest. Then shifting cultivation was stopped and they started settled agriculture for which they used the dung of their cow and goat as manure. In the interview the respondents told that now they have started using fertilizers and pesticides. Besides using their own seeds and manure, the Soligas also buy agricultural seeds, fertilisers, and pesticides from the outside shops. The table explains the sources of seeds and fertilizers and the number of respondents using it.

Table – 4.3.8 : Places where seeds are marketed
N=370 (100%)

Seeds available places	No. of respondents (%)
Locally	27 (07.2)
Yelandur	06 (01.6)
Kollegal	02 (00.5)
Chamarajanagar	05 (01.3)
Nearby village	159 (43.0)
Own	83 (22.4)
They are not involved in the cultivation	88 (24.0)
Total	370 (100)

Table 4.3.8 shows the various places/markets from where the Solgas get the seeds needed for cultivation in which 43 per cent of the respondents mentioned that they were getting seeds from the nearby village, 22.4 per cent stated that they used their own agricultural seeds and 24 per cent did not give any response because they were not involved in agricultural cultivation. About 53.6 per cent of the respondents

purchased the seeds from outside shops and only few people bought seeds from Yelandur, Kollegal, and Chamarajanagar towns as most of them depended on local sources, particularly the seeds shops close to the Podus at the hobli and Grama Panchayati levels in non- tribal areas.

**Table – 4.3.9 : Sources of Fertilisers/pesticides
N=370 (100%)**

Marketing place for Fertilisers/pesticides	No. of respondents (%)
Locally	12 (03.2)
Yelandur	05 (01.3)
Kollegal	02 (00.5)
Chamarajanagar	06 (01.6)
Nearby village	145 (39.1)
Own	42 (11.3)
Landless	74 (20.0)
They are not using fertilizers	84 (23.0)
Total	370 (100)

As seen in Table 4.3.9, 39.2 per cent of the respondents were purchasing fertilizers/pesticides from nearby villages, 23 per cent were not using fertilizers and 20 per cent are landless families, 11.3 per cent used manure made from the dung of cow or goat. Around 45.7 per cent of the respondents used store bought fertilizers/pesticides and only 11.3 per cent used organic manure and the remaining 23 per cent did not use any fertilizers/pesticides for agricultural cultivation and 20 per cent of them did not have agricultural land for cultivation.

It can be seen that the respondents were purchasing market seeds, fertilizers /pesticides than using their own seeds and fertilizer. The Soligas are depending more on external sources than using their own sources. In earlier days they would use their own seeds and organic manure, but because of outside influence and adoption of new crops for cultivation, all that has changed. So the Soligas require awareness and motivation to use their own cultivated seeds and manure.

Number of livestock hold by different families

Initially, the Soligas living in the forest depended on forest products for their livelihood but after some time they started to rear livestock for personal consumption which they also started to sell to outsiders. They started rearing livestock like cow, bullocks, goats, sheep, and poultry. The cows and bullocks were used for agriculture purpose and the goat, sheep, and poultry were used for self- consumption and for the purpose of selling. The table presents the number of respondents holding different types of livestock.

**Table – 4.3.10 : No. of livestock hold by different families
N=370 (100%)**

No. of livestock	Cows	Bullocks	Goats	Sheep	Poultry
	No. of respondents (%)	No. of respondents (%)	No. of respondents (%)	No. of respondents (%)	No. of respondents (%)
1-2	52 (14.0)	43 (11.6)	31 (08.3)	18 (04.8)	22 (06.0)
3-4	25 (07.0)	07 (02.0)	34 (09.2)	16 (04.3)	51 (13.8)
5-6	14 (03.8)	01 (00.2)	22 (06.0)	10 (02.7)	60 (16.2)
7-8	05 (01.3)	00 (00)	03 (00.8)	01 (00.2)	18 (04.8)
9-10	02 (00.5)	00 (00)	14 (03.7)	02 (00.5)	23 (06.2)
10 and above	01 (00.2)	00 (00)	07 (02.0)	02 (00.5)	11 (03.0)
Not applicable	271 (73.2)	319 (86.2)	259 (70.0)	321 (87.0)	185 (50.0)
Total	370 (100)	370 (100)	370 (100)	370 (100)	370 (100)

As Table 4.3.10 points out 14 per cent of the respondents have 1-2 cows, and 7 per cent have 3-4 cows. Of the 370 respondents, 26.8 per cent of the respondents have cows and 73.2 per cent do not have cows. About 13.8 per cent of the respondents have bullocks of which 11.6 per cent have 1-2 bullocks and 86.2 per cent do not have bullocks.

Of the 370 respondents, 9.2 per cent of the respondents have 3-4 goats, 8.3 per cent have 1-2 goats. In odd 30 per cent of the respondents have goats and 70 per cent do not have goats.

About 4.8 per cent of the respondents have 1-2 sheep, 4.3 per cent have 3-4 sheep. Thus a total of 13 per cent of the respondents have sheep and 87 per cent do not have sheep.

Around 16.2 per cent of the respondents have 5-6 items of poultry, 13.8 per cent have 3-4 items of poultries. A total of 50 per cent of the respondents keep poultries and 50 per cent of the respondents do not keep poultries.

The average livestock per 370 families is cow- 0.8, bullock- 0.2, goat- 1.3, sheep- 0.5 and poultry- 2.7 and for the 2,905 members of the families the estimated number of livestock is cows- 2,324, bullocks-581, goats -3,777, sheep-1,453, and poultry -7,844. Thus, a total of 15,979 livestock comes to an average 5.5 livestock per family.

Of the 370 respondents, 26.8 per cent of the respondents have cows and 73.2 per cent did not have cows; about 13.8 per cent of the respondents have bullocks and 86.2 per cent do not have bullocks; around 30 per cent of the respondents have goats and 70 per cent do not have goats, and at least 50 per cent of the respondents keep poultries and 50 per cent do not keep poultries. It shows that the Soligas have the knowledge needed for livestock rearing, so there is a need for the Government to provide the livestock and the necessary training to rear them.

Cash and non- cash income from livestock

Livestock contributes to the cash and non- cash income of the Soligas. Livestock used for self-consumption is a form of non-cash income and livestock sold for income is a form of cash income. It is a very important source of income, so nowadays a number of Soliga families have started to rear livestock for consumption and as well as for selling. The respondents are getting per year some cash and non-cash income per family.

**Table – 4.3.11 : Cash and non-cash income from livestock
N=370(100%)**

Range of amount in Rs.	Livestock non- cash income	Livestock cash income
	No. of respondents (%)	No. of respondents (%)
Up to 500	141(38.1)	41 (11.0)
501-1,000	10 (02.7)	10 (02.7)
1,001-1,500	00 (00)	07 (02.0)
1,501-2,000	00(00)	06 (01.6)
2,001-2,500	00(00)	12 (03.2)
2,501-3,000	00(00)	06 (01.6)
3,001-3,500	01(00.2)	14 (03.8)
3,501-4,000	00 (00)	02 (00.5)
4,001-4,500	00(00)	06 (01.6)
4,501-5,000	00 (00)	03 (00.8)
5,000 and above	00(00)	18 (05.0)
Not applicable	218 (59)	245 (66.2)
Total	370 (100)	370 (100)

Descriptive Statistics

Types of Livestock income	Mean	Std. Deviation
Livestock non- cash income	139.56	244.93
Livestock cash income	775.58	1,603.20
Total	915.14	1,848.13

Correlations

Livestock income		Livestock cash income
Livestock non- cash income	Personal Correlation	0.560
	Sig. (2- tailed)	0.000*
	N	370

Correlation is significant at the 0.01 level (2- tailed)

*indicates correlation is significant. From the above table we can conclude that there is a positive correlation between livestock non- cash income and livestock cash income. There is 56 per cent of correlation between livestock non- cash income and livestock cash income.

Table 4.3.11 shows the livestock non- cash income of 370 respondents of whom 38.1 per cent of the respondents have got non-cash ranging from Rs. Upto 500 per year and 59 per cent do not have non -cash income.

The livestock cash income of 11 per cent of the respondents range from Rs. Upto 500 per year, and of 5 per cent respondents range from Rs. 5,000 and above per year. 3.8 per cent of the respondents range from Rs. 3001-3,500 per year and 66.2 per cent of the respondents do not have cash income. A total of 33.8 per cent of respondents have got livestock cash income.

The mean of livestock non- cash income per family was Rs. 139.56 per year and the cash income per family was Rs. 775.58 per year, totalling per year to Rs. 915.14 per family. The Standard Deviation of livestock non- cash income was Rs. 244.93 and cash income was Rs. 1,603.20 thus totalling per year to Rs. 1,848.13 per family.

The mean of the livestock non- cash and cash income per year was Rs. 915.14 per family and the Std. Deviation total income per year was Rs. 1,848.13 per family. Hence the Government could help and provide the livestock as it help augment the Soliga income.

Cash and non- cash income from the forest

The Soligas collect leaves, fruits, tubers, honey, bamboo shoots, mushrooms, seeds, barks, roots for consumption, and NTFPs like honey, lichen, amla, soapnut, soapberry, bee wax, wild mango, and make broomsticks, etc. to sell. The Male Soliga gathers minor forest produce from the forest and also work as labourers in the forest department (Morab, 2003). The NTFPs so collected are sold through LAMPS. Before 2004 NTFPs provided a major source of income to the Soligas. The NTFPs collection was strictly banned by the forest department in 2006, because of which the Soligas faced livelihood insecurity, and were forced to migrate out of the forest for employment. The table shows the cash and non- cash income from forest. In this case, cash income means the earnings from the sale of NTFPs, while non- cash income means the forest resources used for self- consumption. The table explains the cash and non- cash income from the forest and the income distributed in various ranges of Rs. up to 500 to Rs. 2,001- 2,500.

**Table – 4.3.12 : Cash and non -cash income from the forest
N=370 (100%)**

Range of amount in Rs.	Cash income from the forest	Non- cash income from the forest
	No. of respondents (%)	No. of respondents (%)
Up to 500	44 (11.8)	85 (23.0)
501-1,000	42 (11.3)	170 (46.0)
1,001-1,500	35 (09.4)	77 (20.8)
1,501-2,000	21(06.0)	27 (07.2)
2,001-2,500	09 (02.4)	11 (03.0)
Not applicable	219 (59.1)	00 (00)
Total	370 (100)	370 (100)

**Descriptive Statistics
N=370 (100 %)**

Income from forest	Mean	Std. Deviation
Cash income from forest	417.09	632.19
Non- cash income from forest	895.26	471.70
Total	1,312.35	1,103.89

Correlations

Income from forest		Non-cash income from forest
Cash income from forest	Personal Correlation	0.286
	Sig. (2- tailed)	0.000*
	N	370

*indicates Correlation is significant at 0.01 level (2- tailed)

From the above table we can conclude that there is a positive correlation between the cash income and non- cash forest income from the forest. There is 28.6 per cent correlation between the cash income and non- cash income from the forest.

Table 4.3.12 presents the cash income from the forest; of the 370 respondents, 11.8 per cent respondents earn in the range of Rs. upto-500 per year, 11.3 per cent earn in the range of Rs. 501-1,000 per year, and 59.1 per cent had no earnings.

In the category under the non- cash income from the forest, 46 per cent of the respondents earned in the range of Rs. 501-1,000 per year, 23 per cent earned in the range of Rs. Upto- 500 per year, 20.8 per cent of respondents earned in the range of Rs. 1,001-1,500 per year. On the whole 100 per cent of the respondents used the forest products for consumption, 40.9 per cent sold NTFPs products, and 59.1 per cent were not involved in any of the activities.

The mean cash income from the sale of NTFPs per year was Rs. 417.09 per family and non- cash income per year was Rs. 895.26 per family, making it a total of Rs. 1,312.35 per year per family. As for standard deviation of income from the forest, the non- cash income was Rs. 471.70 and the cash income was Rs. 632.19 totalling per year to Rs. 1,103.89 per family.

In 2009-2010 Soligas received more non- cash income as compared to cash income from the sale of few NTFPs products while most of the products were used for consumption. Earlier they used to earn more from the sale of NTFPs, but due to the ban on the collection of NTFPs in 2006, their income has reduced.

Income from labour work

The Soligas are also earning an income from labour. Working as a labourer in an agricultural field, migration labour, working in the private sector, Government job, construction work, brick making, etc. are all sources of earning an income from labour. The respondent families are involved in agricultural work, collection of NTFPs, and rearing of livestock after which they are involved in labour work and 25 per cent of the landless respondents were working as labourers throughout the year. So it not only lists the income of the head of the house, but also includes the income of all the eligible family members who work.

Table – 4.3.13: Income from labour work
N=370 (100%)

Range of amount in Rs.	No. of respondents (%)
upto-2,500	19 (05.1)
2,501-5,000	86 (23.2)
5,001-7,500	96 (26.0)
7,501-10,000	69 (18.6)
10,001-12,500	44 (12.0)
12,501-15,000	26 (07.0)
15,001-17,500	11 (03.0)
17,501-20,000	05 (01.3)
20,000 and above	03(00.8)
Not applicable	11 (03.0)
Total	370 (100)

Table 4.3.13 indicates the range of income earned through labour. Of the 370 respondents, 26 per cent of the respondents earned an income in the range of Rs. 5,001-7,500 per year, 23.2 per cent earned an income in the range of Rs. 2,501-5,000 per year, and 18.6 per cent earned an income in the range of Rs. 7,501-10,000 per year.

Of the 370 respondents, 79.8 per cent of the respondents earned an income in the range of Rs. 2,501-5,000 to 10,001-12,500 and three per cent of the respondents were not engaged in labour work but were involved the agricultural and other related works. It shows that Soligas are more dependent on labour work and is a major source of income.

The mean per year was Rs.7, 751.08 and the standard deviation per year was Rs. 4,244.67 per family. This shows that the Soligas depend on labour; hence the Government could provide employment under the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA), 2005.

Total cash and non- cash income

The Soligas earn their income from different sources which are classified into two categories as cash income and non- cash income. Cash income is earned through selling forest products and livestock, agriculture, labour work, etc. and non-cash

income is the products used for self- consumption. Earlier everything would be for personal consumption but under the influence of the outside world and the growing basic needs of the family they have started to sell both, collected and cultivated products. This table explains the distribution of cash and non- cash income among the different families, ranging from Rs. upto-5,000 to Rs 25,000 and above.

**Table – 4.3.14 : Total cash and non- cash income
N=370 (100%)**

Range of amount in Rs.	Cash income	Non- cash income
	No. of respondents (%)	No. of respondents (%)
Upto-5,000	13 (03.5)	243 (65.7)
5,001-10,000	93 (25.1)	121 (32.7)
10,001-15,000	111(30.0)	06 (01.6)
15,001-20,000	85 (23.0)	00 (00)
20,001-25,000	52 (14.0)	00 (00)
25,000 and above	16 (04.4)	00 (00)
Total	370 (100)	370 (100)

**Descriptive Statistics
N=370 (100 %)**

Total income	Mean	Std. Deviation
Non- cash income	3,836.33	2,801.47
Cash income	14,133.03	5,999.81
Total	17,969.30	8,801.28

Correlations

	Total income	Cash income
Non - cash income	Personal Correlation	0.658
	Sig. (2- tailed)	0.000*
	N	370

*indicates Correlation is significant at 0.01 level (2- tailed)

From the table we can conclude that there is a positive correlation between non- cash income and cash income. There is 65.8 per cent of correlation between cash income and non-cash income.

The mean of cash income is Rs. 14,133.03 and of non-cash income is Rs. 3,836.33. Table 4.3.14 presents the cash income distribution. Of the 370 respondents, 30 per cent of the respondents earned an income per year ranging from Rs. 10,001-15,000 per family, 25.1 per cent earned an income per year ranging from Rs. 5,001-10,000 per family and 23 per cent earned an income per year ranging from Rs. 15,001-20,000. Of the 370 respondents, 78.1 per cent of the respondents' income per year ranged from Rs. 5,001-10,000 to Rs. 15,001-20,000 per family.

Of the 370 respondents, 65.7 per cent of the respondents earned a non-cash income per year ranging from Rs. Upto-5,000 per family, 32.7 per cent earned an income per year ranging from Rs. 5,001-10,000 per family, and 98.4 per cent earned an income per year of less than Rs. 10,000 per family.

The average non-cash income per family was Rs. 3,836.33 per year and cash income per family was Rs. 14,133.03 per year. The total mean income per family was Rs. 17,969.30 which shows that they earn more from cash than non-cash income. The standard deviation of non-cash income was Rs. 2,801.47 and for the cash income was Rs. 5,999.81 totalling per year to Rs. 8,801.28 per family.

Total income from different sources

The cash and non-cash income earned from agriculture, livestock, forest, and labour is shown in varying ranges as distributed among the 370 families. Income plays a very important role in an individual families' food, health, and other needs. If individual families get less income they have to face a variety of problems. Every year they cannot earn the same amount of income because agriculture and forest depend on the rains and climate, both of which are unpredictable. The policy of the forest department banning the collection of NTFPs in 2004 effected the economy of the Soligas, likewise income from labour is also dependent on the availability of labour work in the local areas otherwise they had to migrate outside for employment and NTFPs collection is a source of uncertain income. The table shows the income distribution among the 370 families and the income per family per year.

**Table – 4.3.15 : Total income from different sources
N=370 (100%)**

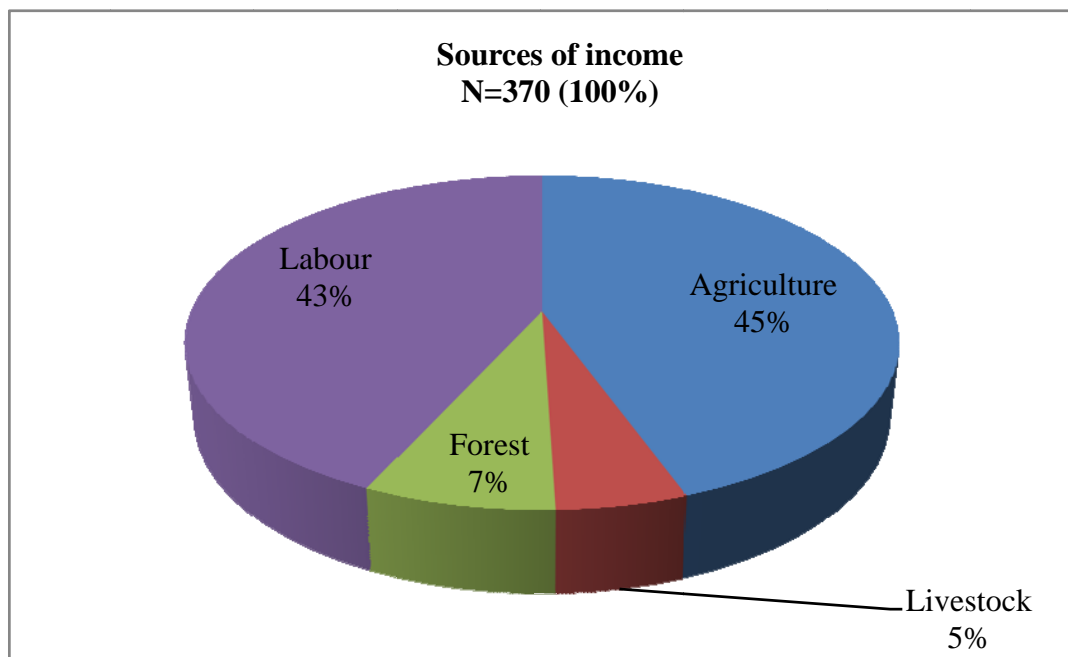
Range of income in Rs.	No. of respondents (%)
Upto 5,000	5 (01.4)
5,001-10,000	38 (10.2)
10,001-15,000	100 (27.0)
15,001-20,000	87 (23.5)
20,001-25,000	72 (19.5)
25,001-30,000	49 (13.3)
30,000 and above	19 (05.1)
Total	370 (100)

Table 4.3.15 indicates that of the 370 respondents, 27 per cent of the respondents earned in the range of Rs. 10,001-15,000 per year, 23.5 per cent earned in the range of Rs. 15,001-20,000, and 19.5 per cent earned in the range of Rs. 20,001-25,000 per year. Among them 70 per cent of the respondents' income per year was distributed in the range of Rs. 10,001-15,000 to Rs. 20,001-25,000 per family. This income includes the cash and non- cash income of the individual respondents.

The mean income per year was Rs. 17,969.36 per family and the standard deviation per year was Rs. 7,019.03 per family and the income per month was Rs. 1,497.44 per family. The per capita income per month per person was Rs. 354.02 and the per capita income per day per person was Rs. 29.50. Presently they are getting per capita income of Rs. 11.80 per person per day which is insufficient for an individual persons' food and other needs and so they are living below the poverty line. The 1980 benchmark survey revealed that 90.63 per cent tribals in Dharni live below the poverty line (BPL), which was then drawn at Rs. 3,600/- per annum income (Gautam and Singh, 2011). Hence, the Government needs to provide livelihood related economic programmes and MGNREGA scheme to be implemented in tribal areas.

Sources of income

The Soligas average source of income is from the sale of forest products and livestock, agriculture, and labour. This income percentage- wise per individual family comes to agriculture-Rs. 7,990.77, livestock- Rs. 915.14, forest products - Rs. 1,312.35, and labour - Rs. 7, 751.08 totally Rs 17,969.34 per year.

Figure – 4.3.3 : Sources of income

The figure explains that individual respondents have different sources of income, 47 per cent earn from labour, 32 per cent from agriculture, 18 per cent from sale of forest resources, and 3 per cent from sale of livestock. 73 per cent of the tribals out their living from agriculture. While cultivators amount to only 17 per cent, the remaining 56 per cent are labourers, tribals living inside the forests. They (671 forest settlements) are engaged in gathering non-timber forest products and forest protection work. This shows that the Soligas earn more income from labour and agriculture compared to the other two sources of income.

Places of migration

Traditionally the Soligas have always lived in the forest and would move within the forest in search of forest resources but did not migrate to different places for employment. Recently a small number of Soligas have started to migrate to different places seeking employment. This number has increased after the collection of NTFPs was banned in the BRT Wildlife Sanctuary in 2004. They migrated to the nearby states of Tamil Nadu and Kerala while some sought employment within Karnataka state. The table shows the number of people migrating to different places.

Table – 4.3.16 : Places of migration
N=370 (100%)

Name of the place	No. of respondents (%)
Bedaguli coffee estate	44 (12.0)
Tamil Nadu	10 (02.7)
Kerala	11 (03.0)
Kodagu	34 (09.2)
Are playa/Eranna katte	21 (05.6)
Not migrated	250 (67.5)
Total	370 (100)

Table 4.3.16 indicates that, of the 370 respondents, 12 per cent of the respondents migrated to Bedaguli coffee estates and 9.2 per cent migrated to Kodagu. Totally 32.5 per cent of the respondents migrated to different places searching for employment and 67.5 per cent did not migrate.

The migration is affecting the children's education as sometimes the parents decide to take the children along with them and sometimes leave them behind which may be disruptive for their studies. It is also impacting the Soliga culture. The Government needs to provide employment in their native place under the MGNREA and NTFPs collection from the BRT Wildlife Sanctuary.

Reasons for migration

The Soligas are migrating because they are unable get the employment in their native place. After the end of the agriculture cultivation season they were not getting employment in the same places and the collection of NTFPs was banned by the forest department in 2004, so they did not have any alternative sources of employment. The table presents two reasons given by each of the respondents for migrating.

Table – 4.3.17 : Reasons for migration
N=370 (100%)

Reasons for migration	Opinions
	No. of respondents (%)
Unemployment	107(29.0)
Low wages	11 (03.0)
Landless	02 (00.5)
Not applicable	250 (67.5)
Total	370 (100)

Table 4.3.17 proved that 29 per cent of the respondents were migrating outside because of unemployment and the other two responses were small in number and 67.5 per cent of the respondents did not migrate. A significant proportion of the households reported about the migration of some of their members for livelihood, especially male members due to lack of job opportunities, poor recovery by harvesters, poor condition of the family members, etc. (Socio-Economic and Educational Development Society Report, 2006). The second opinion that only two percent of the respondents had given stated that they were landless and 98 per cent of the respondents did not respond. The Soligas mentioned that they migrated because of unemployment, low wages, and were landless families; there is a need that the Government could locally provide employment to them.

Numbers of days that families migrate for employment

The respondent's families migrate for a minimum of 10 days to a maximum of 300 days for employment every year because they are unable to get employment locally. The following table gives more details.

**Table – 4.3.18 : Number of days migrated for employment
N=370(100%)**

No. of days	No. of families (%)
Upto 10	04 (01.0)
11-20	03 (00.8)
21-30	23 (06.2)
31-40	03 (00.8)
41-50	15 (04.0)
51-75	23 (06.2)
76-100	17 (04.5)
101-200	25 (07.0)
201-300	07 (02.0)
Not applicable	250 (67.5)
Total	370 (100)

Table 4.3.18 confirms that of the 370 respondents' families, 7 per cent of the families migrate up to 101-200 days in a year, 6.2 per cent migrate up to 21-30 days in a year and the same per cent of the respondent's families migrate up to 51-75 days in a year. Of the 32.5 per cent respondent migrating families, for 21.7 per cent the migration ranges from 41-50 days to 101-200 days in a year in the BRT Wildlife Sanctuary, while 67.5 per cent did not migrate.

It shows that most of the respondent families migrate from 10 - 300 days in a year, indicating a lack of employment opportunities in the BRT Wildlife Sanctuary to which the Government can provide a solution by providing employment in the local areas under MGNREGA and by implementing other livelihood related schemes.

Wage rates received by migrants

The respondent families receive different types of wage rates per day in different places when they migrate to other places for employment. They migrate to Kodagu, Kerala, Tamil Nadu, Bedaguli coffee estate as well as to local places. At each place they receive different types of wage rates. The wage rate strata ranges from Rs 100-125 per day per person to Rs 276-300 per day per person based on the type of work and place. The table explains the different types of wage rates received by the respondents' family members.

**Table – 4.3.19 : Wage rates received by migrants per day in Rupees
N=370 (100%)**

Wage rates per day in Rs.	No. of families (%)
100-125	69 (18.7)
126-150	30 (08.1)
151-175	01 (00.2)
176-200	12 (03.3)
201-225	00 (00)
226-250	07(02.0)
251-275	00 (00)
276-300	01 (00.2)
Not applicable	250 (67.5)
Total	370 (100)

Table 4.3.19 indicates that of the 32.5 per cent respondents migrating, 18.7 per cent received Rs. 100 -125 per day per person, 8.1 per cent got Rs. 126 to 150 per day per person, and 3.3 per cent got Rs. 176-200 per day per person. The majority, 26.8 per cent of the respondents' had got wages ranging from Rs. 100-125 to 126-150 per day per person, while 67.5 per cent of the respondent families did not migrate for better employment.

It shows that most of the Soliga families received wages less than Rs. 150 per day per person. About 5.7 per cent of the respondent families had got more than Rs. 150 per person per day. The Soligas received minimum wages which is not sufficient to sustain a family. Some of the respondent's families had received good wages based on the work and the place of work.

Genderwise distribution of migrant family members in respondent families

The Soligas usually migrate for employment and they may be heads of their households, sometimes husband and wife, sometimes sons or daughters, as also eligible adult members of their family. The table gives us a genderwise distribution of the migrant family members ranging from one to three members in each family.

Nature of work being done in the place of migration

The migrating Soligas work in coffee estates and on agricultural lands. Of the 370 respondents, 32.5 per cent of the respondents' families who had migrated were involved in coffee / fruit harvesting, weeding, and cleaning work. The figure below illustrates the varied work done by migrant family members.

Table – 4.3.20 : Genderwise distribution of migrant family members

Number of member	No. of females (%)	No. of males (%)
One	33 (09.0)	85 (23.0)
Two	02 (00.5)	20 (05.4)
Three	01 (00.2)	05 (01.3)
Not applicable	334 (90.3)	260 (70.3)
Total	370 (100)	370 (100)

Table 4.3.20 shows that of the 370 respondent families, 8.6 per cent families had one female migrant, while very few per cent of the families had two or three female migrants, and 91.4 per cent families had no female migrants. From 23 per cent of the respondent families one male member migrated, but very few families had two and three male migrant members, and 70.3 per cent of the respondents' family did not migrate for employment.

**Figure – 4.3.4 : Nature of work being done in the place of migration
N= 370 (100 %)**

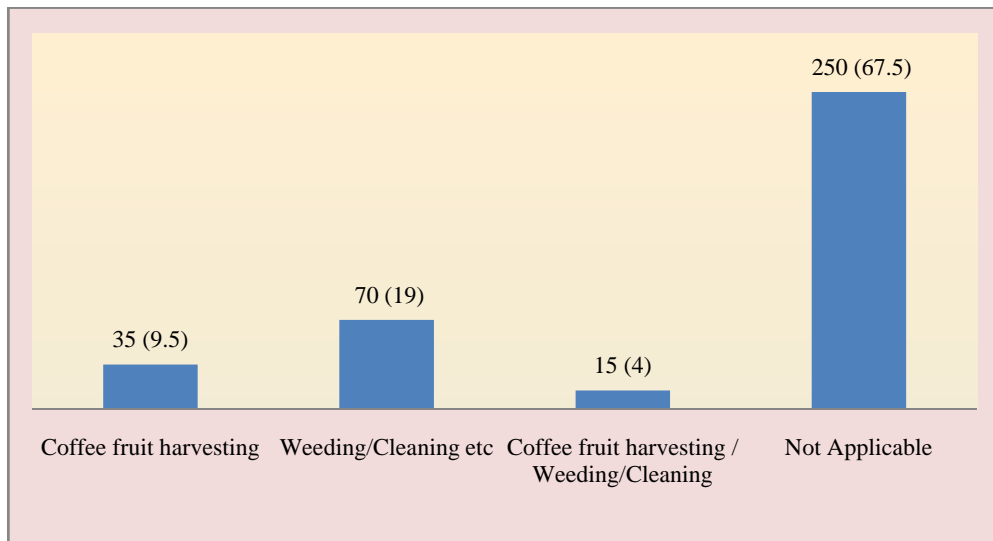


Figure 4.3.4 points out that of the 370 respondents, 19 per cent of the respondents had been involved in coffee estate weeding, cleaning, and agricultural work, 9.5 per cent had been involved in coffee / fruit harvesting activities, and the remaining respondent family members had been involved in both types of work, while 67.5 per cent of the respondents were not involved in any activity or migration.

Scale of income received by the migrant families

The Soligas migrate for employment so that they can earn an income. This amount varies from Rs. upto-2,500 to Rs. 25,001-30,000 per year per family. The table presents the scale of income earned by the migrant respondent families.

**Table – 4.3.21 : Scale of income received by migrant families in a year
N=370 (100%)**

Scale of income	No. of families (%)
Upto-2,500.	10 (03.0)
2,501-5,000	25 (06.8)
5,001-7,500	15 (04.0)
7,501-10,000	19 (05.1)
10,001-12,500	15 (04.0)
12,501-15,000	12 (03.2)
15,001-20,000	12 (03.2)
20,001-25,000	06 (01.6)
25,001-30,000	06 (01.6)
Not applicable	250 (67.5)
Total	370 (100)

Table 4.3.21 shows that of the 370 respondent families, 32.5 per cent of the respondent families had migrated for employment. Of the 32.5 per cent respondent family members, 6.8 per cent had earned per year Rs. 2,501-5,000 per family, 5.1 per cent had earned per year Rs. 7,501-10,000 per family, Four per cent had earned per year Rs. 5,001-7,500 per family, and 67.5 per cent of the respondents did not have any migratory income because they had not migrated.

The average income earned by a migrant family per year amounted to Rs. 937.5. It shows that the Soligas earned a bare minimum income which is not enough to maintain a family and hence there is a need for more fruitful employment.

Different types of crops cultivated in the agricultural land and in the kitchen gardens

The Soligas were sourcing different types of food products from the agricultural land and kitchen garden. Some of these products are available seasonally while some are available throughout the year. They used different types of cereals, legumes, vegetables, tubers, fruits, spices and condiments, seeds, and oil seeds. The table presents the different varieties or species of crops used for consumption.

Table – 4.3.22 : Different types of crops cultivated in the agricultural land and in the kitchen Gardens

Types of species	No. of varieties	Name of the species
Cereals	03	Finger millet (Ragi), Maize (Jola), Amaranthus (Hedda)
Legumes	06	Beans(Binisu), Field bean(Avare), Pigeon pee(Togari), Climber bean (Nellavare), Lima bean (Dore seppe), Black bean (Kari seppe))
Vegetables	06	Banana(Bale), Beans(Binisu), Tomato (Tamota), Brinjal (Badane), Chow Chow (Semebadane), Pumpkin (kumbala)
Leaves	03	Amaranthus(Hedda),Mustard(Sasive),Pumpkin(Kumbala)
Tubers	05	<i>Dioscorea alata</i> (Totabu), <i>Dioscorea bulbifera</i> (Sisila), Sweet potato (Bellada genasu), Tapioca(Mara bella), Colocasia esculantum (sebu)
Fruits	08	Jackfruit (Halasu), Gauva (Sebe), Pummelo (Sajotha), Papaya (Parangi), Banana (bale), Lemon (Nibe), Acid lemon(Erale), Custrad apple (Madala)
Spices and condiments	04	Chilies(Manasikai), Small chilies (Gerige manasikai), Turmeric (Arisina), Ginger (Sunti)
Seeds	01	Jackfruit seeds (Halasu beja)
Oil seeds	01	Castor seeds (Aralu beja)

Table 4.3.22 specifies that they were cultivating different types of crops, namely, three varieties of cereals, six varieties of legumes, six varieties of vegetables, three varieties of leaves, five varieties of tubers, eight varieties of fruits, four varieties of spices and condiments, one variety each of seed and oil seeds. Some of these crops were used for consumption and other uses while some of the products were also sold.

At least 37 varieties or species of crops were cultivated by the Soligas in their agricultural lands and kitchen garden that were either used for consumption or to be sold. The agricultural and horticultural crops were mainly for consumption. Soligas consume a diverse variety of crops and even under modern agricultural influence have still managed to maintain this diversity in their cultivation. So there is need for them to create awareness on the conservation of traditional crops and use appropriate modern agricultural crops.

Different types of products used for consumption

Food: Previously the Soligas were dependent on the forest resources for products of personal consumption. The Soligas are vegetarian and non-vegetarian. Later on they started to cultivate crops like ragi, maize, different types of beans, pumpkin, fox millet, cucumbers, tubers, bananas, lemon, papaya, etc. which they either self-consumed or distributed among their relatives and the people of the Podu. There are three major sources of food for the tribal population, namely, (1) their own crop fields, (2) local forest and water resources, and (3) local market (Behura, 2000). The staple food of the Soligas is Ragi (finger millet). At the time of the interview they happened to mention that they had started to eat rice just 40 years back, previous to which they were eating only ragi, grains, and forest resources. They used to eat food only once a day towards the evening and if they did not find any food in the forest they would go hungry unless the neighbours and people living close by shared their food with them. This habit of sharing still continues among the Soligas. They also mentioned that they had faced food scarcity. Now they are involved in agricultural cultivation, labour work, and forest sources activities and earning an income and the Government also helped in 1982 by starting LAMPs societies in the tribal areas which pays for the collection of NTFPs.

**Table – 4.3.23 : Different types of products used for consumption
N=370 (100%)**

Types of products used	No. of varieties	English name and local name of the products
Cereals	06	Finger millet (Ragi), Rice (Akki), Wheat (Godi), Maize (Jola), Amaranths(Hedda), Fox millet(Navane)
Legumes	11	Horsegram (Huruli), Greengram (Hasru), Field bean(Avare), Red gram(Kadale kalu), Pigeon pee(Togari), Climber bean(Nellavare), Dabble bean (Dore Seppe), Black, bean (Kari Seppe), Beans(Binisu), Cow pea(Alasande), Bengal gram(Benisu)
Vegetables	11	Chow Chow (Seme badanekai), Ridge guard (Eradakai), Bottle gourd (Sorekai), Pumpkin(Kumbalakai), Cucumber (Southekai), Colcasia (Sebu),Tomato(Tamota),Beans (Binisu), Brinjal(Badane), Carrot (Kayrete), Cauliflower (Ele Kosu)
Fruits	12	Banana (Bale), Mango(Mavu), Lemon(Nimbe), Acid lemon(Erale), Papaya(Parangi), Gauva(Sebe), Custrad (Sethapala), Jock fruit(Halasu), Citron (Madala), Pummelo (Sakotha), Orange(kitale), Grapes(Dharaxi)
Leaves	03	Amaranthus (Hedda), Mustard(Sasavi), Pumpkin(Kumbala)
Tubers	06	<i>Dioscorea alata</i> (Totambu), <i>Dioscorea</i> (Tevantga), <i>Dioscorea bulbifera</i> (Shashla), Colcasia(Sebu),Topioca (Marabella), Sweet potato(Bellada genasu)
Oils	04	Mustard (Sasavi), Castor(Aralu), Groundnut (Kadalekai beja), Niger (Huchellu), Sunflower (Suryakanthi)
Spices and condiments	05	Chilli(Menasikai), Pepper (Menasu), Ginger (Sunti), Turmeric (Arisina), Tamarind(Hunuse hannu)
Drink items	02	Coffee (Kapi), Tea (Te)
Beverages	02	Jaggery (Bella), Sugar (Sakkare)
Milk products	02	Milk (Halu) Milk powder (Halu pudi)
Meat	03	Chicken(Koli), Goat (Adu), Sheep(Kuri)

Table 4.3.23 indicates the number of food items used by the Soligas daily, once in a while, weekly, monthly, and yearly. On a daily basis they eat ragi, rice, grains vegetables; weekly - wheat, vegetables, spices and condiments; monthly – meat; yearly - tubes and sometimes fruits. They consume different types of food items like six varieties of cereals, 11 varieties of legumes, 12 varieties of vegetables, three varieties of leaves, 12 varieties of fruits, six varieties of tubers, six varieties of oil seeds, five varieties of spices and condiments, two varieties of beverage and milk, and three varieties of meat.

Besides the cultivated agricultural products, the Soligas also consume forest produce in their everyday diet.

Presently the Soligas are partaking one or two meals per day. In the morning they eat ragi ball and *sambar* (Curry) and in the evening they prepare ragi ball (finger millet ball) and *sambar* or some time they use vegetables for *sambar* (Curry). Among the Soligas some of the families take one meal per day and some families take two meals per day, i.e., morning and evening. In 2003 the Government set up the Anthodeya Public Distribution card which allots 29 kgs of rice, seven kgs of wheat, one kg of sugar, and four ltrs of kerosene per month per family.

Gradual changes in the food consumption patterns among the Soligas can be observed when compared to the earlier days.

Yearly expenditure for food

The Soligas are using different types of food items in their daily, weekly, monthly, yearly, and once in a while basis. They use ragi (millet), rice and grains, wheat, cooking oils, spices, vegetables, meat, jaggery, tea, fruits, milk and milk products, and they also purchased from the shops outside besides cultivated food items and forest produce. Before they would depend on the forest and agriculture products, now they are adopting all types of food items under the influence of the outside world and from visiting the towns. This table explains the money spent on food items in a year.

**Table – 4.3.24 : Yearly expenditure for food
N=370 (100%)**

Amount in Rs.	No. of respondents (%)
Upto 2,500	00 (00)
2,501-5,000	02 (00.5)
5,001-7,500	26 (07.0)
7,501-10,000	130 (35.1)
10,001-12,500	103 (28.0)
12,501-15,000	84 (22.7)
15,001-17,500	20 (5.4)
17,501-20,000	05 (01.3)
Total	370 (100)

Table 4.3.24 shows that 35.1 per cent of the respondents had spent Rs. 7,501-10,000 per year, 28 per cent spent Rs. 10,001-12,500 per year, and 22.7 per cent had spent Rs. 12,501-15,000 per year. About 85.8 per cent of the respondents spent money for food ranging from Rs. 7,501-10,000 to Rs. 12,501-15,000 in a year.

As for mean amount spent for food per year was Rs 11,137.28 and as for stander deviation amount was spent per year per family was Rs 2,586.22.

Essential expenditures per year

The Soligas spend money on essential / non-essential needs like education, medical treatment, travel, light, and festivals on a daily, weekly, monthly, yearly, and once in a while basis. The table explains the range of money thus spent.

**Table – 4.3.25 : Essential yearly expenditures
N=370 (100%)**

Range of Amount in Rs.	Education	Medical	Travel	Light
	No. of respondents (%)	No. of respondents (%)	No. of respondents (%)	No. of respondents (%)
Upto-500	70 (19.0)	204 (55.2)	85 (23.0)	335 (90.6)
501-1,000	14 (04.0)	52 (14.0)	132 (35.6)	33 (09.0)
1,001-1,500	04 (01.0)	22 (06.0)	83 (22.4)	01 (00.2)
1,501-2,000	08 (02.2)	14 (04.0)	25 (07.0)	01 (00.2)
2,001-2,500	00 (00)	03 (00.8)	31 (08.4)	00 (00)
2,501-3,000	09 (02.4)	09 (02.4)	04 (01.0)	00 (00)
3,001-3,500	00 (00)	02 (00.5)	01(00.2)	00 (00)
3,501-4,000	04 (01.0)	03 (00.8)	06 (01.6)	00 (00)
4,001- 4,500	01 (00.2)	01 (00.2)	03 (00.8)	00 (00)
4,501-5,000	05 (01.4)	04 (01.0)	00(00)	00 (00)
5,000 and above	02 (00.5)	03 (00.8)	00(00)	00 (00)
Not applicable	253 (68.3)	53 (14.3)	00 (00)	00 (00)
Total	370 (100)	370 (100)	370 (100)	370 (100)

Table 4.3.25 shows the amount of money spent on education. Of the 370 respondents, 19 per cent of the respondents spent in the range of Rs. Upto-500 per year and 4 per cent spent in the Rs. 501-1,000 per year. Around 31.7 per cent of the respondents spent the money on education and 68.3 per cent did not spend any money on education. The average amount spent on education per year was Rs. 357.64 per family and the standard deviation per year was Rs. 1,039.48 per family.

Regarding the money spent for medical treatment 55 per cent of the respondents spent in the range of Rs. Upto-500 per year and 14 per cent had spent in the range of Rs. 501-1,000 per year. A total of 85.7 per cent of the respondents spent money on medical treatment and 14.3 per cent did not spend any money as such. The average amount spent for medical treatment per year was Rs. 745.50 per family and the standard deviation amounts per year to Rs. 1,234.32 per family.

Calculating the money spent on travel it was found that 35.6 per cent of the respondents had spent in range of Rs. 501-1,000 per year, 23 per cent had spent in the range of Rs. Upto-500 per year, and 22.4 per cent had spent the range of Rs. 1001-1,500 per year. The average amount spent on travel per year was Rs. 1,128.38 per family and the standard deviation per year was Rs. 1,318.75 per family.

Concerning the money spent on light it was found that 90.6 per cent of the respondents spent in the range of Rs. Upto-500 per year and 9 per cent had spent in the range of Rs. 501-1,000 per year. The average amount spent on light per year was Rs. 412.79 per family and the standard deviation per year was Rs. 135 per family.

Yearly expenditure on habits

Soligas also spent money on habits like smoking, alcohol, and cosmetics in their daily life. The table explains the range of amount spent on habits in a year per family among the 370 respondent families.

**Table – 4.3.26 : Yearly expenditure on habits
N=370 (100%)**

Range of amount in Rs.	Smoking	Alcohol
	No. of respondents (%)	No. of respondents (%)
Upto-500	01 (00.2)	04 (01.0)
501-1,000	12 (03.2)	04 (01.0)
1,001-1,500	43 (11.6)	32 (09.0)
1,501-2,000	129 (35.0)	01 (00.2)
2,001-2,500	81 (21.9)	03 (00.8)
2,500 and above	37 (10.0)	00 (00)
Not applicable	67 (18.1)	326 (88.0)
Total	370 (100)	370 (100)

Table 4.3.26 indicates the amount of money spent on smoking. It was found that 35 per cent of the respondents had spent in the range of Rs. 1,501-2,000 per year, 21.9 per cent had spent in the range of Rs. 2,001-2,500 per year and 18.1 per cent did not smoke. Around 81.9 per cent of the respondents spent money on smoking. The average amount spent for smoking per year was Rs. 1,632.89 per family and the standard deviation per year was Rs. 906.27 per family.

Regarding the money spent on alcohol, it is found that of the 370 respondents, Nine per cent of the respondents had spent in the range of Rs. 1,001-1,500 per year. A total of 12 per cent respondents had spent money on alcohol and 88 per cent of the respondents did not spend money on alcohol. The average amount spent on alcohol per year was Rs. 144 per family and the standard deviation per year was Rs. 419 per family.

Table – 4.3.27 : Yearly expenditure on cosmetics
N=370 (100%)

Range of amount spent on cosmetics in Rs.	No. of respondents (%)
Upto-500	247 (66.8)
501-1,000	121 (32.7)
1,001-1,500	02 (00.5)
Total	370 (100)

The table shows the amount of money spent on cosmetics. Of the 370 respondents, 66.8 per cent of the respondents had spent Rs. Upto-500 on cosmetics per year and 32.7 per cent had spent Rs. 501-1,000 per year. The average amount spent on cosmetics per year was Rs. 413.14 per family and the standard deviation per year was Rs. 212 per family.

Yearly expenditure for clothes

Customarily, the Soliga men would wear shirt, dhoti, and towel, while the women would drape a saree and blouse. Interacting with the outside world the Soliga men have started to wear pants and dress like city people. The Soligas purchase clothes once or twice or thrice in a year. The table explains the range of money spent in a year on clothes per family.

Table – 4.3.28 : Yearly expenditure on clothes
N=370 (100%)

Amount in Rs.	No. of respondents (%)
upto-1,000	09 (02.4)
1,001-2,000	115 (31.0)
2,001-3,000	158 (42.8)
3,001-4,000	73 (19.8)
4,000 and above	15 (04.0)
Total	370 (100)

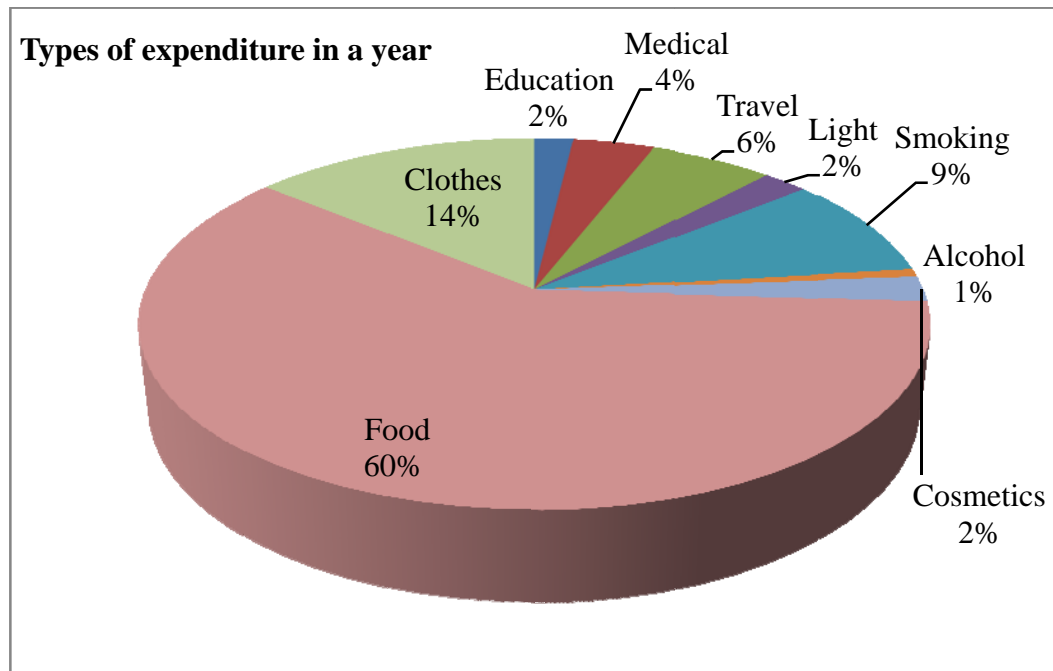
Table 4.3.28 signifies the amount of money spent on clothes. Of the 370 respondents, 42.8 per cent of the respondents had spent Rs. 2,001-3,000 per year, 31 per cent had spent Rs. 1,001-2,000 per year, and 19.8 per cent had spent Rs. 3,001-4,000 per year. The mean amount spent on clothes per year was Rs. 2,574.18 per family and the standard deviation per year was Rs. 756.27 per family.

Of the 370 respondents, 76 per cent of the respondents had purchased two times in a year, 22.2 per cent had purchased three times in a year, 0.5 per cent had purchased once in a year, and 1.3 per cent had purchased many times in a year.

Types of expenditure in a year

The average expenditure by the Soligas was on food, clothes, education, and medical, travel, light, festivals, alcohol, smoking, cosmetics, etc. The per year per family expenditure was as follows: Education – Rs. 357, Medical treatment – Rs. 745, Travel – Rs. 1,128, Light – Rs. 412, Festivals - Rs. 1,411, Smoking - Rs. 1,632, Alcohol - Rs. 144, Cosmetics – Rs. 413, Food – Rs. 11,137, and Clothes – Rs. 2,574, which adds up to a total of Rs. 18,542 per family per year. The same is represented in per cent in the figure below.

Figure – 4.3.5 : Types of expenditure in a year
N=370 (100%)



The figure confirms that 60 per cent of the money was spent on food items, 14 per cent was spent on clothes, nine per cent was spent on smoking and the other expenditures are small in number. Around 10 per cent of the money was spent on habits such as smoking and alcohol. So there is a need to make them aware of these habits.

Agriculture expenses

The Soligas spend towards agricultural work. This expenditure can be classified into two types, i.e., own family labour expenses and outside labour expenses. Own labour expenses means that all the family members work on their own agricultural land as free labourers. Outside labour expenses means hiring labourers other than the family members, who work on their agriculture land and are paid on a daily wage basis. The table below gives the details of such expenses.

Table – 4.3.29 : Agriculture expenses
N=370 (100%)

Amount in Rs.	Own labour expenses	Outside labour expenses
	No. of respondents (%)	No. of respondents (%)
Upto-5,000	93 (25.2)	140 (37.8)
5,001-10,000	157 (42.4)	71 (19.2)
10,001-15,000	30 (08.1)	11 (03.0)
15,001-20,000	15 (04.0)	03 (08.0)
Not Applicable	75 (20.3)	145 (39.2)
Total	370 (100)	370 (100)

Agriculture expenses	Mean	Std. Deviation	N
Own labour expenses	5,554.83	4,267.48	370
Outside labour expenses	2,791.64	4,220.09	370
Total	8,346.47	8,487.57	370

Correlations

Agricultural own labour expenses	Agricultural outside labour expenses
Personal Correlation	0.048
Sig. (2- tailed)	0.353*
N	370

*indicates Correlation is significant at the 0.01 level (2- tailed)

From the above table we can conclude there is a positive correlation between agricultural own labour expenses and agricultural outside labour expenses.

Table 4.3.29 confirms that, of the 370 respondents, 42.4 per cent of the respondents had spent Rs. 5,001-10,000 per year, 25.2 per cent had spent Rs. upto-5,000 per year, and 20.3 per cent were not involved in agricultural activities, either because they may be landless or had hired outside labour for their agricultural work.

The respondents spent money for hiring outside labour for which 37.8 per cent of the respondents had spent Rs. upto-5,000 per year, 19.2 per cent had spent Rs. 5,001-10,000 per year, and 39.2 per cent did not spend any money on hiring outside labour, either because they may have their own labour or they may be landless families.

The mean amount spent on own family labour comes to Rs. 5,554.83 and on hiring outside labour comes to Rs. 2,791.64. Thus a total of Rs. 8,346.47 was spent per year on agricultural cultivation per family. The standard deviation of own labour expenses was Rs. 4,267.482 and for hiring outside labour expenses was Rs. 4,220.090, thus totalling to Rs. 8,487.57 per year per family. The average income from agriculture was Rs. 14,608.12 and the total expenses were Rs. 8,487.57 per year and the net average agricultural income was Rs. 6,120.55 per year per family.

Types of household assets

In the past the Soligas had not possessed any assets. They had owned their huts and some vessels. Later on they started to buy basic assets needed which over the years they started to accumulate. The household assets owned by individual respondent families are the hut, pakka house, toilet, cot, chair, table, radio, watch, television, CD player, bicycle, motorcycle, and gold. The assets are classified into three categories like own, Government, and NGOs. The table below explains the types of household assets owned by the respondent families.

Table – 4.3.30 : Types of household assets
N=370 (100%)

Types of assets	Own	Government	NGOs	Did not have assets	Total no. of respondents (%)
	No. of respondents (%)	No. of respondents (%)	No. of respondents (%)	No. of respondents (%)	
Hut (kucha)	73 (19.7)	00(00)	00(00)	297 (80.3)	370 (100)
Pukka house	07 (01.8)	265 (71.6)	37 (10)	061 (16.4)	370 (100)
Farm shed	14 (03.8)	00(00)	00(00)	356 (96.2)	370 (100)
Toilet	03 (00.8)	01 (00.2)	00(00)	366 (99.0)	370 (100)
Cot	13 (03.5)	00(00)	00(00)	357 (96.5)	370 (100)
Chair	11 (03.0)	00(00)	00(00)	359 (97.0)	370 (100)
Radio	266 (71.9)	00(00)	00(00)	104 (28.1)	370 (100)
Table	02 (00.5)	00(00)	00(00)	368 (99.5)	370 (100)
Watch	165 (44.6)	00(00)	00(00)	205 (55.4)	370 (100)
Television	75 (20.3)	00(00)	00(00)	295 (79.7)	370 (100)
CD player	39 (10.5)	00(00)	00(00)	331 (89.5)	370 (100)
Bicycle	57 (20.3)	02 (00.5)	00(00)	311 (84.0)	370 (100)
Motorcycle	04 (01.0)	00(00)	00(00)	366 (99.0)	370 (100)
Gold	21 (05.7)	00(00)	00(00)	349 (94.3)	370 (100)

Table 4.3.30 shows that 71.9 per cent of the respondents own a radio, 44.6 per cent have a watch, 20.3 per cent have bicycle and television, and due to the influence of the outside the world 5.7 per cent possessed gold. The Government provided 71.6 per cent pukka houses, 10 per cent was provided by the NGOs, and 16.4 per cent did not have pukka houses. The Government provided limited number of toilets, bicycles, etc.

From the list of assets like the hut, pukka house, toilet, cot, chair, table, radio, watch, television, CD player, bicycle, motorcycle, and gold owned by individual respondents, the house, toilet, and bicycle had been provided by the Government, the NGOs provided the houses, while less than 20 per cent of the assets like the radio, watch, etc. had been purchased by the Soligas.

Types of items preferred to buy/build

The market economy has influenced the lifestyle of the Soligas. When questioned during the interview as to what items were they interested to build or build as assets, they replied house, TV, radio, gold, silver, bicycle, toilet, motorcycle, cot, watch, and if they had more money they would any item of their choice. The table lists the number of items the respondents are interested to buy or build in the future.

**Table – 4.3.31 : Types of items preferred to buy/ build
N=370 (100%)**

Types of items	No. of respondents (%)
House	163 (44.0)
Television (TV)	57 (15.4)
Radio	12 (03.2)
Gold	46 (13.0)
Silver	01 (00.2)
Bicycle	07 (01.8)
Toilet	08 (02.1)
Motorcycle	05 (01.3)
Cot	02 (00.5)
If I had money I would buy any item of my choice	68 (18.3)
All items	01 (00.2)
Total	370 (100)

Table 4.3.31 points out that 44 per cent of the respondents had stated their first option for a house, 18 per cent of respondents mentioned that if they had they would buy items of their choice, 15.4 per cent wanted to buy a television, and 13 per cent preferred to buy gold.

In the past the needs of the Soligas had been limited but the market economy and modern influence has expanded their wants. They are experiencing many social changes in various aspects of their life. Due to diverse forest policies and outside world influence it would be difficult for the Soligas to survive without certain changes.

Items expected from NGOs and Government

The respondents possess certain household assets, some of which had been provided by the Government and NGOs. When asked during the interview as to what other things were they expecting from them, they replied a house, toilet, and items like T.V., radio, table, and other household articles. The table explains the types of items expected from the Government and NGOs.

**Table – 4.3.32 : Items expected from NGOs and Government
N=370 (100%)**

Types of items	No. of respondents (%)
House	191 (51.6)
If they provide any items	162 (44.0)
Toilet	08 (02.1)
Radio	01 (00.2)
Television (TV)	05 (01.4)
Bicycle	01 (00.2)
Table	02 (00.5)
Total	370 (100)

Table 4.3.32 indicates that the first choice of 51.6 per cent of the respondents was a house and 44 per cent were ready to accept any items provided. For most of the respondents the basic need was a house, besides which they were ready to accept any other items provided by the Government and NGOs, hence the Government could provide items of basic facilities.

Sources of credit and interest paid by the respondents

The Soligas in olden day they not using any credits, whatever they cultivated and collected from forest they were using for self consumption. During interview the respondents said that they started to take loan around 25 years back. The table explains the sources of credits and rates of interest taken by the Soligas. The loans they take for different purpose like agriculture, food, and medical and for festivals.

**Table – 4.3.33 : Sources of credit and interest paid by the respondents
N=370 (100%)**

Interest rate per month in Rs.	No. of respondents paid interest				
	Self Help Group (SHG) (%)	Local shop (%)	Local people and farmers (%)	Bank (%)	Total (%)
1-2	03 (00.8)	01(00.2)	21 (05.7)	02 (00.5)	27 (07.3)
3-4	00 (00)	00 (00)	24 (06.4)	00 (00)	24 (06.5)
5-6	03 (00.8)	00(00.8)	138 (37.3)	00 (00)	144 (39.0)
7 and above	01 (00.2)	01 (00.2)	69 (19.0)	00 (00)	71 (19.1)
Not taken loan	00 (00)	00 (00)	00 (00)	00(00)	104 (28.1)
Total	07 (01.8)	05(01.2)	252 (68.4)	02 (0.5)	370 (100)

Table 4.3.33 points out that of the 370 respondents, 1.8 per cent had taken loan from Self Help Groups, from which, 0.8 per cent of the respondents had taken loan at the interest rate of Rs. 1-2 per month and the same per cent of respondents had taken loan and paid interest at the rate of Rs. 5-6 per month.

About 1.2 per cent of respondents had taken loan from the local shop, and from that 0.8 per cent had taken loan from the local shop and paid interest at the rate of Rs. 5-6 per month.

Around 68.4 per cent of the respondents had taken loan from local people and farmers, and from that 37.3 per cent had taken loan at the interest rate of Rs. 5-6 per month; 19 per cent of the respondents had taken loan at the interest rate of Rs. 7 and above per month; 0.5 per cent of the respondents had taken loan from the Bank at the interest rate of Rs. 1-2 per month.

Of the 370 respondents, 39 per cent of the respondents had paid an interest of Rs. 5-6 per month and 19.1 per cent had paid interest of Rs. 7 and above per month. A total of 71.9 per cent of the respondents had taken loan from different sources and 28.1 per cent of the respondents had not taken loan. The major credit or loan was provided by the local people and farmers compared to the Self Help Groups and banks.

The Soligas are more dependent on local people and farmers for loans rather than the bank and the Self Help Groups thereby they rely on middlemen to provide such loans. No Self Help Groups exist in tribal areas, so the NGOs and Government need to form Self Help Groups and provide loans through them. The Government could also make the Soligas aware of the loan facilities available through banks and educate them on saving their income, thus saving them from being further exploited by the middlemen.

4.4: The cultural factors associated with the Soliga tribe

The Soligas Gods and Goddesses are classified into three types, Melu devaru, Huttu devaru, and Hadagu. Melu devaru is the God of the equipments and musical instruments kept in the temple. The temple is situated in the Podus and is in the form of a hut. The God's equipment is usually carried to the place where the puja or worship is being conducted, which is every Monday or Friday of the week because every time they cannot go inside the forest to perform the puja. The Huttu devaru is in the form of both, God and Goddess. The God is in the form of a linga, while the Goddess is formed as a small square. Since both divinities are embedded in the earth, they cannot be moved and are permanent structures in the forest. The Goddess Hadagu's gombe (wooden or metal statue) is installed in a small chappara or mantapa which is positioned in one corner of the house and the Goddess's equipments are placed in a winnow (mora) covered with cloth and kept on the chappara or mantapa while some of the Goddess's small vessels are kept in front of it. Some clan families prepare food and every day offer it to the Goddess in her special Kolaga (vessel), after which they eat it. Certain clan families clean the house and draw fresh water from the well and keep it in front of the chappara and worship the Goddess every Monday or Friday. Each clan has one or more Goddess, and all these Goddesses are kept in the house of one family of the clan and that family has to perform the above mentioned

rituals. If one family has long remained in charge, then that particular clan will hold a small meeting and hand over the responsibility of looking after the Goddess Hadagu to another family. All the Soliga Clans (Kula) worship these Gods and Goddesses in the BRT Wildlife Sanctuary.

The sacred sites of the Soligas in the BRT Wildlife Sanctuary

The Soligas have been worshipping sacred sites since ancient times and this practice is still continued; these sacred sites are situated in the BRT Wildlife Sanctuary. The five Clans or clans have different sacred sites. Soligas worship six important sacred sites like Devaru (God), Maramma or tayi (Goddess), Veeru (hero), Kallugudi (ancestor stone temple), Habbi (water), and Sagga (burial ground). During the interviews the respondents mentioned that originally the Soligas had five clans and each Clan or clan had five sacred sites and five Yelles. Later on individual clans had a misunderstanding relating to the worship of the Gods, Goddesses, etc. and they had also shifted to different places for agricultural cultivations that they were unable to come and worship the Gods and Goddess so they were distributed the Gods and Goddesses, *verru, habbi, Kallu gudi, and Sagga* within the individual Clan or clans. When a boy marries a girl from another clan and is unable to go and offer his prayers to the deities of his clan which may be quite some distance away, his father-in-law presents him some of his own sacred sites and thus the sacred sites got divided among the clan groups. The fixed boundaries around the six sacred sites situated in the forest areas or geographical areas are called *Yelle*. The *Yelles* and the sacred sites were distributed a long time ago.

Devaru (God): The Soligas worship different Gods with each clan also having different Gods like Jadeswamy, Kethappa, Mahadeswaraswamy, Karaiah, Kollimale Basappa, Dodda sampige Mahadeswaraswamy, Chikka sampige Mahadeswaraswamy, Huliveerappa, Kumberswara, Purakada swamy or hullu panche devaru, Pandeswra swamy, Siddappa, etc. The Soligas conduct weekly puja or worship every Monday or Friday clanwise. The puja is performed by the Tammadi or priest. Once a year the Rotti habba or Rotti Pooja (harvesting festival), is celebrated along with Gowri habba, Ugadi, Shivarathri, and Sankarathi. The Gods are classified into two types, they are Melu Devaru and Huttu Devaru. Huttu devaru is situated inside the forest in the form of a linga and once in a while people go there according to their clans and worship and people from other clan also attend these pujas and

sometimes the Rotti habba or Rotti pooje is celebrated here. The Melu devaru temple is built in the Podu. The puja is offered weekly and Rotti habba and other festival pujas or rituals are celebrated here.

Maramma or tayi (Goddess): The Soligas also worship Goddesses with each clan having different types of Goddess like *Hotti maramma*, *Kote maramma*, *Hadihene maramma*, *Shatra kotte maramma*, *Masthamma*, *Sematti maramma*, *Mallamma*, *Bicilu maramma*, etc. The Goddesses are classified as *Huttu maramma* and *Hadagu*. *Huttu maramma* is situated in the forest in the form of a stone. Clanwise people visit once in a while and do the pooja, and once in three years a goat is sacrificed either in the shrine of *Huttu maramma* or in the shrine of *Hadagu*. The Goddess Hadagu's gombe (wooden or metal statue) is installed in a small chappara or mantapa which is positioned in one corner of the house and the Goddess's equipments are placed in a winnow or mora covered with cloth and kept on the chappara or mantapa while some of the Goddess's small vessels are kept in front of it. Some clan families prepare food and every day offer it to the Goddess in her special Kolaga (vessel), after which they eat it. Certain clan families clean the house and draw fresh water from the well and keep it in front of the chappara and worship the Goddess every Monday or Friday. This is practiced by the Belliru Clan, Teneyaru Clan, and Suriru Clan. Every year the Hosa ragi habba, Gowri habba, Ugadi habba, Sankartha are celebrated by preparing food which is first offered to the Gods, Goddesses, Veeru or Muni, ancestors, and Habbi. The Hosa ragi habba (New finger millet ball festival) is celebrated once in a year and the house which has the Goddess Hadagu has to organise the Haduke (ballads) and so on a fixed Monday or Friday night around 9 PM women sit in front of the Goddess while the Guru (preacher) narrates the stories of Gods, Goddesses, forest, animals, birds, and biodiversity. The women sing songs in a group through the night until the early hours of morning. This is done to solve the some of the problems arising among the clans and this practice still continues among the Soligas.

Veeru or Muni (Hero): Soligas worship Veeru or Muni, with each clan having different types of *veeru or Muni* like *Munnukai veeru*, *Jagate veeru*, *Tombegallu muni*, *Gombegallu muni*, etc. The Soligas mentioned that Veeru or Muni are like heroes and they protect the clan people if anyone wants to hurt them by performing some form of mischief or wrongdoing. This is no longer practiced. The veerus are situated in the forest in the form of small and big stones in the clan Yelle.

This is not a place of worship and is not visited at mid-day, midnight, on Amavasya (new moon night), and on Hunnume day. Each clan has one or more veerus in their Yelle in the BRT Wildlife Sanctuary.

Kallugudi (a stone temple dedicated to the ancestor): The Soligas worship their ancestors. They build Kallugudi, a small stone temple, which has a small stone placed inside supposedly possessing the spirit of the dead person, because the Soligas believe that after a person dies that individual becomes a God. This temple is built of three small stone slabs measuring two feet by two feet which is placed in a triangle and one small stone covers the top. At the time of the funeral the people from all the five clans go to nearby places and in agreement bring back a small stone. This stone is washed with water, charcoal (*Kari*), soapnut powder, and turmeric powder and is then decorated with turmeric powder, *Kumkuma* (red powder), and flowers. The stone is then kept under small green plants for the pooja, Kallu hidiyuvudu which means holding the stone during which process the soul of the dead person comes in to the stone. When a person put his hand in front of the stone, and if the stone comes to that person's hand, then the Soligas believe that the soul of the dead person has come into the stone. The stone is placed in a tree hole for a week or a month. On a fixed day, people from all the clans gather together in the early morning and a meal of chicken curry, rice, and ragi ball is prepared to be taken to the Kallugudi. The practice among the clans differs in their walk towards the Kallugudi. Some clans eat the food and then take the stone, food, and water to the Kallugudi where they perform the puja of the stone before keeping it inside the temple along with the food and water. While the other clans first go to the temple, perform the puja of the stone, install it inside along with the food and water, move 2 kms away and then eat their food. Soligas visit the Kallugudi only when a person dies. The ancestors are worshipped during Gowri habba, Ugadi, Shankarathi, Rotti habba, and Hosa Ragi habba.

Habbi (Sacred water): The Soligas worship the sacred water (habbi), Each clan have the individual habbi, the Habbi (sacred water) situated in the forest, that is in the form of streams. Soligas visit the habbies very rarely, earlier days they use to do the festivals around the 12 days. This festival celebrated for new winnow, after the festival they bring the new winnow to house and kept the God, Goddess. Now Soligas worship hobbies in the festival time at Rotti habba and Hosa Ragi habba (Harvesting festival).

Sagga (Burial Ground): Burial ground is sacred to Soligas, the Soligas have Clan wise and common burial ground that is situated in the forest, the Burial ground situated around five kms to 20 kms. Soligas worship Burial ground during the death ceremony time.

Wildlife worship

Soligas worship animal Gods like Elephant God (*Ane devaru*), Bison God (*Kati devaru*), Bear God (*Karadi devaru*), Tiger God (*Huliverappa*), and Snake (*Nagappa*). All these Gods belong to different clans or Clans. These Gods have traditional songs dedicated to them and their stories are narrated through Gorukan dance and songs and Aduke Songa (ballads) during the festival of the Rotti habba.

Tree worship

The Nerale mara (Jamun tree) (*Syzigium quimuni* species) is sacred for the Soligas. The Melu devaru was usually placed under the Nerale mara and worshipped. The leaves of this tree are used to decorate the deities' mantapas and also marriage pandals. The Gods are also placed under other trees like the Sampige, Tare, Mustka, Mango, etc.

Worshipping the forest and the products to be consumed

Before going to forest the Soligas pray to the Gods to protect them from harm. They collect tubers, honey, leaves, mushrooms, etc. from the forest, but before they harvest these products they salute or do a namaskara to it and then pluck it. Before they eat the foodstuff so gathered they scatter or throw a portion of it on to the forest floor. The Soligas believe that if this is not done they will be troubled by evil spirits which may reside in the eatables. Also this practice helps feed the animals, birds, and insects. Every Soliga who goes to the forest follows this traditional cultural practice which is passed from one generation to the next. These customs and practices are still continued among the Soligas residing in the BRT Wildlife Sanctuary.

Worship of Non-Timber Forest Products during the collection seasons

Before setting to collect the NTFPs the Soligas first perform puja to the forest and the NTFPs products of the bee colony, lichen, Amla fruit tree, etc. When an individual climbs a tree to harvest the honey, lichen or amla, he first salutes (namaskara) the tree and offers a prayer to the God or Goddess and then proceeds to harvest the product. After coming down from the tree he again salutes the tree. In this

manner the Soligas maintain a symbiotic relationship with nature and this is passed from one generation to the next and is still observed among the Soligas living in the BRT Wildlife Sanctuary.

Rain rituals: If there are no rains, the Soligas perform a pooja or ritual for the Gods to get rains and if they do not want the rains, they have a ritual to stop it. These practices are still continued.

Festivals celebrated among the Soligas

Soligas celebrate their traditional festivals of Rotti habba, Hosa ragi habba, Mari habba as also the Hindu festivals of Gowri/ Ganesha, Sankranti, Ugadi, Shivarathri, Mahalaya amavasya, and Diwali. These festivals are celebrated every year in the specific seasons. The figure illustrates the important festivals celebrated by the Soligas.

Figure – 4.4.1 : Festivals celebrated among the Soligas

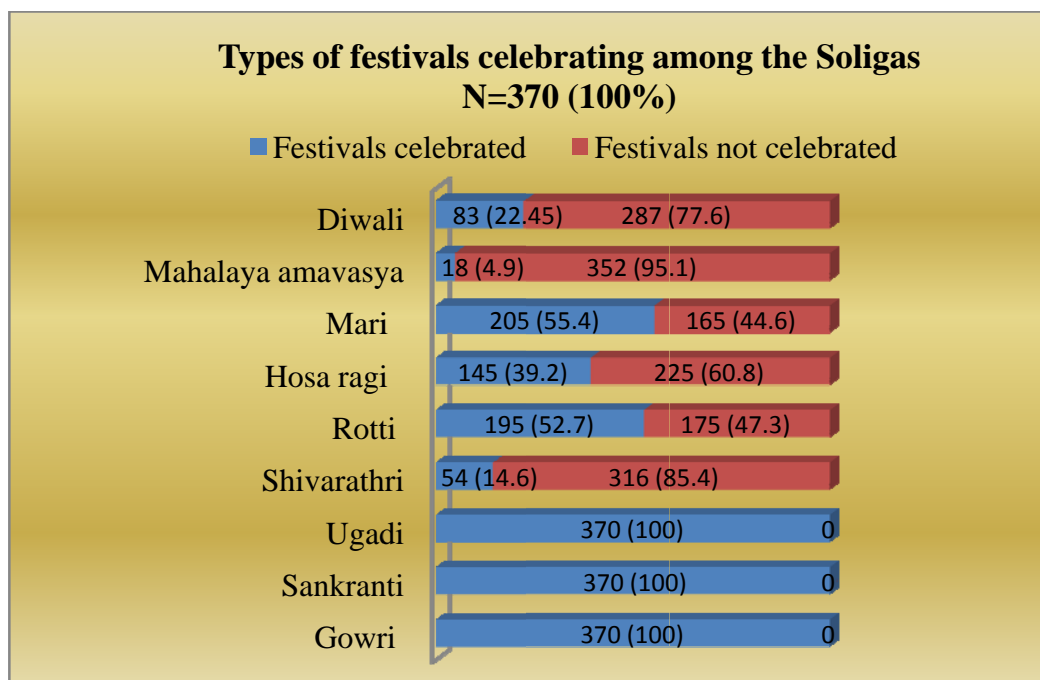


Figure 4.4.1 indicates that 100 per cent of the respondents celebrated Gowri habba, Sankranthi habba, and Ugadi festival, 55.4 per cent celebrated the Mari habba, and 44.6 per cent of the respondents did not celebrate any festival as they were living on the periphery of the forest and did not celebrate festivals like the others. 52.7 per cent of the respondents celebrated the Rotti habba and 47.3 per cent did not celebrate this festival.

Soligas are celebrating Hindu festivals more because of outside influence, and having adopted the Hindu culture the celebration of traditional festivals has decreased compared to the earlier days. Those who are living inside forest are celebrating more traditional festivals like Diwali and Mahalaya amavasya. Each festival has its own uniqueness in its celebration and belief. Community based organisations like the Taluk Soliga Abhivrudhi Sangha (TSAS) and the Zilla Budakattu Gijana Abhivrudhi Sangha (ZBGAS) should encourage the promotion of traditional festivals and culture. The Government could promote the Soligas to conserve their culture.

Reasons for celebrating festivals

Both the Hindu and traditional festivals were being celebrated since ancient times and are still continued. The Soligas have various reasons for celebrating the festivals such as their belief in God, the Goddess will keep them healthy and they will get good crops, rains, forest products, and that they will be kept safe from wildlife. The table states the different reasons given by the respondents.

**Table – 4.4.1 : Reasons for celebrating festivals
N=370 (100%)**

Types of reasons	No. of respondents (%)
Celebrated from the time of grandparents, so still continued	320 (86.4)
It is a yearly festival	15 (04.0)
Family should remain healthy	15 (04.0)
All the people are celebrating	010 (03.0)
If the festivals are not celebrated problems may arise in the coming years	05 (01.3)
For good rain and good crops in the coming years	02 (00.5)
To control the damage to the crops by wild animals	03 (00.8)
Total	370 (100)

Table 4.4.2 specifies that 86.4 per cent of the respondents celebrated the festivals because it had been celebrated since their grandparents and the other two responses were small in number.

This shows that they are celebrating the festivals because it has been continued from the time of their grandparents and they also believe that celebrating the festivals will keep their family in good health, they will get good crops, rains, and their crops will be safe from the wildlife. Celebrating festivals once a year also helps in interacting with each other and sharing information, thereby strengthening community feelings and cultural bonds. Exchanging information and ideas on different aspects of life can help to create awareness.

Rotti habba: The Rotti habba is a traditional festival celebrated by the Soligas every year from the months of February to May. After harvesting the Ragi (finger millet) this festival is celebrated, and so is a harvesting festival (bread festival). It is celebrated at the shrine of *melu devaru* or *Huttu devaru*. A majority of the clans celebrate at the shrine of *Melu devaru* which can be in the Podu or a nearby Podu while a few clans celebrate at the shrine of the *Huttu devara*, that is situated inside the forest. There is no temple built in the forest, the God is in the form of a *linga*. Some of the Gods have a small *Kote* or stones built two to three feet in height around them in a circle while the top is open and some of the Gods do not have that type of *Kote* - just a *linga* in the form of a stone placed under a tree. Each clan has many sub- groups which have their own Gods and they celebrate the festival on different days. The Rotti habba is celebrated in two ways - one is Rotti puja and another is the big Rotti habba.

Rotti puja: To celebrate the Rotti puja money is collected from all members of the clan 15 days before the day fixed for the ceremony and is used to buy food items. On the fixed day, which may be either Monday or Friday of any week, the people clean the temple and a small *chappara* or Pandal is set up. All the clan people as well from the Podu gather in the temple premises and start to prepare the food. To make the ragi rotti, the flour is mixed with water to form a dough which is then spread between the leaves of the *Muthaga* or *Kogele* or *Kallu muthaga* which is then put on the fire or *Konda*. After the rotti is cooked the leaves are removed and the rotti is kept aside and this process continues till all the rottis are prepared. Around 4 pm the Tammadi or priest keeps the rotti, pumpkin curry, banana, and rice in front of the God and does the Pooja. Then an elder from the clan calls on the God which transcends itself into the person of the priest and blesses all the people gathered there. Following

which the food is distributed among all the people. If the big Rotti habba has not been celebrated that year, then the Rotti puja is definitely celebrated. In this puja, there is no Gorukana dance or songs or fire walk, just the rotti is prepared and offered to the God. The big Rotti habba is celebrated once in three years and the Rotti puja is celebrated every year.

Rotti Habba: The preparation for the Rotti habba (festival) takes about a month. On a fixed day persons from certain clans take the God in a procession to different Podus to collect food grains. This procession is called *Huilu ethuvudu*, meaning God's procession to collect food grains for the festival. The God is carried by the Tammadi or priest. When they reach a house they stand in front of it, and the women of the house bring water and pour it on the feet of the Tammadi and of the people in the procession. Then they bring ragi and put it into the *Jolige* (bag) and touch the feet of the Tammadi seeking his blessings and also touch the feet of all the persons accompanying him. This is repeated at all the houses. In the night the God is kept in the Podu temple. The Podu's Yajamana (headman) tells the Kolkar to arrange food for the night as also the Haduke and Gorukana dance. The Kolkar asks all the houses for food and the Ragi ball and sambar so prepared is brought to the temple and served to those who had come in the procession. After dinner the local Tammadi and the Tammadi from the God's procession conduct the puja in the Podu temple. Then the Haduke songs and Gorukana dance continues through the night from 9 pm till 6 am in the morning in front of the temple. The songs are about Gods, Goddesses, forest, animals, forest flowers, birds, firewood, etc. In this way the procession visits different Podus and collects the food grains.

The clan/Clan group holds a small meeting to fix the date of the festival which in turn is informed to the Yajamana, Kolkar, Pattegara, Managegara, and Chaluvdi of the Podu requesting their help in the preparation of the festival. One week before the festival, certain members from the clan and the Podu collect firewood for the *Konda* or firewalk and for cooking. The *Tammadi* goes to different Podus and gives betel leaves as an invitation.

Two days before Chappara or pandals are put up with Nerale soppu (Jamun tree) and decorated with bamboo sticks and local flowers from the forest and the day before the festival all the men and women gather and complete the festival

arrangements working day and night. By night time a small Konda or fire is lit and the Tammadi does a small ritual or pooja. The morning of the festival food is prepared for God and all the people. To make the ragi rotti, the flour is mixed with water to form a dough which is then spread between the leaves of the *Muthaga or Kogele or Kallu muthaga* which is then put on the fire or *Konda*. After the rotti is cooked the leaves are removed and the rotti is kept aside and this process continues till all the rottis are prepared. All the firewood is gathered in one place before the temple to which the priest does a puja and lights it. The length of this konda or firewalk is 12 feet, 18 feet or 24 feet as fixed by the clan and Podu people. Around late afternoon they take the God's equipments to a nearby tank or water pit to bring new water (holy water) in a procession. To witness this all the people gather at the tank and the Tammadi does the Pooja or religious rituals, while some elders sing a song called *Holaga*. The Tammadi then goes in to a trance and on behalf of God blesses the festival, the clan people, and all the people gathered there. While returning a person called as *Kagga* sings devotional songs accompanied by traditional music which is played on instruments like the *Tamate, Tala, Madale*, etc. When the procession returns to the temple, they take one round circling the temple and three rounds circling the Konda or firewalk. The people in the procession stand on side of the temple while on the other side a person breaks a coconut. After this the person holding the holy water walks on the fire followed by the person carrying the God's equipment and the remaining people, and lastly the Tammadi follows suit. On completion of the firewalk the God's equipment are placed in the temple and the prepared food items like rotti, pumpkin curry, banana, and rice are offered to the God. Then an elder person calls on the God to grace the festival and bless the people which the priest who again goes in to a trance does so in the name of God. After the puja has been performed the people sit in a row and are served the festival food.

After dinner the rituals start with the singing of the *Haduke* songs, for which the Guru along with a group of women sit inside in front of the God and the Guru narrates stories and the women sing in the background. This goes on for an hour. The Tammadi again goes in to a trance and in that state blesses all the people gathered there, after which the singing of the *Haduke* songs continues. In the meanwhile in the Chappara or pandal the elders, young, and children dance the Gorukana dance and sing to the beats of traditional music. Thus the knowledge relating to traditional songs and culture gets passed to the next generation. The *Haduke* and *Gorukana* singing and

dancing continue till 6 am in the morning. In the Soliga language, Goru is the sound that can be heard emanating from the forest and Kana means the evergreen forest. Their songs are based on the forest flora, fauna, forest flowers, tree names, firewood, birds, animals, Gods, Goddesses, rains, agriculture, etc. In the morning breakfast is prepared and served to the people. According to the ancient wisdom of the tribesfolk the earth meets the need of not only humans, but of the whole creation. For them the nature and forest are like their mother. Unlike non-tribes, the distinct characteristic of tribes is that they have an ethic of knowing when to stop. Nothing is taken from nature, other than what is essential. The bare-foot folk dance is a celebration of their oneness with nature. The Divine is perceived in the trees, mountains, streams, animals, and in all creation. Earth is Mother God and God is not to be bought or sold. They approach the land with great respect (Varghese and Nagaraj, 2012).

The Soligas believe that if the festivals are celebrated God will grant them good health, good crops, good rains, and good forest products, and protect the crops from wild animals. If they do not celebrate the festivals they would face problems in the coming years and also since the festivals have been celebrated since the time of their grandparents it should be continued.

The Soligas observed changes occurring in the last 30 years in the way the festivals are being celebrated. In the earlier days they would eat ragi rotti, pumpkin curry, sambar, and banana, but now new items like rice, *payasa* (sweet), and *Kadale hull* (prepared with banana, wild jackfruit, and nut) have been added. Earlier they would use the fire to light up the area, now they are using electricity that is available in certain places along with sound systems and lights in the pandal. The festivals provide a platform for people from different Podus to share information and each other's cultural songs and dances in this yearly get together. Earlier few people would gather for the festival but now nearly three thousand people participate. It helps in the cultural transference from the older generation to the younger generation. These practices still continue among the Soligas in the BRT Wildlife Sanctuary.

Hosa Ragi Habba: The Hosa ragi habba is celebrated every year from the months of November to January. After the Ragi (finger millet) has been harvested, it is first offered to the Goddess *Hadagu* before being eaten. Hosa ragi habba means newly harvested ragi. This festival is celebrated by individual clans separately on a

fixed day, Monday or Friday. The clan which celebrates starts the festival by preparing ragi balls and pumpkin curry on the morning of the fixed day. The people contribute the food grains for the food to be prepared. Around late afternoon they pray to the Goddess, and after offering the ragi ball to the Goddess the festival food is distributed to all the participants. After the Hosa Ragi habba the clan people can eat their harvested Ragi. It is celebrated because the Soligas believe that the Goddess will keep all the people of the clan healthy, and provide good crops and rains in the coming year.

Gowri and Ugadi habba: Hindu festivals are celebrated every year on the fixed day. On that day the Soligas clean their house and individual families prepare different varieties of food which is first offered to the Gods and Goddesses, following which the family members and their relatives sit and enjoy the food. On the festival day the Soligas visit the temple of their clan and offer pujas.

Shivararthri: On Shivararthri day the people visit their clan temple to pray. The priest or Tammadi after conducting the related rituals and pujas usually goes in to a trance and blesses all the people gathered. Unlike other festivals, on this day there are no festivities in individual houses.

Sankranthi Habba: One day before the Sankranthi festival individual families collect the tubers cultivated on their land and backyard, cook it and offer it to Biligiri Rangaswamy, Pusumale Devi, and all the family Gods and Goddesses then eat it towards the evening. The houses are all decorated with forest flowers, mango leaves, grass, etc. According to custom a person dons the Goddess' equipment and smears ash on his body in the morning and visits all the houses of different Podus collecting food grains till the evening. On the day of the festival, food is offered to the Gods and Goddesses in the house where the Hadugu Goddess resides, while individual families prepare their own food, offering it to the Gods and Goddesses before partaking of it. In the evening the Soligas go to the Biligiri Rangaswamy temple for *Sorgada Bagilu* (Heaven door). This door is always kept closed and only once in a year, on the day of Sankranthi, it is opened. The people enter the temple and leave only through the *Sorgada Bagilu*. Lord Biligiri Rangaswamy married a Soliga girl, Kusumale, so the Soligas address him as brother-in-law (Bawa). The next day a

procession (Jatre) is taken out with the chariot holding the lord. The Soligas and pilgrims from outside participate in the chariot procession. The Soligas volunteer (*betti seve*) for all the work to be done in taking out the procession and this practice still continues.

Mari habba: Mari habba is celebrated in the months of December and January, just before the Sankartha festival. The Soligas celebrate Mari habba after the harvesting of Ragi every year. To celebrate the Mari habba, people of all the Podus come together and have a small meeting in which a day is chosen for the celebration and the amount that individual families should contribute for this festival is fixed. Then on a chosen Thursday or Sunday all the people gather in the agriculture land where the elders do the puja and associated rituals and pray to the Gods, Goddesses, and the Mother Earth. They sacrifice a goat and the meat is distributed among all the families. Mari habba is also called Kule Mari habba, Kule being the stalks left behind after the ragi has been harvested. In the evening each family prepares meat curry, ragi ball, and rice which they share with their neighbours. The Soligas believe that if they celebrate this festival every year Mother Earth (Bhoomi thayai) will give good yield of crops and Maramma will control the spread of disease from the people of the Podu in the coming years.

Naming Ceremony: The Soligas of the BRT Wildlife Sanctuary name a child after 4 days if the child is a boy and after 5 days if the child is a girl. The naming ceremony takes place either at the mother's side of the family or the father's side of the family. It is attended by all the relatives and the people of the Podu and a meal of chicken curry, ragi ball, and rice is prepared. The Yajamana and Kolkar of the Podu attend the ceremony. The Kolkar attends to the rituals connected to the ceremony. He first takes a banana leaf and puts a mark (*nama*) on it, then he prepares the holy water (Thulisi thirth). After the puja or rituals are concluded he asks the parents to decide on a name. The child's parents tell the name to him which he first calls the child by the given name in a loud voice and then gives some holy water to the child. The food is then served to all the people gathered.

There is yet another form of naming ceremony. A childless couple goes to the temple and approaches God for a child. The priest (Tammadi) goes in to a trance and when in that state blesses the couple which is the equivalent of the God blessing them.

After 15 days of the birth of the child the couple again goes to the temple where they had sought God's favour for a child. and place the child in front of the priest and beg that the child be named. The priest goes in to a trance and names the child. Temples like Kethappa and Jadeswamy are famous for this. In the Kethappa temple the child usually gets named as Ketha/Kathi.

Death and funeral customs: There have been no changes in the traditional practices of death ceremony and funeral customs of the Soligas. A dead body is not kept for than a day in which time all the relatives are informed so that they can attend the funeral. The Kolkar of the Podu informs all the residents to take part and keep the night watch. Throughout the night a small fire is burnt in front of the house and the elders maintain a vigil over the body discussing their life experiences, speak about the dead person, and also share old and new information with each other. The next day morning the family members, relatives, and the people of the podu gather in the deceased's house. A mat (*chatta*) is prepared to carry the body. The body is then washed using hot water, soapnut, and turmeric powder and is dressed in fresh clothes by men if a man dies and by females if a female dies. Family members then do the puja of the dead body and keep it on the mat, cover it in new white clothes which are tied to the four corners of the mat and flowers are put on the top. The body is then taken in a procession accompanied by family members and people of the Podu to the burial ground (*saga*). Soligas have the individual clan- wise burial ground and common burial ground in the forest. On the way to burial ground, in between the procession stopped and kept the dead body down for small ritual that is called brake the pot in leg side (*Kalu karaga*) , turmeric powder and soap nut powder mix with water and put on the right leg and right harm . The pot carried with both water of dead person, after the rituals that pot broken in the leg side of the dead body, then they continued the procession still the buriagl ground. After reaching the burial ground the men dig a pit 6×3×8 feet in the north - south direction. An elder person puts *Mullu* and dry leaves and keeps ragi ball, curry, and water in the pit. The clothes covering the deceased are then opened and the face is displayed to the family members and the people present there. Two men get into pit and the body is handed over to them; they keep the body down along with that person's used clothes, vessels, and equipment. All the people gathered then throw soil on the body and the puja is performed for the *saga* (burial ground). If a person's wife has passed away, this puja

is first performed by her husband, and if the father or mother has expired then the first puja is rightfully performed by the eldest son followed by family members and relatives. . small ritual that is two men stand opposite side and not showing the face to face they show the back side to backside then one person take the mamavati and through it other persons back side then that person take and through it to other persons back side like this way they do three times. At end elder person give the small speech to dead person, that you did not give any problems to anybody in future and also he mention to ancestor of the place that new person come to your place keep him well with you all. The people who had participated in the procession wash their hands and feet, observe the light, dip one finger in the tamarind juice and lick it. The elders sit with all the people and a date (*Titi dina*) is arranged for the remaining funeral rites which includes the meal to be prepared. It is done based on that family's capacity to arrange the food items.

Among the Soligas the *titi* is usually performed in five, nine or twelve days. The family can choose the day. Next day the deceased's family prepare ragi ball, chicken curry or sambar and in the evening keep it inside the house while the family members sleep outside the house or at some other house. The Soligas believe that the deceased will come and eat the food, in which case there will be some mark on the ragi ball.

On the fixed day the Kolkar summons all the people of the Podu to help prepare the ceremonial food (*Titi huta*) of goat sambar, rice, and ragi ball. Around late afternoon all the family members of the deceased and the people of the Podu attend the death ceremony. People from all the five clans go to nearby places and in consensus bring back a stone to the place where the rituals are being held. The stone is cleansed with water, oil, etc., red mark (*Kumkuma*) is applied and placed in front of a small green plant and the prepared food items and fruits are kept in a basket and placed along side of it. The puja is done by an elder person and a person comes and holds out his hand to the stone. The stone should be attracted to his hand, in not this process is undergone by three or four more people and if all fail the priest (*tammadi*) help is sought. He in turn when holds out his hand the stone comes to his hand, this process is called Kallu hidiyuvudu. The stone is then placed in the middle and men sit in a circle around it and the remaining people sit randomly. Now the food is served,

first to the people encircling the stone and then to the rest of the people. After the food, again one more ritual called Ragi buduvudu means finger millet distributed to all the ritual attended people. The stone kept on the ground, then all the people stand in circle of the stone, one person bring the one pot of water then finger millet hold people put their hand on the stone, water put on their hands and then they put down the finger millet on the stone, while doing this one person pick up of the stone from the ground. The stone kept in the tree hole nearby Podu.

On a fixed day they go to their clan's stone temple (kallu gudi) taking with them chicken sambar, rice, and ragi ball. Certain clans first pray at the temple, keep the stone, offer the food and then eat it themselves, while other clans prefer to eat the food 2 kms from the temple keeping some food aside to be offered at the temple, then proceed to the temple and offer prayers and food, and place the stone. The Soligas believe that after a person dies he becomes divine.

Types of agriculture rituals celebrated by the Soligas

Soligas have different types of ritual associated with agriculture which have been celebrating from ancient times. Since they believe that if they perform ritual or pujas they will get good crops, the Dolu puja (sowing ritual) is done before sowing the seeds, the Piru puja (Small plant ritual) is done before eating green leaves, and the Ede puja (Harvesting ritual) before harvesting any crops. The Soligas perform small rituals or puja of the land and offer the first harvested crops to the Gods and Goddesses in the temple, and in the Rasi puja (Seeds ritual) all the agricultural seeds are placed in one place called Rasi after harvesting and the Puja or rituals are performed after which the crops can be used for consumption. This table shows the different types of agricultural rituals practiced by the Soligas.

**Table – 4.4.2 : Agriculture rituals celebrated by the Soligas
N=370 (100%)**

Agricultural rituals	No. of celebrating respondents (%)	No. of not celebrating respondents (%)	Total (%)
Dolu pooja (Sowing rituals)	220 (59.5)	150 (40.5)	370 (100)
Piru Pooja (Small plant rituals)	58 (15.7)	312 (84.3)	370 (100)
Ede Pooja (Harvesting rituals)	182 (49.2)	188 (50.8)	370 (100)
Rasi pooja (Seeds rituals)	12 (03.3)	358 (96.7)	370 (100)

Table 4.4.2 shows that 59.5 per cent of the respondents celebrated the Dolu puja and 40.5 per cent of the respondents did not celebrate. 49.2 per cent of the respondents celebrated the Ede puja and 50.8 per cent of the respondents said that they did not celebrate.

Soligas celebrate four types of agriculture rituals of which the two rituals, namely, the *Dolu puja* (Sowing rituals) and the *Ede puja* (harvesting rituals) are celebrated by 50 per cent of the respondents while very few celebrate the other two rituals. It shows that the Soligas are losing interest in the agricultural ritual celebrations, so community based organisations like Sanghas and NGOs can create awareness of the agricultural rituals.

The Soligas cultural and ecological calendar

Traditionally Soligas have classified year into six periods and the tribal calendar was based on wind, rain, agriculture practices, festivals, and forest changes. The Soligas follow the cultural and ecological calendar. The table explains the cultural and ecological aspects.

Table 4.4.3: The Soligas cultural and ecological calendar

Months	Festivals	Types of winds	Types of rainfall	Types of agriculture practices	Types of flora changes	Types of fauna changes
February - March	Mari habba Rotti habba	Taragu udara gali	Taragu male or Kari male or Edaka male	Taragu benki or cleaning the agricultural land by burning the weeds	<i>Taragu Surriyadu</i> Trees shed leaves	Some of the animals face shortage of food so the animals migrate to the Boli or grassland
April -May	Rotti habba Dodda jathre	Munguru galli	Mungaru male	Sowing the seeds for cultivation	Trees blossom with flowers and turn green	Due to the hot climate some of the animals migrate to Kanu and sanna kanu and Boli areas
June - July	Shivarathri habba	Kakatta gali or Padugala gali	Kakkata male	Weeding of the agriculture lands	Some of trees and plants bear fruits like Kare, Nerale , Doli, and others	Animals and birds also get fresh grass and fruits to eat
August - September	Gowri habba	Dodda gali or Shravanana gali	Kikiri male or Jeedi male	Maize harvesting	The forest looks green and fertile	Animals get good food to eat
October - November	Hosa ragi habba	Hullu muri gali or Nagara gali	Kurudu santhi, Muthina santhi, Visha santhi, and Ane gappalu	Harvesting of crops	All the plants, including some of the fruit bearing plants begin to blossom	Animals get good food to eat
December – January	Hosa ragi habba Mari habba	Okkane gali	Mulada male	Season of eating the field bean and pigeon pee	All the plants, including some of the fruit bearing plants begin to blossom	Animals get good food to eat

The Soligas mentioned that in recent times the course of the wind and the rain is changing, and rainfall is uncertain which has its affects. When the rains get delayed it can be observed that a lot of plant species that were growing in the forest and are essential for human beings, wild animals, insects, and birds are no longer available. Instead the lantana weed is rampantly growing in most of the forest areas. So the Government could take up lantana removal activities.

4. 5: Factors influencing the culture, economy, and social status of the Soligas

The culture, economy, social, and other related factors influencing the Soligas lifestyle are very important in the development of an individual in the society, as it helps an individual and the community to adapt to the changing process. These factors cover health problems, sources of health treatment, medical expenditure, distance to health centers, eligible members who cast their vote in different elections, different types of media used, the influence of the various medias, sources of drinking water, sources of light, the NGOs and CBOs working in this area, the different types of development assistance received from the NGO's and developmental assistance expected from the NGOs, , influence of the NGOs, development assistance received from the Government , support received from the Grama Panchayati, the reasons for the lack of development awareness building activity, influence of Government agencies, influence of outside factors, the expected empowerment activities, Large Scale Adivasi Multi-purpose Cooperative Society, the different types of problems faced after the ban on the collection of NTFPs, opinions on shifting out of the forest, and problems faced by the Soliga community.

Soliga Health: The Soligas live a good life in the forest. The forest provides various products for everyday living like leaves, tubers, bamboo shoots, mushrooms, honey, fruits, and seeds. The Soligas use traditional medicinal plants for treatment and this practice has been continued for a century and has helped them to keep in good health. Thus the forest plays a very important role on the Soligas health. They have an in- depth knowledge of the herbal plants and use different approaches for treatment besides using modern medical treatments.

The traditional healers among the Soligas solve many different health problems, through traditional methods. If any person has a health problem he/she approaches the traditional healers and the priest (*Tammadis*), who give herbal medicinal from the medicinal plants. In the second type of treatment, they use the *Kani sasthanra*, which is used to find out the root cause of the problem, and the head of the household and the priest (*Tammadi*) of the Podu pray to the Gods, Goddess, and Veerus (Hero) to solve their health problems. The third method is called Gunji sasthanra in which the exponent uses the Gunji seeds and the winnow (*Mora*) to find out the source of the problem, its reason, and how quickly it can be too solved. When the priest performs the rituals the suffering person along with his family sit beside the priest to listen and observe everything that happens in the interaction. In the middle of the puja, the priest goes in a trance during which the guru or God or Goddess use him as a medium (*Susthara uttuvudu*) and assure the patient that all his specific ailments would be solved. The fourth method involves the person suffering going to the temple and after offering some small form of puja or ritual and is questioned by the priest who is in a trance and speaking on behalf of the God and Goddess as to the source of his problem. He/she is then assured that God will look after his problems and that he should not worry as his problems would be solved with a particular time frame or in some cases is asked to visit the temple once a week for the next four weeks regularly.

Health problems

The Soliga families suffer from body, leg, and hand pain, fever, headache, diarrhoea, dental problem, stomachache, cough and cold, eye problem, heart diseases, tuberculosis (TB), jaundice, nerves problems, chest pain, scabies/skin problems, hearing problem, and sugar problems. In some cases all members of a family suffer from the above mentioned diseases, while in other cases only one or two family members suffer. The table below explains the different health problems faced by individual families among the 370 families.

**Table – 4.5.1 : Different health problems faced by the respondent's families
N=370 (100%)**

Name of the disease	Household head (%)	Not Applicable (%)	Spouse (%)	Not Applicable (%)	Daughter (%)	Not Applicable (%)	Son (%)	Not Applicable (%)
Leg, hand, and body pain	106 (28.6)	264 (71.4)	73 (19.7)	297(80.3)	03 (0.8)	367 (99.2)	06 (1.6)	364 (98.4)
Fever	172 (46.5)	198 (53.5)	232 (62.7)	138 (37.3)	106 (28.6)	264 (71.4)	101(27.3)	269(72.7)
Headache	145(39.2)	225(60.8)	202 (54.6)	168 (45.4)	93 (25.1)	277(74.9)	87(23.5)	283(76.5)
Diarrhoea	02(00.5)	368(99.5)	08 (02.2)	362 (97.8)	09 (02.4)	361(97.6)	07(01.9)	363(98.1)
Dental problems	80(2.2)	362(97.8)	06 (01.6)	364 (98.4)	00 (00)	370(100)	00(00)	370(100)
Stomachache	23(06.2)	347(93.8)	35 (09.5)	335 (90.5)	14 (03.8)	356(96.2)	13(03.5)	357(96.5)
Cough/ cold	50(13.5)	320(86.5)	66 (17.8)	304 (82.2)	36 (09.7)	334(90.3)	32(08.6)	338(91.4)
Eye problem	01(00.2)	369(99.8)	00 (00)	370 (100)	00 (00)	370(100)	00(00)	370(100)
Heart diseases	01(00.2)	369(99.8)	01(00.2)	369 (99.8)	00 (00)	370(100)	00(00)	370(100)
Tuberculosis (TB)	05(01.4)	365(98.6)	00 (00)	370 (100)	00 (00)	370(100)	00(00)	370(100)
Jaundice	00(00)	370(100)	00 (00)	370 (100)	01 (00.2)	369(99.8)	01(00.2)	369(99.8)
Nerve problems	04(01.0)	364(99.0)	02 (00.5)	368 (99.5)	00(00)	370(100)	00(00)	370(100)
Chest pain	14(03.8)	035(96.2)	04 (01.0)	366 (99.0)	00(00)	370(100)	01(00.2)	369(99.8)
Scabies/skin problems	00(00)	370(100)	01(00.2)	369 (99.8)	01(00.2)	369(99.8)	01(00.2)	369(99.8)
Hearing problem	03(00.8)	367(99.2)	01(00.2)	369 (99.8)	01(00.2)	369(99.8)	00(00)	370(100)
Diabetes	01(00.2)	369(99.8)	02(00.5)	368 (99.5)	00(00)	370(100)	00(00)	370(100)
Average	33.5	336.5	39.5	330.5	16.5	353.5	15.6	354.4

Table 4.5.1 shows that 28.6 per cent of the heads of the household suffered from pain in the body, leg, and hand and 19 per cent of the spouses had body, leg, and hand pain, and minimum per cent of daughters and sons had body pain. About 62 per cent of the spouses had fever and 46.5 per cent of the heads of the household also got fever. Around 54.6 per cent of the spouses had headache and 39.2 per cent of the heads of the household had headache. Atleast 2.4 per cent of the daughters and 2.2 per cent of the spouses had diarrhea and a small number of respondent family members had other health problems. Many Soliga tribals suffer from the genetic disorder of the Sickle Cell Disease.

Of the 370 families, 56.5 per cent (209) have adopted family planning. Earlier the Soligas used traditional methods to control and stop child birth. This practice is slowly decreasing because of modern medical influences and health awareness. They have adopted family planning and are using modern medical treatments but still continue with traditional practices.

The Soligas suffer from more than 16 types of diseases for which they need medical treatment and awareness on health from the Government.

The sources of treatments used by Soligas

Soligas use different sources of treatments like traditional medicinal plants, religious or faith healing, and modern hospitals. They go to the Soliga healers who have knowledge of the traditional medicinal plants within and outside the Podus, and sometimes if they know the medicinal uses of the plants they self- medicate. For religious or faith healing treatment they go to the temples for the application of Kani sastara, Gunji sastara, Kanike, and Arike treatments on the advice of the Tammadi and certain like experts among them. They also make use of modern hospital like VGKK hospital and Mobile unit, private hospital, and Government hospital for their treatment. The respondents use eight sources of treatments .The Figure explains the number of treatment sources used by the Soligas.

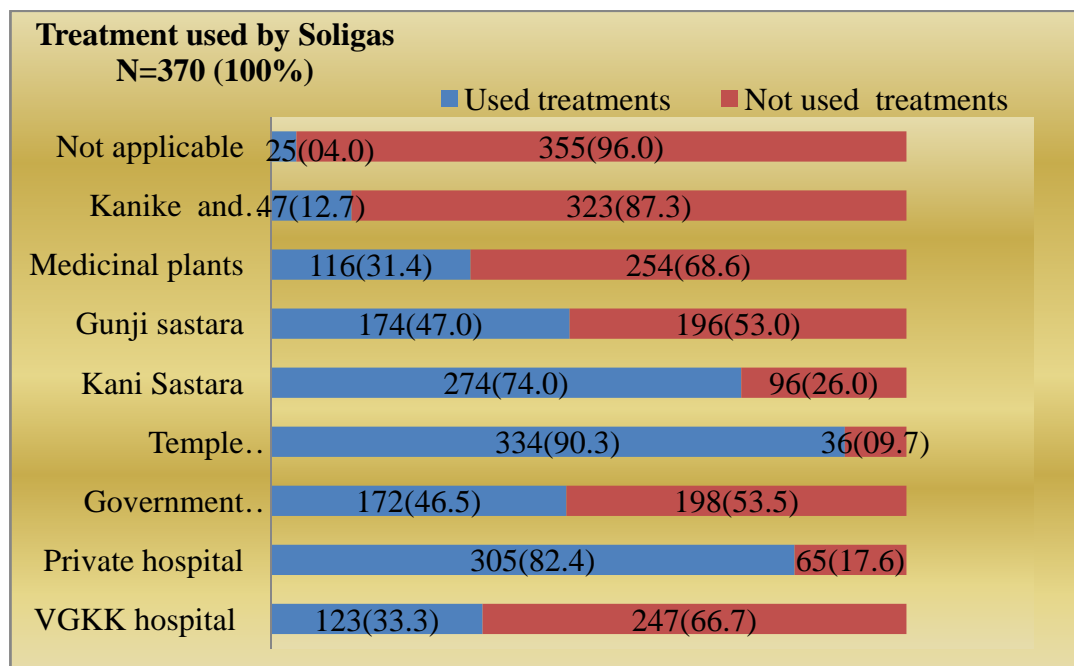
Figure – 4.5.1 : Treatments used by the Soligas

Figure 4.5.1 indicates that 90.3 per cent of the respondents prefer going to the temple (God, Goddess) for treatment, 82.4 per cent used private hospital treatment, 74 per cent mentioned Kani Sastara, 47 per cent mentioned Gunji sastara, 46.5 per cent mentioned Government hospitals, 33.3 per cent mentioned VGKK hospital and Mobile unit, and 31.4 per cent of had preferred the use of medicinal plants.

It indicated that Soligas had more in faith healing treatments than modern hospital and medicinal plants treatment. So the Government, NGOs, and Sanghas need to make them more aware of the health facilities available to them.

Expenditure on medical treatment

Soligas use different sources of medical treatment. They get free treatment from VGKK hospital and they mentioned that some of the Government hospitals charged money for treatment. They also spent for money on faith healing and medicinal plants treatment. But if they knew the process of faith healing and had knowledge of the medicinal plants they would not need to spend money on treatment. The table explains the money spent on medical treatments.

**Table – 4.5.2 : Annual expenditure on medical treatment
N=370**

Amount spent on treatment in Rs.	No. of respondents (%)
upto-500	162 (43.8)
501-1,000	70 (18.9)
1,001-1,500	35 (09.5)
1,501-2,000	29 (07.8)
2,001-2,500	08 (02.2)
2,501-3,000	10 (02.7)
3,001-3,500	03 (00.8)
3,501-4,000	02 (00.5)
4,001-4,500	00 (00)
4,501-5,000	13 (03.5)
Zero expenditure for medical treatment	38 (10.3)
Total	370 (100)

Table 4.5.2 explains that 43.8 per cent of the respondents had spent Rs. upto-500 per year, 18.9 per cent had spent Rs. 501-1,000 per year, 9.5 per cent had spent Rs. 1,001-1,500 per year, 7.8 per cent had spent Rs. 1,501-2,000 per year, and 10.3 per cent mentioned that they did not spend any money on health treatments. A total of 62.7 per cent of the respondents had spent the money less than Rs. 1,000 per year per family.

The average money spent per year on medical treatment was Rs. 940 for family by the Soligas. So the Government needs to provide free medical treatment and health awareness to them.

Approximate distance from the Podu to the primary health centre

Of the 61 Podus, 21 Podus are situated inside and 40 Podus are situated on the periphery of the BRT Wildlife Sanctuary. The VGKK is a functioning hospital while the Government Primary Health Centre (hereafter PHC) situated at Bedaguli is not functioning. There are two PHCs located in Odayaraplaya and Chandakavadi, which are non - tribal areas. The Soligas can use the facilities of a few Primary Health Centers to be found on the periphery of the BRT Wildlife Sanctuary in non- tribal areas. To reach these health centers they have to cover long distances because the Podus are scatted around in three taluks. The figure explains the distance from the Podus to the Primary Health Centre.

**Figure – 4.5.2 : Distance from Podu to primary health centre
N=370 (100 %)**

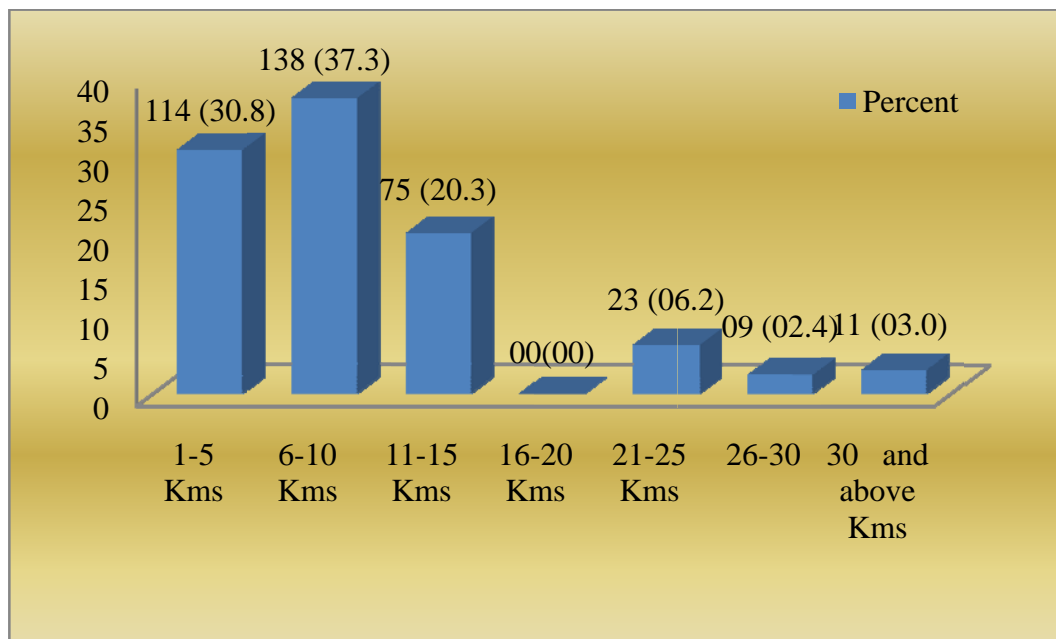


Figure 4.5.2 points out that 37.3 per cent of the respondents 6-10 kms to reach the PHC, 30 per cent had to walk 1-5 kms, and 20.3 per cent had to walk 11-15 kms. It shows that most of the primary health centers are within a radius of 15 kms. Some of the PHCs are close to the Podus, but the doctors and nurses are not to be found so they have to go to the private hospitals for treatment. 98.4 per cent of the respondents have visited the hospital once in a while, 0.3 per cent visit once in a month, and 1.3 per cent does not visit the hospital for treatments.

The study indicates that some of the Podu people had to walk long distances to the Primary Health Centers (PHCs). Hence the Government needs to station doctors and nurses in the Primary Health Center and sub- centers and start PHCs in the tribal Podus where it will help the Soligas to improve their health.

Eligible members who voted in different elections

The Soligas have a traditional institution called the Nyaya Panchayati or Clan Panchayati or tribal council, which settles disputes arising among the Soligas. All the five clans have a stake in the Clan Panchayati, while women do not hold any position they are allowed to sit in the council meeting and express their opinions on the disputes. This type of administration has been practiced in the tribal Podus since

ancient time and is still continued. After independence the Soligas have also participated in mainstream politics by voting in different elections. Under the Panchayati Raj system, Soligas have an opportunity to participate in the election and the eligible voters cast their vote in different elections held in the past. This table shows the number of respondent families' eligible voters and the different elections, from the Grama Panchayati to Parliament, in which they cast their vote.

**Table – 4.5.3 : Eligible members who voted in different elections
N=370 (100%)**

Number of eligible voters			Vote casted in Grama Panchayati Election (%)	Vote casted in Taluk Panchayati Election (%)	Vote casted in Zilla Panchayati Election (%)	Vote casted in MLA Election (%)	Vote casted in MP Election (%)
Number of eligible voters in the family	Number of families	Total number of voters in the family					
One	00 (00)	00 (00)	84 (08.7)	123 (12.7)	123 (12.7)	93 (09.6)	103 (10.6)
Two	227 (63.3)	458 (47.0)	444 (46.0)	356 (37.0)	356 (37.0)	416 (43.0)	412 (42.6)
Three	86 (23.2)	258 (26.7)	129 (13.3)	177 (18.3)	177 (18.3)	108 (11.1)	138 (14.3)
Four	37 (10.0)	148 (15.3)	60 (06.2)	28 (02.8)	28 (02.8)	52 (05.3)	44 (4.5)
Five	13 (3.5)	65 (06.7)	25 (02.5)	15 (01.5)	15 (01.5)	10 (01.0)	15 (01.5)
Six	07 (02.0)	42 (04.3)	06 (00.6)	00 (00)	00 (00)	00 (00)	06 (00.6)
Did not vote	00 (00)	00 (00)	219 (22.7)	268 (27.7)	268 (27.7)	288 (30.0)	249 (25.7)
Total	370 (100)	967 (100)	967 (100)	967 (100)	967 (100)	967 (100)	967 (100)

Table 4.5.3 presents the number of eligible voters who voted in the elections of the Grama Panchayati, Taluk Panchayati, Zilla Panchayati, Members of Legislative Assembly, and Member of Parliament. Of the 370 families, 63.3 per cent of the respondents' families had two eligible voters, 23.2 per cent had three voters, and 10 per cent had four eligible voters. Of the 47 per cent voters in the families only two members were found eligible to vote and of the 26.7 per cent voters in the families only three members were found eligible to vote. There were 967 voters in 370 families.

The two eligible voters from the 46 per cent voters had voted in the Grama Panchayati election, the three eligible voters from the 13.3 per cent voters had voted in the Grama Panchayati election, and 22.7 per cent of the eligible voters had not voted in the Grama Panchayati election. The two eligible voters from the 37 per cent voters had voted in the Taluk Panchayati and Zilla Panchayati elections, three eligible voters from the 18.3 per cent voters had voted in the Taluk Panchayati and Zilla Panchayati elections, and 27.7 per cent eligible voters did not cast their vote in the Taluk Panchayati and Zilla Panchayati elections.

The two eligible voters from the 43 per cent voters had voted in the Members of Legislative Assembly election, the three eligible voters from the 15.2 per cent voters three voters had voted in the Members of Legislative Assembly election, and 30 per cent voters did not cast their vote in the election. The two eligible voters from the 42.6 per cent voters had voted in the Member of Parliament election, the three eligible voters from the 14.3 per cent voters had voted in the Member of Parliament election, and 25.7 per cent of the voters did not cast their vote in the election.

From 370 families there were 967 eligible voters, showing an average (Mean) of 2.6. Of the total eligible voters, 718 (74.1 per cent) voted in the Parliament election, 679 (70 per cent) voted in the Assembly election, 699 (72.3 per cent) voted in the Zilla Panchayati and Taluk Panchayati election, and 748 (77.3 per cent) in the Grama Panchayati election. The overall average showed that over 71.8 per cent eligible members voted and the remaining eligible voters possibly did not because they had migrated outside for employment and did not get to participate in the election while some had to walk a long distance from the Podu. So the Government needs to install voting booths at the Podu level or nearby the Podu and spread awareness on the importance of voting.

Different types of media used by Soliga families

Traditionally the Soligas have their own verbal and non-verbal way of communication. When they are in the forest they communicate by making sounds, marking the trees, leaving green leaves on the path which symbolically says 'I have left this place', and shows the direction in which they may have gone. This practice is still in use. But they have also started to use different types of media for information like the radio, TV, cinema, and newspapers. The table explains the types of media used by the Soligas.

**Table – 4.5.4 : Different types of media used by Soliga families
N-370 (100%)**

Types of media used	No. of respondents (%)
Radio	146 (39.4)
TV	09 (02.4)
Cinema	02 (00.5)
Radio, TV	103 (28.0)
Radio, Cinema	18 (05.0)
Radio, TV, Cinema	67 (18.1)
Radio, TV, Cinema, News paper	17 (04.5)
Not used the media	08 (02.1)
Total	370 (100)

Table 4.5.4 points out that 39.4 per cent of the respondents were using a radio, 28 per cent were using radio and TV, and 18.1 per cent were using the radio, TV, cinema. About 97.9 per cent of the respondents were using different types of media and the remaining 2.1 per cent of the respondents were not using any kind media for information and entertainment.

It shows that most of the Soligas use the radio as a major source of information and also for entertainment than the TV, cinema, and newspaper. The radio is the most cost effective when compared to other media and so is more preferred.

Reasons for using media

Soligas use different types of media in their everyday life as it provides information and awareness. It helps in the positive and negative development of the individual lifestyle. The respondents had given a number of opinions for using the media which is presented in the table below.

Table – 4.5.5 : Reasons for using media
N=370 (100%)

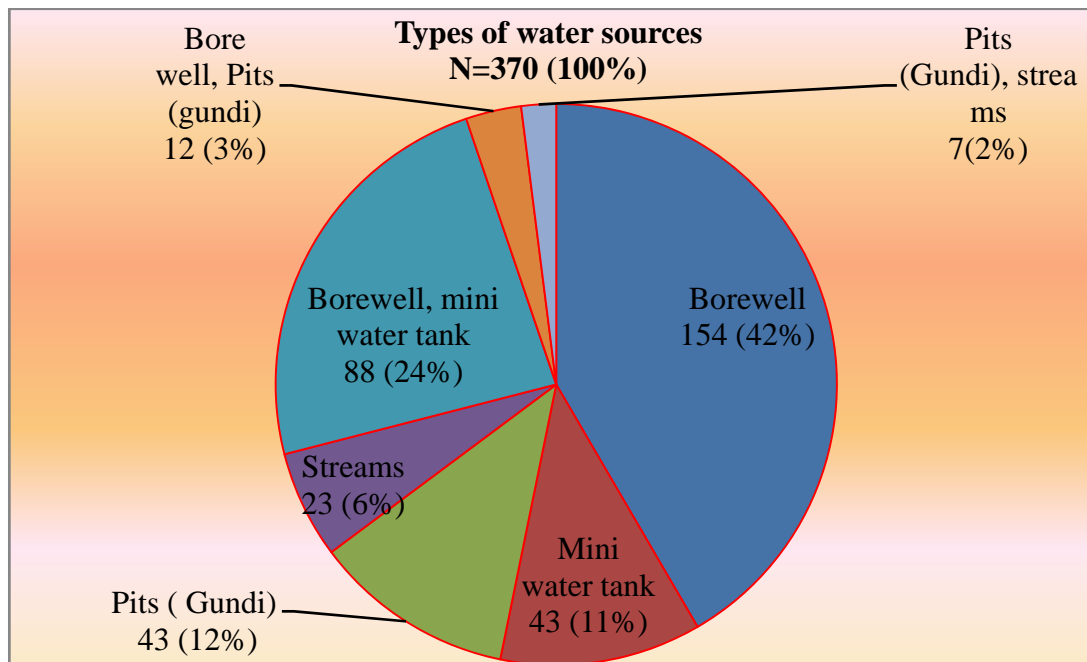
Reasons for using media	No. of respondents (%)
For information on crops and Government schemes	277 (75.0)
Listening to music	68 (18.4)
Leisure hour utilised by watching TV	15 (04.0)
Listening to the news	02 (00.5)
Not using	08 (02.1)
Total	370 (100)

Table 4.5.5 confirms the opinion that 75 per cent of the respondents were using media to gain information, 18.4 per cent were using for listening to music, and eight per cent of the respondents not using any kind of media.

The Soligas mentioned that they were listening to the radio daily, so the Government could broadcast different information like tribal development, education, health, policies, political, and other information, as it will be effectively reach remote tribal areas. Soligas were basically not interested in media like TV and cinema but were more in favour of using the radio.

Types of water sources used by the Soligas

Since the Soligas lived in the forest they would use whatever water source was available like streams and pond for drinking water. They usually lived in areas where the water source was available. When they were practicing shifting cultivation the Soligas elders would select good water source areas for constructing the Podus. Later on Government and NGOs interventions provided for the drinking water like borewells and mini water tanks for some of Podus, but some of the Podus still use stream water and pond water in BRT Wildlife Sanctuary. The Tribal Welfare Department and the Zilla Panchayati wanted to provide drinking water through borewells and mini water tanks, but the forest department stopped the digging of borewells in some of the tribal Podus. According to the forest department the Wildlife Protection Act, 1972, borewells cannot be dug inside the Podus of BRT Wildlife Sanctuary. Hence, as per the respondents the Soligas are facing drinking water problem. The forest department is too busy following rules and regulations and is the least concerned about the drinking water problem of the Soligas. The figure explains the different water sources used by the Soligas.

Figure – 4.5.3 : Potable water sources used by the Soliga families

The figure indicates that 42 per cent (154) of the respondents were using water from the borewell, 24 per cent (88) were using water from borewell and mini water tanks, 12 per cent (43) of respondents were using water from ponds, and 11 per cent (43) were using water from mini water tanks.

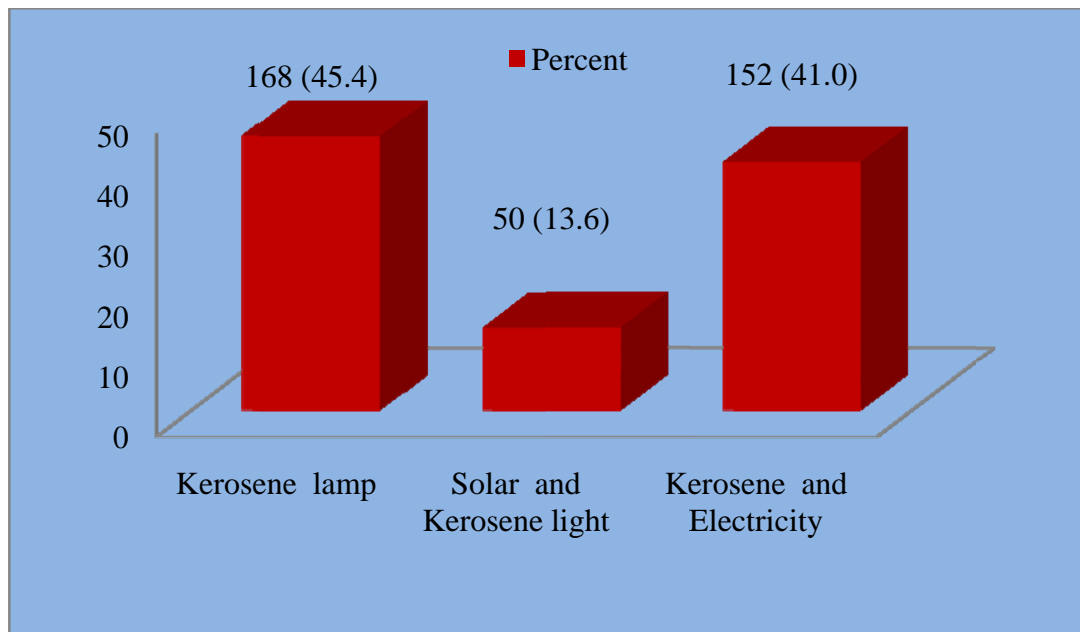
About 20 per cent of the respondents using water from the pond and streams and 80 per cent of the respondents were using water from bore well and mini water tanks. Around 80 per cent of the Soliga families had good drinking water facilities and 20 per cent of the families did not get good drinking water. So the Government can provide drinking water to the remaining Podus who were not getting the benefit under the provisions of the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act 2006.

Sources of light used by the Soligas

Light is very important for every human being. Earlier the Soligas used fire as a source of light, and would have their dinner in the evening before sunset (approximately around 5 pm) and after dinner they slept till morning 6 am. Their dependency on light was very less in those days. Recently they started to use kerosene lamps and electricity. Even today they use light to a very limited extent and finish

their dinner in the evening by 6 pm. Electricity is mostly used for watching TV and the children use it for reading. Currently, the Soligas are using three types of lights, kerosene, solar lamps, and electricity. The figure explains the different types of lights used.

Figure 4.5.4: Sources of light used by the Soligas
N=370 (100%)



The figure illustrates that of the 370 respondents, 45.4 per cent (168) were using kerosene, 41 per cent (152) were using kerosene and electricity, and 13.6 per cent (50) were using solar and kerosene.

Kerosene is used as a major source of light which the Government provides through the public distribution system. About 59 per cent of the respondents were dependent on kerosene lamps and solar light and 41 per cent were dependent on electricity. The Government could provide electricity to 59 per cent of the respondents' families who do not have electricity as well as street lights.

Vivekananda Girijana Kalayana Kendra

The Soligas were unorganised and thus exploited by non-tribal people. They lived below the poverty line and in a critical condition without proper basic facilities like housing, drinking water, road, electricity, health and education facilities. The

Government provided some of these facilities for a few Podus or colonies before 1981. When the Soligas were facing problems, and a few Government officials were providing a little development schemes for a few Podus leaving most of the Podus out of the developmental programmes and only 25 per cent of the benefits were reaching the tribal communities that Dr. H. Sudarshan first visited the tribal Podus to understand their problems, issues, and needs.

Dr. H. Sudarshan founded the Vivekananada Girijana Kalayana Kendra (VGKK) in 1981 at B. R. Hills, Yelandur taluk of Chamarajanagar district, Karnataka. Working with the Soligas and other tribes in Chamarajanagar and Mysore district of Karnataka and also in Tamil Nadu, Andaman and Nicobar Islands, and Arunachal Pradesh, the vision of VGKK is to make a self-reliant and empowered tribal society rooted in its culture and tradition, living in harmony with nature. The objectives of the organisation are: to implement a comprehensive, holistic, need-based, gender and culture-sensitive, community -centered system of healthcare integrating indigenous health traditions; to establish an education system that is specific to the tribal language, culture and environment; to promote bio-diversity conservation and sustainable harvesting of Non-Timber Forest produce; to ensure livelihood security through sustainable agriculture, vocational training, and value addition of forest produce; to empower tribal communities through Sanghas (people's organisations) and Women's Self Help Groups.

The VGKK working on healthcare, specifically curative medical care has been the chief entry point of VGKK into the Soliga community, by running the hospital, mobile unit, providing health awareness, etc. Education related activities include school up to SSLC, ANM College and Hostel for 250 tribal children in B.R.Hills, PUC College, ITI College, and Drama School in YK moole at Yelandur. Community organisations like the Taluk Soliga Abhivrudhi Sangha were formed at Yelandur, Kollegal, and Chamarajanagar taluks and the Zilla Budakattu Girijana Abhivrudhi Sangha at Chamarajanagar district. It also helped in the conservation and livelihood security through NTFPs processing, providing vocational training in honey and food processing besides other different training given to the Soligas in B.R.Hills. It conducted several meetings, workshops, trainings, Jathas, street plays, and leadership trainings at the Podu, taluk, and district levels for the empowerment of the Soligas.

Taluk Soliga Abivrudhi Sangah and Zilla Budakattu Girijana Abhivrudhi Sangah

Soligas have the traditional *Nyaya* system or tribal council, which has been in practice since generations. There is a ranking or hierarchical order in the clan structure, and the status of a clan entitles it to hold office in the tribal council (*nyaya Panchayathi*), which takes collective decisions and settles community disputes as and when they arise. Based on traditional council system the Soliga Abhivrudhi Sangha is formed at the Podu level, the Taluk Soliga Abhivrudhi Sangha is formed at the taluk level in Yelandur, Kollegal, and Chamarajanagar, the Taluk Girijana Shyribhivrudhi Sangha in Gundale Pete, and the Zilla Budakattu Girijana Abhivrudhi Sangha at the district level. All these Sanghas are registered under the Society Registration Act, 1860. These Sanghas have administrative officials like the President, Vice-President, Secretary, Treasures, Organising Secretary who bear responsibility in the fields of education, literacy, health, political participation, forest conservation, LAMPS reform, creating awareness, issues based works, and in the implementation of Government schemes. It is possible to make development work more effective and sustainable by engaging with the local community, which has a better understanding of its own socio-economic needs, tradition, and culture. Their participation in programmes, funded by Government and voluntary organisations build confidence in the people to utilise the services thus offered and provides feedback for modification and re-orientation of the programmes. In Chamarajanagar district, the tribal people's organisations are known as Sanghas. They actively participate in issues concerning the tribals, such as preventing forest fire, illegal quarrying, smuggling, and poaching. Their participation in programmes such as sustainable harvesting of NTFPs through participatory resources monitoring, value additions to the NTFPs and conservation of bio-diversity has helped to reduce the exploitation of minor produces by outsiders (Karnataka Human Development Report, 2005).

Ashok Trust for Research in Ecology and the Environment

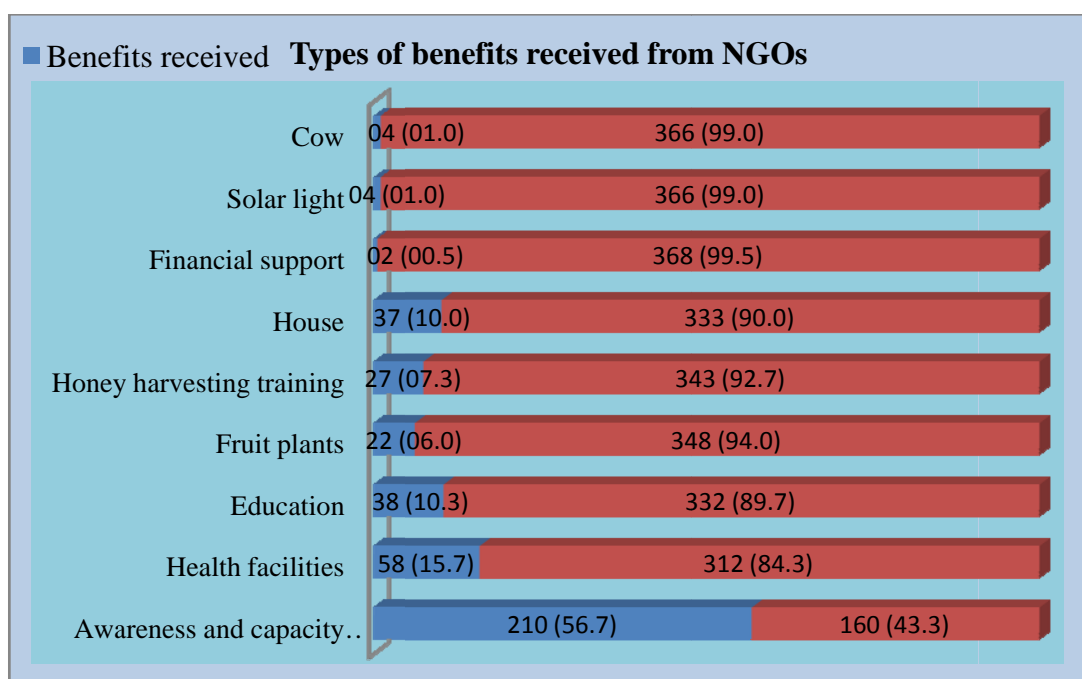
Ashok Trust for Research in Ecology and the Environment (ATREE) is a research institution working in areas of bio-diversity conservation and sustainable development. The mission of ATREE is to promote socially just environmental conservation and sustainable development by generating rigorous interdisciplinary knowledge that engages actively with academia, policy makers, practitioners, activists, students, and wider public audiences. The organisation was founded by Dr. Kamal Bawa in 1996. The offices of ATREE can be found all over India. Its main

office is situated in Bangalore, Karnataka; two regional offices are in New Delhi and Sikkim, and its field stations are situated in B. R. Hills, M M Hills, Kanakapura, Natham, Kalkkada Mudanathuri Tiger Reserve (KMTR), and Kerala working on various aspects of research and conservation, and livelihood activities. ATREE started to work in B.R.Hills in 1996 on various aspects of flora research , non timber forest products (NTFPs) research, sustainable harvesting of NTFPs like honey, lichen, and amla, and participatory resources monitoring by involving the local community in the Participatory Resources Monitoring (PRM) activities, organic farming, seeds banks , afforestation activities, enterprise activities with VGKK, LAMPS reform activities, environment education, bio-diversity conservation, forest rights , tribal rights, traditional knowledge, cultural mapping and traditional institution, etc.

Different types of development assistance received from NGOs

NGOs like VGKK and ATREE and community based organisations like the Taluk Soliga Abhivridhi Sangha and the Zilla Budakattu Girijana Abhivudhi Sangha are working with the Soligas on health, education, community organisation, bio-diversity conservation, tribal rights, livelihoods, forest conservation, and sustainable harvesting of NTFPs, and others various developmental activities. They have implemented different types of programmes which have benefitted the Soligas over several years. The figure displays the benefits received from the NGOs.

**Figure – 4.5.5 : Different types of development assistance received from NGOs
N=370 (100 %)**



The figure indicates that 56.7 per cent of the respondents had received awareness and capacity building training, 43.3 per cent did not receive any training, 15.7 per cent had been provided health facilities which had not been received by 84.3 per cent of the respondents. Education was provided to 10.3 per cent of the respondents while 89.7 per cent were deprived of it. Houses had been constructed for 10 per cent of the respondents while the same was not provided to 90.0 per cent of the respondents.

The figure shows that an average 90 per cent of the respondents did not receive any benefits from the NGOs which means that the NGOs programmes are covering only a minimum number of people and there is a need to extend their reach to more people through their programmes and provide the much needed support.

Different types of development programmes expected from NGOs

The NGOs provide different types of assistance to the Soligas, like VGKK's help is related to health, education, awareness, agriculture rights, and community development activities; ATREE helps in sustainable harvesting of NTFPs, agriculture, tribal knowledge, bio-diversity conservation, etc.; the Sanghas are involved in getting Government benefits, awareness, rights, education, health, and work on exploitation related issues. The table explains the different types of amenities expected from the NGOs.

**Table – 4.5.6 : Amenities expected from NGOs
N=370(100%)**

Amenities expected	No. of respondents (%)
Livestock (bullocks, cow, goat, sheep)	243 (65.7)
House	52 (14.0)
Variety in training	10 (03.0)
Awareness	58 (15.7)
Land development	02 (00.5)
Fruit plants	01 (00.2)
Solar light	01 (00.2)
Health facilities	02 (00.5)
Educational support	01 (00.2)
Total	370 (100)

Table 4.5.6 shows that 65.7 per cent of the respondents expected livestock like bullocks, cow, goat, and sheep, 15.7 per cent needed awareness on various things, and 14 per cent wanted to be provided with a house.

The Soligas expected health facilities, education, awareness, land development, drinking water, house, training, livestock, and light from the NGOs. The NGOs can provide these facilities.

Development assistance received from the Government

The Government has provided different benefits for the Soligas over the years, like social security and social welfare. The Government supported some other benefits like public distribution system (card) and different types of pension which helped the Soligas secure food security. Social welfare benefits included housing, electricity, solar light, and agricultural support. The figure explains the benefits received from Government over the years.

Figure – 4.5.6 : Development assistance received from the Government

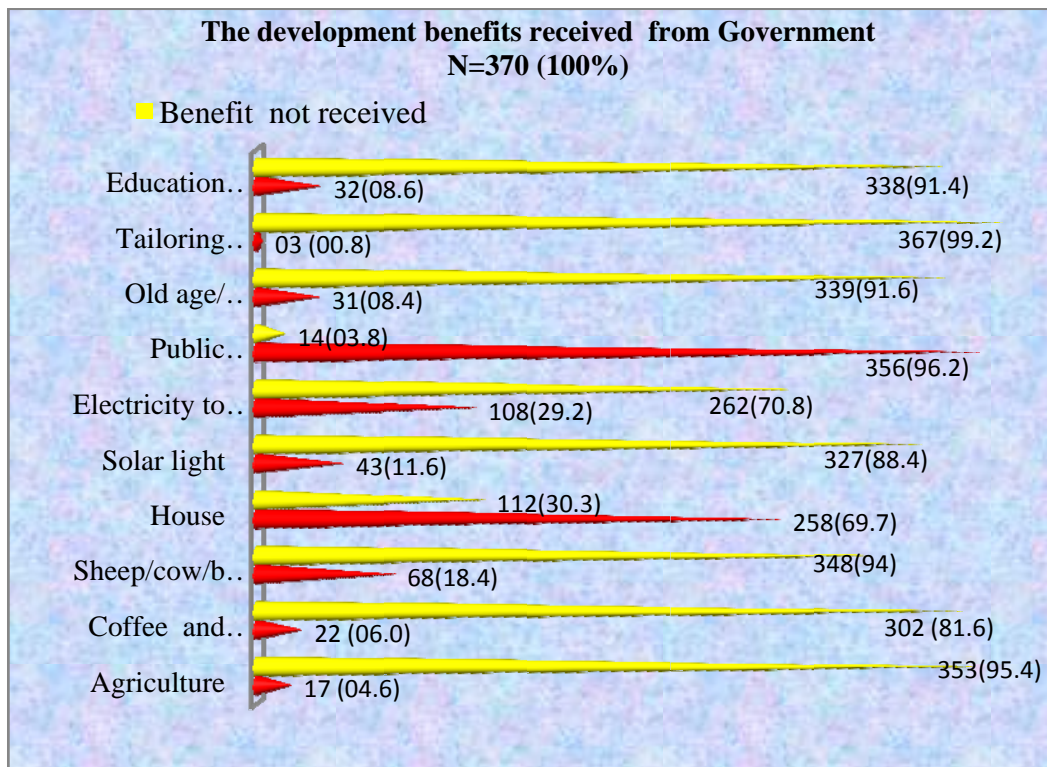


Figure 4.5.6 illustrates that 96.2 per cent of the respondents had received the public distribution system card which was not received by 3.8 per cent. Around 69.7 per cent of the respondents had been provided a house and 30.3 per cent did not receive. About 29.2 per cent of the respondents were supplied electricity and 70.8 per cent were not. Again, about 18.4 per cent of the respondents received sheep, cow, and bullocks and 81.6 per cent did not receive any of this; the other benefits received by the respondents were less in number. The Government provided public distribution card, housing, electricity, and livestock but the other benefits distributed were very less over the years.

The Government has been spending lot of money on tribal development but it does not reach the grass root levels and only few benefits reach the Soligas. The Government needs to provide all types of benefits directly to the Soliga families by involving a community based organisation like the Sanghas. Even today Government officials misuse tribal development funds. To receive these funds the tribals have to bribe Government officials. The Tribal Welfare Department and 21 other departments implement the programmes in name only and falsify the progress reports of their department. There is no follow up of the implemented activities and lack of interest among the Government al officials. Very few officials show any interest in the development of the tribals. So the Government could take appropriate action by appointing dedicated/service minded officers to implement tribal development programmes.

Influence of education on the lifestyle

The influence of education can be seen in the lifestyle of the Soligas in recent times. It can be seen in the attitude and behaviour of individuals and parents of children going to school. The same has been presented in the following table -

Table – 4.5.7 : Influence of education on the lifestyle
N=370(100%)

Changes in lifestyle	Always (%)	Some time (%)	Not at all (%)	Total (%)
Education	132 (35.7)	110 (29.7)	128 (34.6)	370 (100)
From children going to school	107 (29.0)	148 (40.0)	115 (31.0)	370 (100)

Table 4.1.7 specifies the educational influence on individuals and families, in that 35.7 per cent of the respondents mentioned that education always influenced their lifestyle, 29.7 per cent said some time, and 34.6 per cent mentioned that they were not at all influenced.

Regarding the opinion on educated children, 29 per cent of the respondents said that the parents always were influenced by children who were going to school, 40 per cent mentioned that the influence was only some time, and 31 per cent mentioned that they were not at all influenced.

Religious indicators influencing the Soligas

Religion plays a very important role in molding an individual. Gods, Goddesses, temples, attending festivals other than their own, and outside culture all influence the morals of the individual and the community of the Soligas. The influence may be always, sometimes, and not at all. The table explains the different religion indicators influencing the Soligas.

**Table – 4.5.8 : Religious indicators influencing the Soligas
N=370 (100%)**

Religious indicators	Always (%)	Sometimes (%)	Not at all (%)	Total (%)
Biligiri Rangaswamy Temple visitors	32 (08.6)	81 (22.0)	257 (69.4)	370 (100)
Outside culture	15 (04.0)	168 (45.4)	187 (50.6)	370 (100)
Attending outside festivals	28 (07.5)	219 (59.2)	123 (33.3)	370 (100)
Gods / Goddesses	226 (61.0)	90 (24.3)	54 (14.7)	370 (100)

Table 4.4.8 points out that 61 per cent of the respondents had mentioned that Gods and Goddesses always influence, 59.2 per cent mentioned that outside festivals sometimes influence, 50.6 per cent mentioned that outside culture had no influence at all and 45.4 per cent of respondents mentioned it did influence sometimes, 69.4 per cent said that the Biligiri Rangaswamy temple visitors had no influence at all and a small number of the respondents mentioned sometimes and always influenced the Soliga culture and community.

It shows that the influence of Gods and Goddesses was more compared to others. All these religion indicators have a positive and negative impact on the Soligas lifestyle. So the Sanghas and NGOs can make them more aware on this subject.

Influence of the media

Media plays a major role in changing an individual's attitude and behaviour; each media has its own capacity to change and attract individuals and making them dependent on it for their everyday life. According to the Soligas, the media may have influenced them always, sometimes or not at all and these opinions are presented in the table given below.

Table – 4.5.9 : Influence of the media
N=370 (100%)

Influence of the media	Always (%)	Sometimes (%)	Not at all (%)	Total (%)
Radio	208 (56.2)	145 (39.2)	17 (04.6)	370 (100)
TV	140 (37.8)	137 (37.0)	93 (25.2)	370 (100)
Cinema	70 (19.0)	137 (37.0)	163 (44.0)	370 (100)
Newspaper	25 (06.7)	69 (18.7)	276 (74.6)	370 (100)

Table 4.5.9 explains that 56.2 per cent of the respondents felt that the radio always influences, 39.2 per cent felt it that sometimes; 37.8 per cent said that TV always had influence, 37 per cent mentioned that only sometimes TV had influence, and 25.2 per cent mentioned that TV did not influence at all; 44 per cent mentioned that cinema did not at all influence, 37 per cent opined that sometimes cinema had an influence; 74.6 per cent stated that newspaper had no influence at all and a small per cent mentioned that newspaper always influence and some- times.

The overall influence of radio and TV was more and the influences of the other two media were less. The newspaper could not influence the Soligas much because they have just started to get educated, so do not read the newspaper much and cinema theatres are in the towns and cities and the Soligas do not visit these places frequently, hence the influence of cinema is also not much.

NGOs influence on the Soligas

The two NGOs, VGKK and ATREE functioning in the BRT Wildlife Sanctuary and community based organisations, the Taluk Soliga Abhivrdhi Sangha based in Yelandur, Kollegal, and Chamarajanagar and the Zilla Budakattu Girijana Abhivrudhi Sangha have been working with the Soligas over the past 30 years. They have influenced various aspects of the Soligas life which is presented in the table below.

**Table – 4.5.10 : NGOs influence on the Soligas
N=370 (100%)**

Influence of the NGOs	Always (%)	Sometimes (%)	Not at all (%)	Total (%)
VGKK	212 (57.3)	135 (36.5)	23 (06.2)	370 (100)
Sanghas	276 (74.6)	84 (22.7)	10 (02.7)	370 (100)
ATREE	103 (27.8)	108 (29.2)	159 (43.0)	370 (100)

The table confirms that 57.3 per cent of the respondents had always been influenced by VGKK and sometimes influenced 36.55 per cent of the respondents. The Sanghas had always influenced 74.6 per cent of the respondents and sometimes influenced 22.7 per cent of the respondents. ATREE had always influenced 27.8 per cent of the respondents and did not influence 43 per cent of the respondents. ATREE's influence is less compared to VGKK and the Sanghas because these two have been working with the Soligas over the past 30 years, whereas ATREE has been working for the last 16 years. The NGOs and community based organisations have influenced various aspects of the Soligas lifestyle like health, education, community organisation, conservation, development, awareness, and rights. So through more awareness and development programmes the NGOs and the Sanghas can help in the positive development of the Soligas.

Influence of Government agencies

The Government agencies also influence the Soligas on various aspects. The respondents gave different opinions on how Government agencies and Government programmes helped in changing the lifestyles of the Soligas. Some of these agencies are LAMPS, Grama Panchayati, Government programmes, and forest department and their influence has been given in terms of always, sometimes, and not at all in the table below.

Table – 4.5.11 : Influence of Government agencies
N=370(100%)

Influence of Government agencies	Always (%)	Sometimes (%)	Not at all (%)	Total (%)
Forest department	14 (03.8)	134 (36.2)	222 (60.0)	370 (100)
Government programmes	116 (31.0)	189 (51.0)	65 (18.0)	370 (100)
Grama Panchayati	32 (08.6)	150 (40.5)	188 (50.9)	370 (100)
LAMPS	114 (30.8)	168 (45.4)	88 (23.8)	370 (100)

The table points out those LAMPS had always influenced 30.8 per cent of the respondents and sometimes 45.4 per cent of the respondents. The Grama Panchayati had not influenced 50.9 per cent of respondents and sometimes influenced 40.5 per cent of the respondents. Government programmes had always influenced 31 per cent of the respondents and sometimes influenced 51 per cent of the respondents. The Forest department had always influenced 60 per cent of the respondents and sometimes influenced 36.2 per cent of the respondents.

While all the agencies have sometimes influenced the Soligas, LAMPS and Government programmes have always influenced them. So there is a need for all the agencies to be actively involved in implementing tribal development programmes so that it can more positively affect the Soligas lifestyle.

Influence of outside factors

Outside factors like road, bus, hospital, and political party, interaction with outside village, city, and public also influence the Soliga lifestyle, their individual attitude and behaviour. The table shows the per cent of influence of these factors on the Soligas.

Table – 4.5.12 : Influence of outside factors
N=370 (100%)

Influence of outside factors	Always (%)	Sometimes (%)	Not at all (%)	Total (%)
Visiting city and towns	44 (11.9)	225 (60.8)	101 (27.3)	370 (100)
Interaction with outside people	57 (15.4)	242 (65.4)	71 (19.2)	370 (100)
Visiting nearby villages	52 (14.0)	205 (55.4)	113 (30.6)	370 (100)
Political parties	03 (00.8)	75 (20.2)	292 (79.0)	370 (100)
Hospitals	203 (54.9)	117 (31.6)	50 (13.5)	370 (100)
Bus (Vehicles)	44 (11.8)	130 (35.2)	196 (53.0)	370 (100)
Road	35 (09.4)	129 (35.0)	206 (55.6)	370 (100)

The table indicates that hospitals have always influenced 54.9 per cent of the respondents and sometimes influenced 31.6 per cent of the respondents. Visiting city and towns sometimes influenced 60.8 per cent of the respondents. Interacting with outside people sometimes influenced 65.4 per cent of the respondents. Visiting nearby villages sometimes influenced 55.4 per cent of the respondents. Political parties had no influence on the Soligas lifestyle as mentioned by 79 per cent of the respondents and 55.6 per cent opined that roads also did not influence them. Majority of the respondents did agree that most of these factors did have a limited influence on them, but could not exactly pinpoint any particular factor.

Types of support received from the Grama Panchayati

The Grama Panchayati is a grassroots development institution which implements different programmes in rural areas. There are 61 Podus distributed in 12 Grama Panchayati areas, each of which has one or two Soligas as members, but their representation is very less when compared to other communities. The Panchayati implements different programmes like drinking water, street light, Mahatma Gandhi National Rural Employment Guarantee scheme (MGNREGA), etc. The figure illustrates the benefits distributed by the Grama Panchayati to the Soligas over the years.

Figure – 4.5.7 : Benefits received from the Grama Panchayati

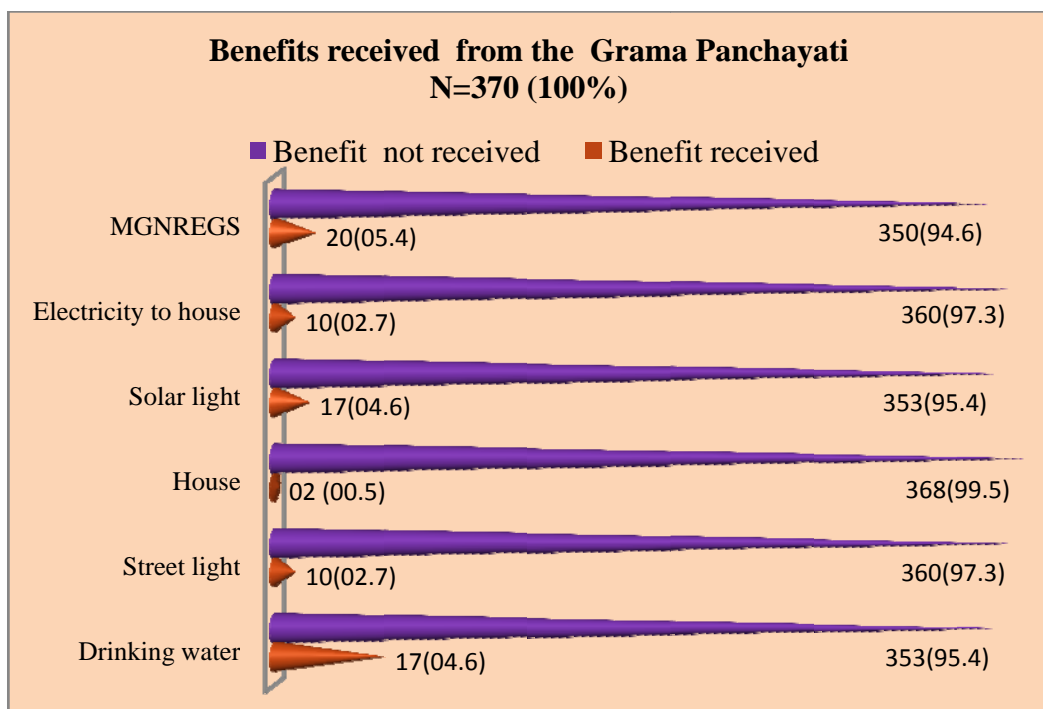


Figure 4.5.9 indicates that 5.4 per cent of the respondents had received benefit from the Mahatma Gandhi National Rural Employment Grantee Scheme and 94.6 per cent of the respondents did not receive the same. Drinking water facility and solar light had been received by 4.6 per cent of the respondents equally. Around 97.3 per cent of the respondents were not provided any of these benefits by the Grama Panchayati.

The Government is spending a lot of money through the Grama Panchayati but it is reaching the Soligas in a very limited manner. The benefits are being distributed unequally and those who have power are getting it. The Grama Panchayati should provide these programmes directly to the Soligas and the Government could make separate reservation for the Soligas and forest tribes so that they can reap the benefits.

Large Scale Adivasi Multipurpose Cooperative Society

The Soligas collect Non Timber Forest Products (NTFPs) and market it through Large Scale Adivasi Multi-purpose Cooperative Societies from 1982, before which they had been selling it to the forest traders. In 1982, the Government of Karnataka took the initiative and set up LAMPS all over Karnataka. Presently 23 LAMPS are working in forest based tribal areas. Chamarajanagar district has four LAMPs of which three LAMPs come under the BRT Wildlife Sanctuary, i.e., B. R. Hills, Hanur, and Chamarajanagar. The Soligas collect around 28 NTFPs like honey, lichen, amla (Nelli), soapnut, soapberry, bee wax, wild mango, silk cotton, etc. and making broomsticks from the sale of which they derive 50 to 60 percent of their income. LAMPS have set up fair price shops in tribal Podus to provide food items. Still the collection and sale of NTFPs is a major source of income to the Soligas compared to other sources.

The forest department stopped the collection of NTFPs in BRT Wildlife Sanctuary, on 23.02.2004. The official memorandum by the Principal Chief Conservator of Forests (wildlife), Bangalore says that the NTFPs can be collected to meet the “*personal bona fide needs*” of the people living in and around the sanctuary and shall not be used for any *commercial purpose*. Under Section 33 of the Wildlife (protection) Act, 1972 the collection of all NTFPs (Non-timber Forest Produce) from BRT Wildlife for *commercial purpose* shall be stopped.

The Government stopped the collection of NTFPs strictly in 2006 and did not provide any alternative source for their livelihood. The Soligas faced livelihood insecurity. During the interviews they mentioned that through their Sanghas they approached the forest department and Government; they held several protests in Chamarajanagar and submitted a memorandum to the Government to get their right to collection reinstated and they also approached state level officials and political party leaders, but nothing happened.

Types of problems faced after the ban on the collection of NTFPs

After the collection of NTFPs was banned in 2004 and strictly enforced by the Forest Department in 2006 under the Wildlife Protection Act, 1972 in the BRT Wildlife Sanctuary, Soligas faced different types of difficulties like unemployment and wage problem, food, income, migration, and health problems. It is presented in the table below.

**Table – 4.5.13 : Types of problems faced after the ban on the collection of NTFPs
N=370 (100%)**

Types of problems	No. of respondents (%)
Unemployment and wage problem	366 (99.0)
Food	02 (00.5)
Income	02 (00.5)
Total	370 (100)

The table shows that 99 per cent of the respondents faced unemployment and wage problem.

Opinions expressed on shifting outside the forest

Soligas have been living in the forest since time immemorial, collecting honey, tubers, green vegetables, mushrooms, fruits, and others products and cultivating crops on forest lands for their livelihoods. After the Government of India passed the Wildlife Protection Act of 1972, the Biligiri Rangaswamy Temple reserve forest was declared as a Wildlife Sanctuary in 1974. The forest department evicted the Soligas from the center of the forest and without providing adequate rehabilitation facilities placed them in and on the periphery of BRT Wildlife Sanctuary.

After the collection of NTFPs was stopped by the forest department in 2004 the Soligas faced livelihood insecurity. Then the Government of Karnataka and the forest department declared the Biligiri Ranganaswamy Temple Wildlife Sanctuary as a Tiger Reserve on 24.1.2011. Again Soligas are going to face relocation problem, as the forest department is planning to shift the Soligas from the forest which will affect the tribal culture and lifestyle of the Soligas.

In many parts of India tribals were shifted from the forest in the name of Tiger reserve and Wildlife Sanctuary. The tribals lost their home and land and faced many problems; as they are unable adjust to the new environment. The respondents gave different opinions on being shifted from the BRT Wildlife Sanctuary. Most of them did not want go outside and desired to stay within the forest. The table explains the different reasons given by the respondents.

**Table – 4.5.14 : Opinions expressed on shifting outside the forest
N=370(100%)**

Opinions expressed	No. of respondents (%)
We have lived here from the time of our grandparents, so we do not want to leave	325 (88.0)
We want to live here because we get all types of forest produce for consumption like honey, fruits, tubers, vegetables, etc.	06 (01.6)
We have good air and have adjusted to the environment whereas outside it is very hot and difficult to adjust	08 (02.1)
If we go outside the forest, we will be get diseases	04 (01.0)
Our Gods, Goddessese , kallu gudis, and habbis are here, if we leave we won't be able to worship our deities	07 (02.0)
Government could allow us to live in the forest and provide us with all the facilities	06 (01.6)
Outside the forest we have to pay money for everything and face food insecurity, here we are happy	02 (00.5)
We won't leave the forest even if the Government poisons us	10 (02.7)
The forest department does not conserve the forest, we do	02 (00.5)
Total	370 (100)

The table states that 88 per cent of the respondents do not want to leave the forest because they have lived there from their grandparents' time, 2.7 per cent of respondents wanted to live there because they get all types of forest produce for consumption like honey, fruits, tubers, vegetables, etc., and 2.1 per cent of the respondents get good air and have adjusted to the environment whereas outside the climate is hot and difficult to adjust.

The Soligas have a strong with the forest where they have 489 sacred sites (according to the ATREE map), animals, forest produce, good environment, air, drinking water, and medicinal plants. If they leave the forest they will have to face all types of health problem and lose their culture. Under the Forest Rights Act, 2006 the Government can involve the local communities in the bio-diversity plans of saving the forest, the tigers, and the indigenous Soliga tribals.

Most of the respondents mentioned that they do not want to leave the forest because they have a good relation and an in-depth knowledge of it, besides which they have adjusted to the environment. The outside climate is hot and difficult to get acclimatised to. The Government could provide jobs for the adults and good education for the children which would make it easier for the families to move out. Thus their dependency on the forest would be decreased and the relocation could proceed more smoothly.

Awareness on development programmes for the Soligas

The Government has initiated various programmes for tribal development, but these do not reach them because the district and taluk level officials only visit when they have some programmes to implement in a specific Podu and sometimes they are accompanied by higher level officials and ministers who do not show much concern on this issue. The NGOs working at the grass roots level are more effective in implementing their own and some Government programmes because they interact daily with the tribal communities. The table explains the awareness provided on the development programmes.

**Table – 4.5.15 : Awareness on development programmes for the Soligas
N=370 (100%)**

Awareness provided on development programmes	No. of respondents (%)
VGKK	224 (60.5)
Sanghas	102 (28.0)
ATREE	01(00.2)
Teachers	03 (00.8)
Government	03 (00.8)
LAMPS	01 (00.2)
Public	03 (00.8)
Podu leaders	10 (02.7)
Family members and relatives	18 (04.7)
Professional social workers	05 (01.3)
Total	370 (100)

According to Table 4.5.15, 60.5 per cent of the respondents had mentioned that Dr. H. Sudarshan (VGKK) had provided major awareness and 28 per cent said that the Sanghas had provided awareness on developmental programmes.

Over the years VGKK, Sanghas, and ATREE have played a major role in providing information regarding Government schemes or benefits along with teachers, Government, LAMPS, outside people, Podu leaders, family members and relatives, and professional social workers. The tribal welfare department officials should work effectively at the grassroot level and implement Government schemes and programmes to achieve the Government's goal on tribal development.

Opinions on the Government failure to implement

After independence the Government implemented different types of security schemes and programmes for the development of the Soligas which have fulfilled some of their basic needs, but many of which have yet to reach them. Even today they are facing many problems and in the table below they have expressed their opinions on this subject.

**Table – 4.5.16 : Opinions on the Government 's failure to implement
N=370 (100%)**

Opinions Expressed	No. of Respondents (%)
People are not utilising the Government 's facilities properly	21 (05.7)
Government did not provide any facilities	116 (31.2)
Benefits were distributed improperly	64 (17.2)
Lack of awareness on Government programmes and facilities	53 (14.3)
Government provided little help	10 (03.0)
Unable to develop due to lack of land	07 (02.0)
Benefits have profited people with money and middlemen	34 (09.1)
Unable to get the facilities because they are landless	01 (00.2)
Benefits taken by people of other communities	14 (03.7)
Lack of education	07 (02.0)
Benefits are not distributed directly among us	43 (11.6)
Total	370 (100)

The table gives us the opinions expressed by the Soligas on the lack of their development in which 31.2 per cent said that the Government had not provided any facilities, 17.2 per cent of mentioned that the benefits had been improperly distributed among them, and 14.3 per cent of had said lack of awareness on Government programmes and facilities. All the respondents had specified different reasons for the lack of their development. The Government could take these reasons into consideration and modify their schemes accordingly whereby it would prove to be more helpful to the Soligas.

Failure on effective implementation by the NGOs and CBOs

Each NGO (VGKK, ATREE, and Sangha) has its own objective and aims, based on which they are working with the Soligas on tribal rights, bio-diversity conservation, health, education, and awareness providing activities. The respondents have given their opinion on the developmental activities carried out over the years, and they also gave reasons for the lack of development on the NGOs and CBOs programmes in the table below.

**Table – 4.5.17 : Failure on effective implementation by the NGOs and CBOs
N=370 (100%)**

Opinions expressed	No. of respondents (%)
Lack of awareness	97 (26.2)
NGOs are not providing development programmes	230 (62.1)
Unable to get facilities because they are landless	01 (00.2)
NGOs stopped giving benefits	02 (00.5)
Nobody is coming forward to provide the facilities	23 (06.5)
Lack of economic development programmes	17 (04.5)
Total	370 (100)

The table shows that 62.1 per cent of the respondents had mentioned that NGOs did not provide development programmes, 26.2 per cent had said that they lacked awareness of the NGOs programmes, and the other reasons given were small in per cent. So the NGOs should look into these reasons and take up awareness, capacity building, education, and development activities in the future.

Improvements expected in the education activities

The Government has started many education programmes for the Soliga children, but has not been implemented to its fullest extent. The education institutions are run by the Tribal Welfare Department and the Education Department. Around eleven Ashrama schools, one VGKK school, and 21 Education Department schools are being run in the BRT Wildlife Sanctuary. During the interviews most of the respondents said that the Ashrama school teachers are untrained and are irregular in attending the school. They expressed different opinions on the expected educational programmes which are presented in the table below.

**Table 4.5.18: Expected education facilities
N=370 (100%)**

Expected education facilities	No. of respondents (%)
Qualified teachers are required	213 (58.0)
Financial support for education (college education)	64 (17.2)
Clothes, books , bicycle, and other education facilities	82 (22.1)
Job oriented courses	04 (01.0)
School at Podu	01 (00.2)
Good hostel facilities	01 (00.2)
School building and upgradation of schools	02 (00.5)
Awareness on education	03 (00.8)
Total	370 (100)

According to the table 58 per cent of the respondents had mentioned that qualified teachers are required in schools to uphold the education in the tribal areas, 22.1 per cent wanted clothes, books, bicycle, and other education facilities. It would be very useful if the Government would upgrade the facility and 17.2 per cent needed financial support for higher education.

The Government could provide trained teachers for the tribal schools along with basic requirements like clothes, food, and bicycle, financial support for college education, good hostel facilities, and awareness on education. The Girijana Ashrama Schools should be converted into Education Department schools which will help the Soliga tribal children to get good education.

Expected economic activities

The respondents had given different opinions on the expected economic activities for tribal development like land, irrigation, education, bank loans, and other basic facilities.

**Table – 4.5.19 : Expected economic programmes
N=370 (100%)**

Expected economic programmes	No. of respondents (%)
Each family should have five acres of land for cultivation	274 (74.0)
Loan facilities from Government	70 (19.0)
Bank loan to purchase livestock	19 (05.2)
Irrigation facilities for agriculture lands	04 (01.0)
Self- employment training	03 (00.8)
Total	370 (100)

Table 4.3.19 states that 74 per cent of the respondents had wanted five acres of land for each family and 19 per cent wanted loan and other facilities.

It shows that Soligas need five acres of land, loans, and irrigation facilities for agricultural land, agricultural land developmental activities, and self- employment training. All of them depend on rain for agriculture cultivation and the banks are not giving agricultural loans because they do not have RTC. Under the Forest Rights Act,

2006 they got the land patta, but they are still not eligible to get a bank loan. The Government could provide land for the landless families, bank loans, irrigation facilities, and agricultural developmental activities for the economic empowerment of the Soligas.

Expected health services

The Soligas are facing different health problems in their everyday life and do not have access to quality healthcare in tribal areas. Their dietary intake has changed and they are now eating fewer food items like rice, ragi (finger millet) and some grains, which provide minimum nutrition and have decreased the use of their traditional forest products. VGKK is running a hospital inside the BRT Wildlife Sanctuary which provides good health services; one Government primary health centre in Bedaguli colony is not functioning and on the periphery, which is a non-tribal area, two tribal Primary Health Centers are functioning. The Soligas in other Podus have to travel long distances for medical treatment. The table explains the expected health services.

Table – 4.5.20 : Expected health services
N=370(100%)

Expected health services	No. of respondents (%)
Good hospital and treatment should be available locally	212 (57.3)
Good treatment and sub- centre should be available at the Podu level	51 (13.8)
Good doctor and nurses should be available locally	26 (07.0)
Health awareness	07 (02.0)
Mobile treatment	13 (03.5)
Free medical insurance	36 (09.7)
Financial support and medical treatment for complicated health problems	24 (06.5)
Ambulance facility	01 (00.2)
Total	370 (100)

Table 4.5.20 specifies that 57.3 per cent of the respondents had mentioned that good hospital and treatment should be available locally, 13.8 per cent wanted good treatment and sub- centre at the Podu level, 9.7 per cent wanted free medical insurance.

The tribals require good treatment, financial support and medical treatment for complicated health problems, and Primary Health Centre at local level and sub-centers at the Podus level. The Government could take care to create health awareness and provide the much needed healthcare facilities to the Soligas because they are economically poor.

Expected cultural facilities

There is a need to support and conserve the traditional Soliga culture. Modern culture has negatively impacted the Soliga culture through visiting outside towns, cities, villages, attending outside community festivals, interaction with outside people, using mass media, migrating to outside places for employment, education, etc. The table explains the different types of Government al support expected for cultural development.

**Table – 4.5.21 : Expected cultural facilities
N=370 (100%)**

Expected cultural facilities	No. respondents (%)
Financial support to celebrate Podu festivals	208 (56.2)
Financial support for temple buildings	46 (12.4)
Broadcasting tribal culture	09 (02.5)
Musical instruments	92 (25.0)
Vessels for Podus	02 (05.0)
Tribal culture documentation	04 (01.0)
Organise tribal cultural programmes	01 (00.2)
Information and awareness on culture	08 (02.2)
Total	370 (100)

Table 4.4.21 confirms that 56.2 per cent of the respondents sought financial support for the celebration of Podu festivals, 25 per cent sought Musical instruments, and 12.4 per cent sought financial support for temple buildings.

The Government needs to provide for awareness, documentation of culture, musical instruments, and temples at the Podu level, vessels, and financial support. The Kannada Cultural Department and the Tribal Welfare Department have many cultural programmes, but these are not reaching the Soligas. The concerned departments and Government could provide the support to strengthen and conserve the Soligas culture.

Expected political activities

The Soligas had mentioned that they needed to be involved in the political system. Under the Panchayati Raj system they got the opportunity to participate and contest in the election. Some of the men and women became members of the Grama Panchayathi, Taluk Panchayati, and Zilla Panchayati at Chamarajanagar, but no legislative assembly and parliament members were to be found. During the interview they said that they want separate reservation for forest based tribes because they are cannot compete with the town and city scheduled tribals. The city and village based tribals are economically, educationally, and politically strong. The table explains the types of expected activities

**Table – 4.5.22 : Expected political programmes
N=370 (100%)**

Expected political programmes	No. of respondents (%)
Capacity building training	223 (60.3)
Awareness on political situations and support to contest	108 (29.2)
Reservation for forest based tribes in election	17 (04.6)
Political party support	06 (01.6)
Provide opportunities to contest in elections	16 (04.3)
Total	370 (100)

Table 4.5.22 indicates that 60.3 per cent of the respondents had mentioned that the Government could provide leadership training and 29.2 per cent needed awareness on political situations and support to contest in elections.

The Government needs to provide separate reservation for the Soligas and also for forest based tribals in Karnataka because they are economically, educationally, socially, and politically very backward compared to the village, town, and city based Scheduled tribes.

Expected facilities for empowerment activities

The Soligas need to be empowered for which they need land, subsidy loan, support for agricultural development, education, awareness, Government jobs, basic facilities and training, etc. and this is shown in the table below.

**Table – 4.5.23 : Expected facilities for empowerment
N=370 (100%)**

Expected facilities for empowerment	No. of respondents (%)
Land	307 (83.0)
Subsidy loans and other facilities	40 (11.0)
Irrigation facilities	15 (04.0)
Support for agricultural developments	05 (01.3)
Awareness	02 (00.5)
Education facilities	01 (00.2)
Total	370 (100)

The table shows that 83 per cent of the respondents needed land and 11 per cent needed subsidy loans and other facilities.

Types of support expected for the Sanghas

Community based organisations like the Taluk Soliga Abhivrudhi Sanghas (TSAS) and the Zilla Budakattu Girijana Abhivrudhi Sangha (ZBGAS) are working for the welfare of the people and therefore should be supported in their endeavours. The table below presents the opinions of the respondents on the types of support that should be provided for the Sanghas.

**Table – 4.5.24 : Types of support expected for the Sanghas
N=370 (100%)**

Types of support expected	No. of respondents (%)
Awareness on programmes	08 (02.1)
Development programmes	17 (04.6)
Financial support	202 (54.5)
Government programmes to be implemented through the Sanghas	14 (04.0)
Information on Government programmes	09 (02.4)
Support for capacity building training	120 (32.4)
Total	370 (100)

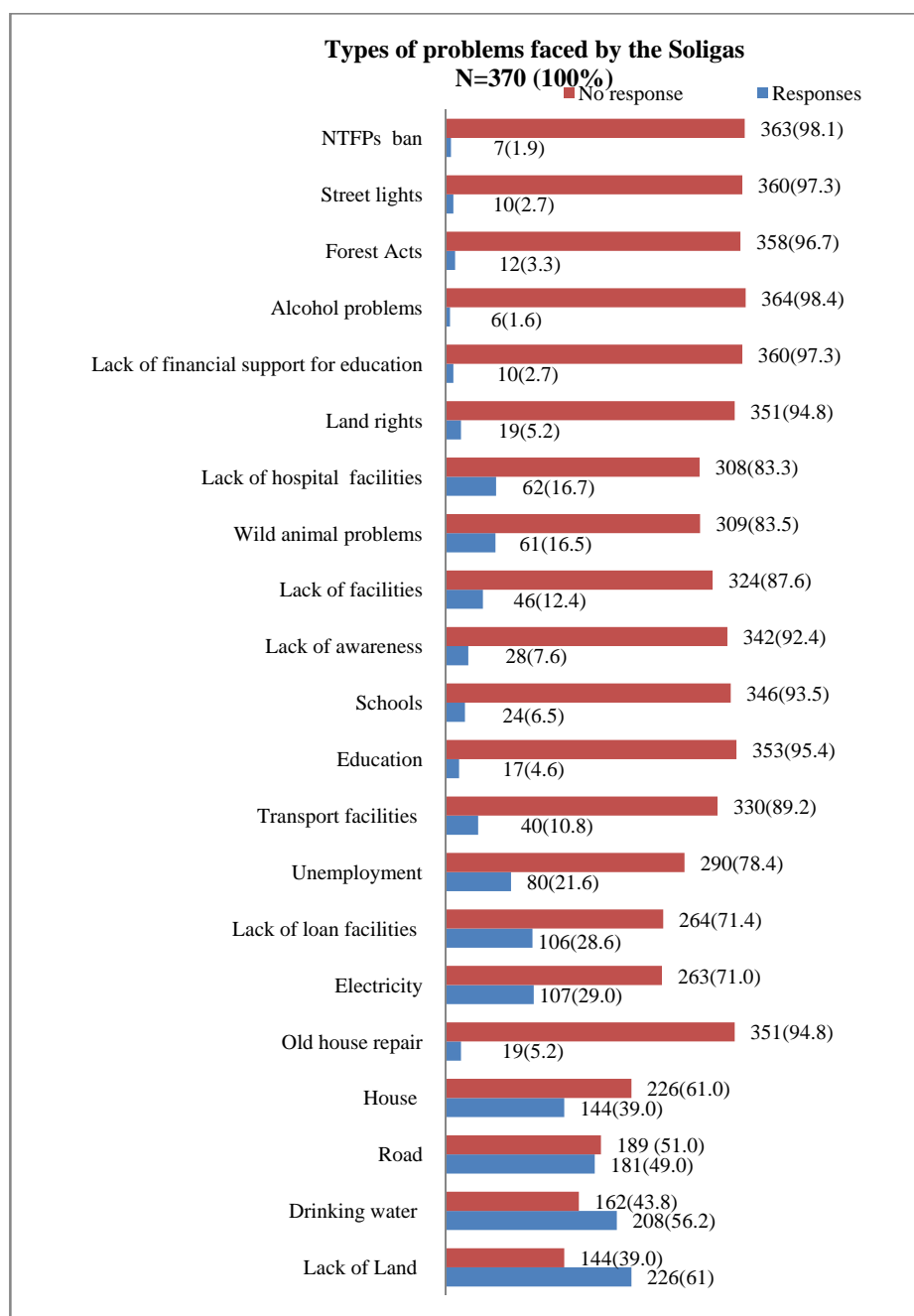
In Table 4.5.24 about 54.5 per cent of the respondents mentioned financial support for the Sanghas and 32.4 per cent of respondents supported capacity building training.

The Government could provide financial support, implement tribal development programmes through the Sanghas, and offer awareness and information on various Government schemes for the empowerment of community based organizations.

Types of problems faced by the Soligas

The Government, VGKK, Sanghas, and ATREE interventions have helped in changing the life- style of the Soligas, but they are still facing many problems which have been illustrated in the figure below.

Figure – 4.5.8 : Types of problems faced by the Soligas



The table indicates that 61 per cent of the respondents mentioned lack of land as the problem faced by them, 56.2 per cent said drinking water, 49 per cent mentioned road, 39 per cent mentioned a house, 29 per cent mentioned electricity, 28.6 per cent said lack of loan facilities, and thus the respondents presented the different problems faced by them. Some of the major areas of concern in respect to the Scheduled Tribal communities are low level of literacy in general and of females in particular, poor access to healthcare facilities, poor road communication, or inaccessibility to the areas where the tribals inhabit, sharing employment opportunities, food insecurity, lack of awareness and limited world view , poor status of existing infrastructure in tribal areas , large scale migration in search of economic opportunities and non- settlement of customary land rights, and growing extremism (Ota, 2012).

The Soligas are facing nearly 24 different types of problems in their everyday life. If the Government takes an active interest and implements the Scheduled Tribes and Other Traditional Forest Dweller (Recognition of Forest Rights) Act, 2006 and Rules 2008, properly and effectively all these problems can be solved within a few years.

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Chapter-V



*Conclusion and
Recommendations*

CHAPTER – V

CONCLUSION AND RECOMMENDATION

Introduction

Of the 300 million indigenous people living across more than 70 countries, approximately 70 per cent live in Asia. The indigenous people or original inhabitants, also known as Tribals, Adivasis, Moolvasis, aboriginals, hill tribes, ethnic minorities, and ethnic nationalities living in various parts of Asia, constitute a considerable number on the continent (Kujur, 2011). Scheduled tribal communities live in about 15 per cent of the country area, in various ecological and geo- climatic conditions ranging from plains, forest to hills and inaccessible areas (MOTA Annual Report, 2010 -2011). There is still isolation in these natural and unpolluted surroundings far away from civilization and the people living in these places with their traditional values, customs, beliefs and myths intact, are commonly known as Tribals (Lal, 2006). India has the second largest tribal population in the world. Tribals are traditionally distinct cultural groups that have evolved in isolation from the mainstream cultures. With heterogeneous social, economic, linguistic, and religious pattern, these tribals survived in isolation for centuries, until modern development projects, rightly or wrongly, impinged on their world (Hussain, 2012). Tribal people are usually understood as having a self-sufficient way of life, largely outside the mainstream of urban nation-states (Corry, 2011). The tribals have been living in the forest areas for centuries which have continued even today, and their livelihood depends on forest resources.

Tribal situation

The tribal situation in each state is different. Their dependency on the forest and the types of problems faced by them are also different, but most of them faced displacement problems due to the forest policy and are living with limited basic facilities. They are living in the forest and inaccessible forest areas. Tribals have been subjected to disabilities like poverty, malnutrition disease, ill- treatment, exploitation, illiteracy and marginalisation over the centuries (Sinha, 2012). Since time immemorial, tribal communities have spent a life in relative isolation under thick canopies with harmony, protection, and belief developing a mutual association. The

deep rooted tribal conditions and sentiments are fulfilled by the reserved forest environment, jungles which helped them to lead a simple life. Most of their requirements like wood for building purposes, resins, gums, dyes, firewood, herbal medicines, fodder for cattle, mahua flower, sal seeds, sal and Tendu leaves, edible roots, tubers, bamboo and wild fruits are met by the forest (Lal, 2013). Tribal communities continue to be vulnerable even today, not because they are poor, assetless and illiterate compared to the general population, but because they are often unable to negotiate and cope with the consequences of their integration with mainstream economy, society, culture and political systems, of which they were historically protected by their relative isolation. The requirements of planned development, which include the dam, mines, industries, roads, were located in tribal land. With these came the concomitant process of displacement followed by a conflict between development and protection of tribal rights and interests (Tenth Five Year plan Report 2002-2007).

During the post- independence period, states were led towards modernisation. Dam construction, mining, agricultural expansion, and the industrially oriented forest policy caused further dislocation of the tribals. With the state tribal development policy focused on bringing tribals into the modern mainstream, it is not surprising that this dislocation was ignored or even justified, with increased priority given to forest and wildlife in the 1970s. Leading to further misery, tribals were considered external to the ecosystem to be preserved and were evicted from national parks and sanctuaries (Lele and Rao, 1996). The process of deforestation compelled Adivasis to migrate to other areas. In the name of development 18.5 million people were displaced by dam, mines, industries, wildlife sanctuaries, and other projects, 75 per cent of whom have still not been rehabilitated (Gautam and Singh, 2011).

Most of the tribals survive on the collection of forest products for fulfilling their requirement of fuel, fodder, fruit, fertilizer, fiber, and so on. In their diversified economic system, agriculture, animal husbandry, fishing, forest activities have significant contribution (Shukla, 2012). Tribals in different parts of the country used to reside in remote and inaccessible regions and therefore, were isolated from the mainstream of the society. The light of education could not reach them for long. As a result tribals not only remained backward and poverty-stricken but also were deprived

of the benefits (Narkulwad, 2012). A large number of tribal communities continued to be extremely backward and some of them are still in the primitive food-gathering stage, whereas some others have registered economic and educational advancement (Behura, 2000). The problem of life of the Hill Bonda not only arises from the constraints of their habitat, but also substantially from their cultural and social imperatives buttressed by the lack of education and awareness of acceptable and available alternatives (Mahapatra and Mohanty, 2000).

The Government of India has taken up many so-called development activities such as setting up industries, mining, and dams without taking proper care of the people. These activities further lead to the displacement of the tribal communities. According to the Action Aid and Indian Social Institute, over 1.4 million people have been displaced from their homes in the four states of Andhra Pradesh, Chhattisgarh, Orissa, and Jharkhand where a total of 10.2 million acres have been acquired for setting up of development projects such as mines, industrial plants, and dams in the last decades. Of the 1.4 million displaced people in these four states, 79 percent were tribals (The State of Indigenous and Tribal Peoples Report, 2008). In India, planned development at the national level started in the true sense only after independence. During the British rule, when the Indian economy as a whole was near stagnant, the tribal areas were generally kept secluded out of the normal process of administration and economic action. There was little infrastructure in the tribal areas, excepting a few pockets. The character of tribal policy of the British Government was of isolation of the tribal people from the rest of the population. Some of the British officers genuinely felt that left to themselves, the tribal people would remain a lot happier. Some welfare programmes and legislations were enacted and implemented by the British during the pre-independent period to mitigate the suffering of the tribals and prevent their exploitation by outsiders. However, there was no deliberate attempt to strengthen the economic base of these downtrodden backward communities in the country. It was only after the country became independent that the leaders began to talk in terms of planned economic and social development (Catherine, 2009). The tribals are living in the forest and facing different problems, and a series of forest policies changed and affected the livelihood of the tribals all over the country.

Lifestyle of the Tribals

The myths, religious beliefs and practices, socio-cultural customs and traditions of Oraons point towards the age-old harmonious relationship with nature. On the other hand, Western theology has often described human beings as strangers and pilgrims on earth (Sinha, 2012). The tribal people achieved harmony between their lives and nature through the forest. But as they came in contact with the non-tribal population, their lifestyle has changed to some extent (Mishra, 2012). Tribal females contribute significantly to the tribal economy in the conservation of common property resources and in the preservation of the eco-system. As such, their education and well-being is of paramount significance for the development of tribal society (Narkulwad, 2012).

Lifestyle is constrained by local conditions and unless these are brought into the picture, we cannot say a lot on how to induce a lifestyle change. This type of geographic detail allows a shift from the one-size fits all policy (Scott, 2009). Lifestyles are shaped by a host of factors. Their roots are in culture, politics, economics, and social norms (Falemo, 2010). Sustainable lifestyles are patterns of action and consumption, used by people to affiliate and differentiate themselves from others, which meet basic needs, provide a better quality of life, minimise the use of natural resources and emissions of waste and pollutants over the lifecycle, and do not jeopardize the needs of future generations (UNCED Report, 1992). Sustainable lifestyles should reflect the specific cultural, natural, economical, and social heritage of each society. The basic issue in the whole process of tribal development is to improve the quality of their life (Dash, 1997).

Soliga tribal distribution

The Soligas are an aboriginal forest tribe inhabiting the states of Karnataka and Tamil Nadu. In Karnataka they are mainly distributed in the interior of forests skirting the slopes of the Biligiri Rangana (BR) Hills and other hilly parts of Mysore and Chamarajanagar districts (Kumar, 2008). The Soliga tribe, which has lived in isolation in and around the forest under the foothills, is one of the most backward. The forest is the source of livelihood for them (Kumar, 2006).

The earliest evidence of human habitation in the B.R.Hills range may be found in the megalithic sites which have been uncovered. Some of these sites are dated as far back as 1200 BC, while the latest ones are dated around AD 200. A menhir on top of a hill in the BRT Sanctuary is also evidence of an early civilization in the region. These megalithic sites and menhir are woven into the ritual and daily lives of the Soliga people who have been living there for the past few centuries. As the number of Soligas continued to rise, they migrated all over the state. In 1956, Soligas were recorded residing in Bangalore, Mysore, Mandya, Kolar, Tumkur, Shimoga, Chikmagalur, Hassan, and Chitradurga, while almost 90 percent of the Soligas lived in Mysore district, specifically in the rain-heavy forests of B.R.Hills and M.M. Hills. They were well suited to life in the thick forests of the region (Somasundaram et al., 2007). Soliga tribal population usually lives in dense or semi- dense forest areas. They live or rather seem to live aloof. In most cases one finds the hamlets of Soligas on the outskirts of the main village Panchayaths. Basket making and agriculture is their main occupation (Nanjunda, 2010).

Socio-economic and cultural factors of the Soliga tribe

Tribal society and tribal culture are not static. So transformation in the structure and functions of the tribal society and their culture is rather obvious. Such transformation in their society and culture is a continuous and constant process. Sometimes the process of change is rapid or sometimes slow because of the action of some external and/or internal force or of the psychological or mental condition of the people. Sometimes the rate of change is not only rapid but also much drastic, whereas in some cases it is very slow. Similarly, the nature of such change is not the same everywhere. For obvious reasons the nature of changes may be different in different tribal societies and even different in different aspects of the same society (Raha and Roy, 1997). Nuclear types of families is predominantly found in the Ao (name of tribe) community as after marriage, the newly married couple live separately in a new house constructed by the husband (Boruah, 2011).

In each Podu they have a well-organised Nyaya system of justice. In consultation with the senior members of the community, important decisions are taken to resolve any crisis. The social system of this tribal community is guided by self-sustainable, eco-friendly, use-value based production and exchange. Accumulation, planning, and individualistic ideas are not valued much in the community. They live

in close association with nature. There is a wide gap between the culture, lifestyle, and social values of a tribal community and the mainstream population in the district. However, the community lived with the difference for over centuries (Kumar, 2006).

As a community, the Soligas are one of the poorest in India. After BRT was declared a wildlife sanctuary, the Soligas were settled into Podus, where they were given land to cultivate and to lead a sedentary way of life. The landholdings were small and there are landless peasants, with the community heavily dependent on the collection and sale of NTFPs for subsistence, domestic consumption, and cash income. There is uncertainty of crop production because of absolute rain-dependency, wildlife depredation, and gradual soil erosion from the sloping lands. There is seasonal unemployment. The traditional income of bamboo basket weaving is lost to the Soligas because of the Government ban on the extraction of bamboo after indiscriminate harvesting by pulp industries in the last six decades (Final Report, 2005-2008). Most of the Soligas were shifting cultivators in 1965. A few families had taken to plough cultivation. The population was small in the past and the cycle of shifting cultivation ranged from 50 to 70 years. Now there are no shifting cultivators. The tribal land has been taken over by the Government (Bhat, 1997). Large-Sized Adivasi Multipurpose Cooperative Societies (LAMPS) play a very important role in meeting the socio-economic needs of the tribal people of Karnataka (Raja, 2012).

Tribal education

Most of the tribals are not highly educated, especially those living in the forest areas of B. R. Hills and M. M. Hills. Basic education is available within the forest with the help of Government and NGOs, while access to higher education means relocation to urban areas. This is difficult for them as it involves exposure to a new culture and a new world which further entails considerable expense for fees, food, accommodation, clothes, shoes, and books. Such amounts of money are hard to come by for the forest-dependent Soligas (Somasundaram et al., 2007). The Ravulas (Yeravas) were bonded labourers for many years and slaves before that. Hence, people in positions of power were habituated to exploiting the labour of this tribe. Their status is very low even in the hierarchy of tribal people. They are now being educated in Ashrama Schools, but very few of them opt for higher education. Politically however, they are in a better condition as they have been able to avail of the seats reserved for tribals in some areas (Veena, 2007).

Education in tribal areas, despite being promoted on a war-footing by the various Governments, still struggles to survive. Increase in dropout rates, decrease in enrolment rates, lack of infrastructural facilities, indifferent attitudes of teachers towards tribal children, and vague understanding of the benefits of education among the parents of tribal children are some of the major ills plaguing the educational scenarios in the tribal areas (Nanjunda, 2010)

Research Methodology

This study is an exploration of the life style of Soliga Tribes at Biligiri Rangaswamy Temple Wildlife Sanctuary. This intends to study the factors responsible for the life style of the Soligas like the socio-economic and cultural issues related to their day-to-day life. The Government has introduced a number of programmes for the development of the tribal community since the first five year plan (1952). Abundant resources have been pooled by the Government and implemented in the name of numerous tribal development programmes. To what extent the resources reach to the primary stakeholders need to be understood properly. It seeks a systematic inquiry. Understanding the drawbacks in this regard would improve the service delivery system. Hence, the present study is undertaken.

The present chapters deals with the statement of the problem, importance of the problem, scope of the study, aim of the study, objectives of the study, research design, area of the study, universe and sampling procedure, inclusion and exclusion criteria, ethical issues considered, tools and techniques used for data collection, method of data collection, source of information, pre - testing, main study, data processing and analysis, limitation of the study, operational definition, and chapterisation of the study. Detailed procedures are adopted to make more appropriate in the process.

Statement of the Problem

The purpose of the study is to understand the life style of the Soligas of BRT Wildlife Sanctuary. The Constitution of India declared India to be a Welfare State. Article 38 in part IV under the Directive Principles of State Policy lays down: “the State shall strive to promote the welfare of the people by securing and protecting as

effectively as it may a social order in which justice, social, economic and political, shall inform all the institutions of the national life.” Article 46 lays down: “the state shall promote with special care the educational and economic interest of the weaker sections of the people, and, in particular, of the scheduled castes and scheduled tribes and shall protect them from social injustice and all forms of exploitation”.

The Census Report 1991 has tried to deal with a lot of problems regarding the word ‘tribe’. They have dealt with Aborigines, Primitives, Animists, Primitive tribal, Hinduised tribal, Jungle tribal, etc. A tribe is a distinct type of social organization, and it plays a significant role in human history. It is often accepted as the origin of the nation. According to Hunter, a tribe descends from a common biology, mythical or legendary ancestor; it occupies a defined territory; it has a common history; they speak a common dialect; and it is invariably endogamous. No reference is made to the economic life or occupation or to animism or other aspects of its religion or culture.

After a detailed review about the topic, the researcher felt the need to study about the life style of the Soligas residing in the BRT Wildlife Sanctuary. The researcher spent a lot of time with field experts and NGOs to finalize the topic into the final stage. The researcher himself belongs to the Soliga tribe and thus has an added advantage about the community and their life style. So the researcher is able to relate to their problems more sympathetically. The discussion with field experts and educationalists helped a lot in shaping the topic.

The basic outcome of the review of literature will be the knowledge as to what data and other materials are available for operational purposes which will enable the researcher to finalize the topic. With this in the background, the statement of the problem is called a study on “Life style of Soliga Tribes at Biligiri Rangaswamy Temple Wildlife Sanctuary - A Social Work Perspective”.

Importance of the Study

This study focuses on the indigenous Soliga tribal people living in BRT Wildlife Sanctuary in the Chamarajanagar district of Karnataka. They have been living there for centuries and their livelihood depends upon the Non-timber forest

produces, subsistence agriculture, and other labour works. For the last four years, the collection of Non-Timber Forest Produces (NTFP) in the BRT Wildlife Sanctuary was totally banned (2004-05) as per the Wildlife (Protection) Act 1972. The Soligas were not provided with any alternative livelihood opportunities when they were cut off from their main economic source which led to an economic crisis among the tribes. Presently they are facing myriad of problems to lead their life peacefully.

Few of the Soligas families are cultivating the forest land without possessing appropriate land record. Some of them are landless families, and face lack of drinking water, housing, road, and electricity in the BRT Soliga Podus (hamlets). Due to lack of health and education facilities in the Podus (hamlets) they have to walk miles to get these services. The Wildlife Protection Act 1972 affected the Soliga life style and because of the forest policy the forest department did not allow the other departments to implement the development programmes. The Soligas are living in isolation in the forest areas. In 2002, a mini cabinet meeting under the leadership of Sri.S.M. Krishna, the then Chief Minister of Karnataka, was conducted in B.R.Hills to solve the tribal problems.

Recently Government of India passed the The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006. This Act is very important for the Soligas as it vests rights to the forest and land as well as gives opportunity for collaborative management. **The study focuses on the life style of Soligas and explores how this is linked to their development.** The BRT Wildlife Sanctuary has 61 Soliga Podus of which 22 Podus are found inside the forest and 39 Podus are around the periphery or outside the forest.

Scope of the Study

The scope of the study is limited to the BRT Wildlife Sanctuary. It intends to study the socio-economic and cultural aspects of the Soliga tribes and the influence of their culture on the socio-economic status. This would help policy makers, the Social Welfare Department, Non-Government Organisations, Research Institutes, Community Based Organizations, People's Organizations for Tribal Development, and the Forest Department to uplift the tribal community towards a better life.

Presently the Soligas are facing several problems and they are affected by the government policy, especially the Soligas residing inside the forest. At present the state and central governments have introduced several forest policies to uphold the forest rights and the protection of wild animals. These policies are affecting the tribals residing in the forest. The present study made an effort to highlight the life style of Soligas in a different dimension.

Aim of the Study

The study is aimed at understanding the life style of the Soligas in the backdrop of their socio-economic and cultural factors and how these factors influence their life. This will also help to know more about an alternative source of income for their livelihood to lead their daily life. Further it is aimed to prepare an action plan based on the findings to improve their life style and also help them to overcome any kind of problems related to their socio-economic and cultural factors.

Specific objectives

A detailed survey of the available literature of the life style of the Soliga tribes in particular, and of the Bilgiri Rangaswamy Temple Wildlife Sanctuary in general, reveals that there are hardly any studies available on this subject. Further, there is no study to be found with social work dimension intended to bring out a comprehensive understanding with holistic perspectives. To fill up the research gaps identified, the following objectives have been formulated -

1. To describe the profile of the Soliga tribes.
2. To study the social structure and functioning of the Soliga tribes.
3. To evaluate the economic status of the Soliga tribes.
4. To examine the cultural factors associated with the Soliga tribes.
5. To identify the factors influencing the Soligas' culture, economy, and social status.
6. To suggest strategies for the development of the Soliga tribes with a social work perspective.

Research Design

A research design is the arrangement of conditions for the collection and analysis of the data in a manner that aims to combine relevance to the research purpose with economy in procedure (Kothari, 2005).

The study is descriptive in nature. It is learnt from a review of the literature that, there are hardly any studies on the life style of the Soligas with socio-economic and cultural background at the BRT Wildlife Sanctuary. Further, there are hardly any studies with a social work perspective intended to bring out a comprehensive understanding with a holistic perspective. Its aim is to describe the income, socio-cultural practices, social systems, occupations, and sacred sites, problems faced by the Soligas, employment opportunities, forest conservation knowledge, socio-cultural structures, and development opportunities for the Soligas in the BRT Wildlife Sanctuary. Hence, the descriptive research design was considered appropriate for the present study in order to contribute something new to the existing body of knowledge.

Study Area

Chamarajanagar district is situated in the southern part of the Deccan peninsula and it forms the most backward district of the Karnataka state. The district lies between longitude North $76^{\circ}24'$ to $77^{\circ}43'$ South and latitude – West- $11^{\circ}32'$ to $12^{\circ}16'$ East. The district is surrounded by Mysore, Mandya, and Ramanagar district apart from Tamil Nadu and Kerala states towards its southern and western side. The district is a table land situated at an angle where the Eastern and Western Ghats converge into a group of hills called the Nilagiri hills. There are three hill tops, namely, (1) Gopaldaswamy betta (Gundlupet taluk),(2) Biligiriraganahalli betta in Chamarajanagar and Yelandur taluk- Kollegal taluk, and (3) Mahadeswara hills of Kollegal taluk.

Chamarajanagar district was carved out of Mysore district. The total extent of Chamarajanagar district is 5686 sq kms consisting of 4 taluks and 16 hoblis, 446

habitated villages, 66 non- habitated villages, and 461 revenue villages. The 4 taluks are Chamarajanagar, Gundlupet, Kollegal, and Yelandur. The Chamarajanagar Parliamentary Constituency consists of Chamarajanagar, Gundlupet, Kollegal, Yelandur, T. Narsipur, and Nanjangud. The Chamarajanagar Legislative Assembly Constituency consists of Chamarajanagar , Gundlupet, Kollegal, and Hanur.

The Soligas, Kadu Kuruba, and Jenu Kuruba are forest based tribes living in 148 Podus/ colonies of Chamarajanagar, Gundlupet, Yelandur, and Kollegal taluks of Chamarajanagar district. The tribal population (mainly Soligas) is about 31,303, comprising of 5738 families in the district. All the tribals derive their livelihood from the collection and sale of NTFPs through the Society of tribals called LAMPS (Large Scale Adivasi Multipurpose Co-operative Society).

The BRT Wildlife Sanctuary covers three taluks of Yelandur, Chamarajanagar, and Kollegal of Chamarajanagar district. The BRT Wildlife Sanctuary houses 61 Podus, of which Yelandur has 10 Podus, Chamarajanagar has 25 Podus, and Kollegal has 26 Podus/ colonies.

The Biligiri Rangaswamy Temple (BRT) Wildlife Sanctuary is located in the Chamarajanagar district of Karnataka state. The Sanctuary derives its name "BILIGIRI" from the white rocky cliff, the top of which resembles a tabletop and has the temple of Lord "VISHNU" locally known as Rangaswamy. The hill range also gets its name by the white mist and silver clouds that cover these lofty hills for a greater part of the year. This unique bio- geographical entity which is situated in the middle of the bridge between the Western and Eastern ghats in South India located between 11°43° and 12°09° North Latitude and 77°01° and 77°15° East Longitudes. The BRT Wildlife Sanctuary area spreads over 571.06 sq kms. There are 61 Podus situated in the interior as well as exterior of the forest area and a total of 2905 families depend on this forest for their life.

The natural vegetation consists mainly of dry deciduous and scrubs with stunted growth and an open canopy with evergreen, semi-evergreen, and shoal forests mostly restricted to hilly terrain and hill top slopes of the BRT Wildlife Sanctuary. The BRT Wildlife Sanctuary is well known for its wildlife consisting of elephants, sambars, leopards, gaurs, tigers and rich bio-diversity. The ancient temple of the Biligiri Rangaswamy situated on the hilltop in the sanctuary has been a place of pilgrimage for more than 500 years.

In 1974, under Government Notification the Chamarajanagar Protected Forest and BRT reserve forests were declared as the “Biligiri Rangaswamy Temple Wildlife Sanctuary”. Nearly 7000 tribals derive their entire livelihood from this area. The big *Michelia champaka* known as “Dodda sampige” is the most sacred flower for the Soliga tribes and other local people.

The BRT hills are home to the Soligas, an indigenous people, whose co-existence with the forest goes back centuries. They are hunter –gatherers who have traditionally practiced shifting agriculture. In 1974, BRT was declared as a wildlife sanctuary and the Soligas were banned from hunting and shifting agriculture. At the same time, the Government expanded the area of the sanctuary, redefining the territory that the Soligas could occupy, farm and collect NTFPs since 2003. Despite the Wildlife Protection Act Amendment, BRT was the only wildlife sanctuary in the country where the collection of NTFPs was allowed under the clause ‘bonafide livelihood use’. The NTFPs collection was banned in 2004-05. After BRT was declared a wildlife sanctuary, the Soligas were settled into villages called Podus, where they were given land to cultivate and expected to lead a sedentary way of life. The landholdings are small, there are landless peasants, and the community is still, post ban, heavily dependent on the NTFPs for subsistence, domestic consumption, and cash income.

Universe and Sampling

The study focuses on the Soliga tribal community in the BRT Wildlife Sanctuary of Chamarajanagar district, excluding the non-tribal families. There are 61 Soligas Podus in the BRT Wildlife Sanctuary. Hence, the universe of the study constitutes 61 Soliga Podus. To have a greater representation the 61 Podus, 36 Podus were chosen by adopting a **disproportionate stratified random sampling design**. The methodology adopted for drawing the unit of samples from the universe is given in the following table.

The sampling process was done in several steps. In the **first stage, the** Podus were identified with the number of families residing in each Podu. There are 2905 families residing in 61 Podus. These families were classified into Podu-wise distribution.

In the **second stage**, each classification having number of families. Those families were listed and the classification number was given. Based on the number of families, disproportionate weightage was given for random selection.

In the **third stage**, a number of Podus and families were selected based on the disproportionate weightage. A total of 36 Podus were selected based on the classification and using the lottery method 1527 families was selected in the process.

In the final stage, of the 1527 families 25 per cent families were selected for the study. Only the head of the family/responsible person of the family was considered for the purpose of the interview. Finally 370 families were selected for the study.

Sampling frame work chart

SAMPLING FRAME WORK CHART	
Total Podus – 61	Total number of families - 2905
Selected Podus for the study - 36	Total selected families for the study - 370

Inclusion and Exclusion Criteria

The prime criteria of including the respondents in this study are the Soligas tribes who are dominant (majority) living in the BRT Sanctuary.

The other small groups or communities, viz., the Nayakas and Brahmins living at BRT Sanctuary were excluded from the present study.

Tools and Techniques used for Data Collection

Sl. No.	Type of Respondent	Tools	Technique
1	Head of the Soliga household	Semi-structured Interview Schedule	Interview/Observation
2	Key persons in the Soliga Podus	Checklist	Informal Interview/Observation
3	Groups of Soliga tribe in the Podus	Checklist	Focused Group Discussion

Construction of Research Tools

In order to satisfy the objectives of the study, two different tools were developed to gather the primary data from the Soliga tribes. The required primary data was gathered using the following tools:

Semi-Structured Interview Schedule

The semi structured interview schedule was prepared based on reviews of literature, field experience, and Government and non- government organisation reports. The researcher identified the problems faced by the Soligas based on personal observation and from different sources like the media, newspaper and reports, etc. and went through schedules conducted by earlier studies. A Semi- structured Interview Schedule was developed keeping in view the objectives of the study. Objective - wise questions were organized logically on their profile, socio-cultural, and economic structure of the Soliga tribes and the influence of various factors on their life.

The study focuses on the respondent's profile, family profile, education, occupation, sex, Clan, age, Tribal council (Nyaya system), practices, social structure, tribal council functions, types of disputes, how the tribal council helped in solving the

disputes, the younger generation's respect for the tribal council and their awareness of it, level of acceptance of the tribal council's decision by the community, types of marriage , marriage practices, appropriateness of marriage in the current situation, landholding, types of landholding, types of crops cultivated , income from agricultural crops and its consumption, agricultural cash and non- cash income, labour income ,livestock cash and non- cash income , types of livestock holding, agricultural expenses including own labour expenses and outside expenses, use of seeds, fertilizers, and pesticides, migration income, migration problems, reasons for migration, dependency on the forest, forest cash and non- cash income, total income, household assets, prefer to buy or build household assets, support from the government or NGOs for availing certain basic items, consumption expenses ,sources of credits needed, festivals celebrated, worship and to what purpose, agriculture related cultural rituals, health status of the family, family planning, family members eligible to vote in the elections, media used for information and reasons thereof, sources of drinking water, approximate distance of the Podu, government facilities received, major aspects that have influenced the family life style, sources of energy used for light and fuel, problems faced after the ban on NTFPs, assistance received from the government , developmental assistance received from the government in the last ten years, support received from the Panchayathi, developmental assistance received from Non- Governmental Organisations, help and support expected from the NGOs, opinion on shifting the Soligas from their natural habitat, awareness on different development programmes, government help in the development process, NGOs help in the development process, type of programmes needed for the improvement of the Soliga community, and list of problems faced by the community.

Checklist

A checklist was also prepared keeping in view the objectives of the study to conduct the Informal Interviews and Focused Group Discussions with the community members. The researcher sat with the individual respondents and conducted the personal interview in the respondent's house at the Podus/ colonies, after explaining the purpose of the study. The interview was conducted in the morning and towards the evening because most of the respondents are engaged in agriculture labour and wage labour. Based on the respondent's available time, the researcher approached them and

collected the information. The data was collected from the months of July 2009 to December 2009. The Focus Group Discussion was conducted in the Podus with the elder persons and respondents towards the evening because this is the time that they are available or have free time and the researcher stayed in the Podus for the duration and collected the information. The researcher explained the purpose of the study, and then conducted the focus group discussion, with each group having 10 to 20 members. Thus 10 focus group discussions were conducted and information collected on the social structure, functions, marriage, birth, death rituals, naming ceremonies, festival celebration, types of festival celebrated, cultural relationship with nature, etc.

Techniques Adopted for Data Collection

In order to get an accurate data from the different stakeholders of the Soliga tribe, the technique of data collection, viz., interview and observation and Focused Group Discussion were adopted.

Methods of Data Collection

The researcher felt that only through personal contact with the respondents could proper and required amount of information related to the issues under analysis be obtained. So the interview was held in the tribal language. The researcher felt this as the most suitable method, so the researcher met the respondents personally. To get co-operation from the respondents, the researcher decided to approach them with a pre-planned schedule and collect the information after explaining to them the purpose of the study.

Sources of information

From the following two sources, the data related to the present research study was collected by the researcher.

(a) Primary source of data

- Interviews
- Focused group discussion
- Observations
- Informal discussion with tribal leaders
- Informal discussion with NGO heads and forest department personnel

(b) Secondary source of data

- Research publications on tribal issues
- Reports collected from the Government and Non-Government Organisation about tribal activities
- Magazines, journals, books, and other research materials related to tribals
- Gazette reports of the Government of India and the Government of Karnataka

Pre- testing

After the semi-structured interview schedule and a checklist were prepared by the researcher, it was administered on the selected families of Soliga Tribe. The purpose of this exercise was to find out the effectiveness of the tools in gathering the primary data. After pre-testing both the tools, necessary modifications were made, with additions and deletions, on the basis of the findings of the pre-testing. The pre-testing exercise took about 10 days. The tools were standardized and finalized for the main study.

Main Study

The researcher approached each Soliga family personally and explained the objectives of the study before seeking their permission and co-operation in conducting the study. The researcher has spent about 90 minutes with each family.

The primary data was collected through personal interviews, informal interviews, and focused group discussions with 370 families of 36 Podus. All together the process of gathering empirical data took about six months

Data Processing and Analysis

The primary data collected according to the above methodology was subjected to processing. It was edited and classified. The data was quantified with the help of a coding key. Further, the data was transformed to SPSS for the application of necessary statistical techniques. The percentages, frequency distribution tables, charts, graphs, cross tables, and co-relation coefficients were drawn with the help of a computer in SPSS.

The qualitative data obtained from the informal in-depth interviews and focused group discussions were used as supportive and complimentary to the quantitative data.

The study considered the variables such as Agriculture Cash Income, Livestock Cash Income, Forest Cash Income, Total Cash Income, and Own Labour Expenses as independent variables, while Agriculture Non- cash Income, Livestock Non- cash Income, Forest Non- cash Income, Total Non- cash Income, and Outside Labour Expenses are to be considered as dependent variables.

Limitations of the Study

The study did not cover the other tribes residing in the BRT Sanctuary. However, in spite of these limitations the insights gathered from the data were enough to draw inferences and satisfy the objectives of the study.

Operational definitions

Scheduled Tribes: The criteria followed for specification of a community as a Scheduled Tribe are Indication of primitive traits, Distinctive culture, Geographical isolation, Shyness of contact with the community at a large, and Backwardness (MOTA, 2012-13).

Tribe: “A tribe is a group of local communities which lives in a common area, speaks a common dialect and follows a common culture”(Gillin and Gillin).

Scheduled Tribe : A Scheduled Tribe refers to “ a collection of families or group of families , bearing a common name , members which occupy the same territory, speak the same language and observed certain taboos regarding marriage , profession or occupation and have developed as well as assessed system of reciprocity and mutuality of obligations” D.N. Majumdar (Shankar Rao C.N.,2012).

Life style: Life styles are shaped by a host of factors. Their roots are in culture, politics, economics, and social norms (Falemo, 2010).

Sustainable life styles should reflect the specific cultural, natural, economical, and social heritage of each society. The basic issue in the whole process of tribal development is to improve the quality of their life (Dashi, 1997).

NTFPs/MFP: Non-timber Forest Products or Minor Forest Produce: Minor Forest Produce and a broad spectrum of biomass related products: food, fiber, fodder, gum and resins, medicinal plants, structural material, household articles, religious and ornamental articles and a range of other items with both subsistence and economic value. From plants, these may come from the leaves, flower, fruit, seed, twig, pods, stem, roots, tubers or bark of plants (Jeffrey Y. Campbell, 1994).

LAMPS: Large Scale Adivasi Multi-Purpose Cooperative Society (LAMPS) – these cooperatives provide employment to the tribals.

Podus: A tribal settlement is called ‘Podu’. It is located in a place far from the din of civilization and is sheltered from wild animals. It consists of a group of 10 to 50 huts.

Soliga: The word ‘Soliga means one who has come from within a bamboo’; they believe that their ancestors originated from the bamboo. Luize in the year 1963 wrote –“the name ‘Soliga’ is a corruption of the Tamil word’ Colai or Solai (thicket) and refers to the dense thickets in which they live” (Rao Usha, 1990).

BRT: Biligiri Rangaswamy Temple Wildlife Sanctuary

Chapterization of the Thesis

The thesis is organized into five chapters as follows -

- Chapter I : Introduction
- Chapter II : Review of Literature
- Chapter III : Research Methodology
- Chapter IV : Data Analysis and Interpretation
- Chapter V : Findings and Recommendations and Conclusion
- Appendix : Annexure

MAJOR RESULTS

4.1: Profile of the respondents

The study highlighted that 26.5 per cent of the families belong to the Belliru Clan, 25.7 per cent of the families belonged to the Selikuru Clan, and the lowest 0.3 per cent of the families belong to the Kupperu Clan in the BRT Wildlife Sanctuary. The five Clans, namely, the Belliru Clan, Selikuru Clan, Halaru Clan, Teneyaru Clan, and Suriru Clan population are widely spread while the other four Clans, the Baleyaru Clan, Honganur Clan, Sambar Clan, and Kupperu Clan population are very less, whereas the Kalkatti Clan, Purigar Clan, Peradava Clan, and Vellegar Clan do not exist in the study area.

It was found that around 60 per cent of the respondents belong to the age groups of 31-35 years and 46-50 years, 38 per cent of the respondents are in the age groups of 51-55 years and 66-70 years and 26-30 years, and the lowest two percent of the respondents fall in the age group of 20-25 years. All the respondents in the various age groups were occupied or engaged in agriculture. Respondents belonging to the age groups of 26 – 30 years and 36-40 years were engaged in wage labour because they did not have agricultural land and very few respondents had Government and other work as a primary occupation.

It was evident that the distribution of the primary sources of occupation of which 74 per cent of families is agriculture, 23 per cent of families are wage labour, and for the remaining three percent of the families are holding Government job or any other occupation. Secondary occupation is followed by 58.6 per cent of the families through wage labour. Around 36.4 per cent of the respondents were not engaged in any secondary occupation because they continued as wage labour in both primary and secondary occupations.

The present study found that the rate of illiteracy among the respondents was 69.2 per cent while 14.4 per cent had primary level education, 11 per cent had middle school education, and 4.4 per cent had high school education. Only one percent of the respondents were college educated.

It was evident from the study that 84.3 per cent of the respondents belong to nuclear families, 9.2 per cent of the respondents belong to joint families, and 6.5 per cent respondents belong to extended families. Of the 370 families the total estimated population is 1,565 and an average family size is 4.22 per family, of which the average size in joint families stands at 7.1, extended families at 5.2, and 3.97 in nuclear families.

The study found that the majority of the males and females are spread out equally in the 370 families. There are 816 males and 749 females. The male population is more when compared to the female population. The results prove that the male population is more when compared to the female population; however the average size of the families being 4.22, i.e., 2.20 males and 2.02 females.

It was evident that the literacy and illiteracy distribution between 1565 population of the 370 Soliga families. Among these 760 family members were literate and 689 family members were illiterate. About 116 (7.4 per cent) members were not taken into consideration as they are below six years of age. Of the 370 Soliga families, 48.6 per cent males and 44 per cent females were literate which shows that the literacy rate of male is more when compared to female literacy rate.

.It was evident that 215 male children, 156 male children were studying in different classes. About 99.7 per cent of the families did not have any illiterate children. Only one child, i.e., 0.3 per cent was found to be illiterate.

It was clear in the study that the 206 female children out of those 144 female children are studying in different classes. There were 22 per cent families who had educated female children and 70 per cent of the families did not have any literate female children below the age of 6 to 14 years. One percent of four female children were illiterate and 99 per cent of the families did not have any illiterate female children.

The study identified the distribution of school going children. Of the 215 male and 206 female school going children, 0.2 per cent of the families have illiterate male children while one percent of the families have illiterate female children were found in the study site.

4.2: Social structure and social functioning of the Soliga tribe

It was evident that the around 62.4 per cent respondents opined that they were following the tribal council system, 29 per cent of the respondents mentioned that the tribal council system was not practiced as it used to in the earlier days, and 7.8 per cent of the respondents said that now the Soligas were not following the old rules and regulations strictly but in a more flexible manner.

It was evident that understood that disputes were tackled earlier when the *nyaya panchayathi* was held and now it is different in the sense of the type of issues being resolved. Among them 79 per cent mentioned that they had issues relating to quarrels between the families and about 9.1 per cent mentioned that they had issues relating to quarrels between members of the same family. Whereas 5.6 per cent mentioned that there were problems related to alcohol.

It was clear that 96.5 per cent of the respondents are of the opinion that the traditional council and people gather and identify the person responsible for the mistake made and warn the person from repeating it in the future.

The study found that when asked to express the way in which the younger generation looks at the tribal council, 60 per cent of the respondents had stated clearly that even now the younger generation had respect and regard for the tribal council, whereas 25.8 per cent of the respondents stated that the younger generation were not respecting the tribal council, and 14 per cent respondents observed that some of the youths did not respect the tribal council.

It was clear that when the younger generation were asked their opinion as to how aware they were regarding the tribal council, customs and values, 55.6 per cent of the respondents were fully aware of it, 22.4 per cent respondents stated that they did not have any awareness of the tribal council, and 13.5 per cent stated that they had less awareness of the tribal council.

The study found that 93.3 per cent of the respondents have opined that majority of the people do accept the decisions of the traditional tribal council unanimously and 4.4 per cent of the respondents stated that nowadays people are not respecting the decisions of the tribal council.

It was clear that presently the Soligas are practicing four types of marriage of which the respondents have given their opinion on three types of marriages. Of the 370 respondents, 76 per cent said that arranged marriage was good, 12.7 per cent preferred love marriage, and 9.2 per cent favoured Kuduvali marriage.

It was evident that about 27 per cent of the respondents mentioned that elders and family members accept arranged marriage since all of them feel that the boy and girl will be happy in the future, 18.3 per cent and again another 18.3 per cent of the respondents mentioned that both the boy and girl and accept the traditional rules and regulation and that both the families accept the arranged marriage system, and 14 per cent of the respondents mentioned that in love marriage there is no expense incurred, both the boy and girl understand each other.

4.3 The economic status of the Soliga tribe

It was evident that 61.6 per cent of the respondents were holding forest land. 11.9 per cent of the respondents were holding revenue land, and 20 per cent of the respondents were landless. This meant that most of the Soligas were holding forest land while 25 per cent of the respondents were landless which included those who cultivated the leased land and the landless families

In the present study that 37.5 per cent of the respondents were holding 1-2 acres of land, 19.4 per cent of the respondents were holding 51-99 cents of land, 7.2 per cent of the respondents were holding 0.50 cents of land and the same per cent of respondents were holding 2-3 acres of land, and 20 per cent of the respondents were landless.

The study reveals that the average size of landholding patterns varied in different types of land like 1.6 acres of revenue land, 1.5 acres of forest land, and 1.3 acres of other land and 1.5 acres is the average size of land holding by the Soliga families in BRT Wildlife Sanctuary.

The study found that Soligas are consumed including 40 varieties of fruits, 35 varieties of leaves, 10 varieties of mushrooms, nine varieties of barks, and four varieties of honey, tubers, bamboo shoots, seeds, and roots by the Soligas. It also means that more number of species may be available in leaves, fruits, and mushrooms. A total of 117 species of forest products are used by the Soligas in their everyday life.

It was evident from the study that 50 per cent of the respondents said due to less rain, 30.2 per cent of the respondents had given opinion that due to the spread of lantana in the forest, there is a decrease in the forest products.

The present study found that crops are cultivated on agricultural lands, the respondents said that they cultivated five varieties of cereals, 10 varieties of legumes, nine varieties of vegetables, five varieties of oil seeds, five varieties of spices and condiments, three varieties of aromatic plants, nine varieties of tubers, 11 varieties of fruits, nine varieties of tree crops, two varieties of beverage and one variety of fiber. Thus a total of 69 varieties or species of crops are cultivated in the BRT Wildlife Sanctuary.

It was evident from the study, the mean income per year was Rs. 17,969.36 per family and the standard deviation per year was Rs. 7,019.03 per family and the income per month was Rs. 1,497.44 per family. The per capita income per month per person was Rs. 354.02 and the per capita income per day per person was Rs. 11.80. Presently they are getting per capita income of Rs. 11.80 per person per day which is insufficient for an individual persons' food and other needs.

The study reveals that the individual respondents have different sources of income, 47 per cent earn from labour, 32 per cent from agriculture, 18 per cent from sale of forest resources, and three per cent from sale of livestock. 73 per cent of the tribals out their living from agriculture. While cultivators amount to only 17 per cent, the remaining 56 per cent are labourers, tribals living inside the forests.

It was found from the study that 12 per cent of the respondents migrated to Bedaguli coffee estates and 9.2 per cent migrated to Kodagu. Totally 32.5 per cent of the respondents migrated to different places searching for employment and 67.5 per cent did not migrate.

It was clear in the study that 29 per cent of the respondents were migrating outside because of unemployment and the other two responses were small in number and 67.5 per cent of the respondents did not migrate.

Present study found that, Seven per cent of the families migrate up to 101-200 days in a year, 6.2 per cent migrate up to 21-30 days in a year and the same per cent of the respondent's families migrate up to 51-75 days in a year. Of the 32.5 per cent respondent migrating families, for 21.7 per cent the migration ranges from 41-50 days to 101-200 days in a year in the BRT Wildlife Sanctuary, while 67.5 per cent did not migrate. It shows that most of the respondent families migrate from 10 - 300 days in a year.

It was found in the study that they were cultivating different types of crops, namely, three varieties of cereals, six varieties of legumes, six varieties of vegetables, three varieties of leaves, five varieties of tubers, eight varieties of fruits, four varieties of spices and condiments, one variety each of seed and oil seeds. Some of these crops were used for consumption and other uses while some of the products were also sold.

The study identifies that Soligas consume different types of food items like six varieties of cereals, 11 varieties of legumes, 12 varieties of vegetables, three varieties of leaves, 12 varieties of fruits, six varieties of tubers, six varieties of oil seeds, five varieties of spices and condiments, two varieties of beverage and milk, and three varieties of meat.

It was evident that from the study that 71.9 per cent of the respondents own a radio, 44.6 per cent have a watch, 20.3 per cent have bicycle and television, and due to the influence of the outside the world 5.7 per cent possessed gold. The Government provided 71.6 per cent pukka houses, ten per cent was provided by the NGOs, and 16.4 per cent did not have pukka houses. The Government provided limited number of toilets, bicycles, etc.

It was clear in the study that 39 per cent of the respondents had paid an interest of Rs. 5-6 per month and 19.1 per cent had paid interest of Rs. seven and above per month. A total of 71.9 per cent of the respondents had taken loan from different sources and 28.1 per cent of the respondents had not taken loan. The major credit or loan was provided by the local people and farmers compared to the Self Help Groups and Banks.

4.4: The Cultural factors associated with the Soliga tribe

In the present study it was found that 100 per cent of the respondents celebrated Gowri habba, Sankranthi habba, and Ugadi festival, 55.4 per cent celebrated the Mari habba, and 44.6 per cent of the respondents did not celebrate any festival as they were living on the periphery of the forest and did not celebrate festivals like the others. 52.7 per cent of the respondents celebrated the Rotti habba (harvesting festival) and 47.3 per cent did not celebrate this festival.

It was evident in the study that 86.4 per cent of the respondents celebrated the festivals because it had been celebrated since their grandparents and the other two responses were small in number

It was clear from the study that 59.5 per cent of the respondents celebrated the Dolu puja (Sowing rituals) and 40.5 per cent of the respondents did not celebrate. 49.2 per cent of the respondents celebrated the Ede puja (Harvesting rituals) and 50.8 per cent of the respondents said that they did not celebrate.

4.5: Factors influencing the culture, economy, and social status of the Soligas

It was clear from the data that 28.6 per cent of the heads of the household suffered from pain in the body, leg, and hand and 19 per cent of the spouses had body, leg, and hand pain, and minimum per cent of daughters and sons had body pain. About 62 per cent of the spouses had fever and 46.5 per cent of the heads of the household also got fever. Around 54.6 per cent of the spouses had headache and 39.2 per cent of the heads of the household had headache. Many Soliga tribals suffer from the genetic disorder of the Sickle Cell Disease.

It was evident from the study that 56.5 per cent (209) have adopted family planning. Earlier the Soligas used traditional methods to control and stop childbirth. This practice is slowly decreasing because of modern medical influences and health awareness.

The study reveals that 37.3 per cent of the respondents 6-10 kms to reach the PHC, 30 per cent had to walk 1-5 kms, and 20.3 per cent had to walk 11-15 kms. It shows that most of the primary health centers are within a radius of 15 kms. Some of the PHCs are close to the Podus, but the doctors and nurses are not to be found so they have to go to the private hospitals for treatment. 98.4 per cent of the respondents have visited the hospital once in a while, 0.3 per cent visit once in a month, and 1.3 per cent does not visit the hospital for treatments.

The study indicated that of the 370 families, 63.3 per cent of the respondents' families had two eligible voters, 23.2 per cent had three voters and 10 per cent had four eligible voters. Of the 47 per cent voters in the families only two members were found eligible to vote and of the 26.7 per cent voters in the families only three members were found eligible to vote. There were 967 voters in 370 families.

It was clear that from 370 families there were 967 eligible voters, showing an average (Mean) of 2.6. Of the total eligible voters, 718 (74.1 per cent) voted in the Parliament election, 679 (70 per cent) voted in the Assembly election, 699 (72.3 per cent) voted in the Zilla Panchayati and Taluk Panchayati election, and 748 (77.3 per cent) in the Grama Panchayati election. The overall average showed that over 71.8 per cent eligible members voted and the remaining eligible voters possibly did not because they had migrated outside for employment and did not get to participate in the election while some had to walk a long distance from the Podu.

The study reveals that 39.4 per cent of the respondents were using a radio, 28 per cent were using radio and TV, and 18.1 per cent were using the radio, TV, cinema. About 97.9 per cent of the respondents were using different types of media

and the remaining 2.1 per cent of the respondents were not using any kind media for information and entertainment.

It was evident from the study that 75 per cent of the respondents were using media to gain information, 18.3 per cent were using for listening to music and eight per cent of the respondents not using any kind of media.

The highlighted that 42 per cent (154) of the respondents were using water from the borewell, 24 per cent (88) were using water from borewell and mini water tanks, 12 per cent (43) of respondents were using water from ponds, and 11 per cent (43) were using water from mini water tanks. About 20 per cent of the respondents using water from the pond and streams and 80 per cent of the respondents were using water from bore well and mini water tanks.

The Present study found that of the 370 respondents, 45.4 per cent (168) were using kerosene, 41 per cent (152) were using kerosene and electricity, and 13.6 per cent (50) were using solar and kerosene.

It was clear that NGO's provided benefits to community that, 56.7 per cent of the respondents had received awareness and capacity building training, 43.3 per cent did not receive any training, 15.7 per cent had been provided health facilities which had not been received by 84.3 per cent of the respondents. Education was provided to 10.3 per cent of the respondents while 89.7 per cent were deprived of it. Houses had been constructed for ten per cent of the respondents while the same was not provided to 90.0 per cent of the respondents.

The study found that 96.2 per cent of the respondents had received the public distribution system card which was not received by 3.8 per cent. Around 69.7 per cent of the respondents had been provided a house and 30.3 per cent did not receive. About 29.2 per cent of the respondents were supplied electricity and 70.8 per cent were not. Again, about 18.4 per cent of the respondents received sheep, cow and bullocks and

81.6 per cent did not receive any of this the other benefits received by the respondents were less in number. The Government provided public distribution card, housing, electricity and livestock but the other benefits distributed were very less over the years.

In the present study it was found that 56.2 per cent of the respondents felt that the radio always influences, 39.2 per cent felt it that sometimes, 37.8 per cent said that TV always had influence, 37 per cent mentioned that only sometimes TV had influence, and 25.2 per cent mentioned that TV did not influence at all; 44 per cent mentioned that cinema did not at all influence, 37 per cent opined that sometimes cinema had an influence, 74.6 per cent stated that newspaper had no influence at all and a small per cent mentioned that newspaper always influence and sometimes.

The study found that 57.3 per cent of the respondents had always been influenced by VGKK and sometimes influenced 36.55 per cent of the respondents. The Sanghas had always influenced 74.6 per cent of the respondents and sometimes influenced 22.7 per cent of the respondents. ATREE had always influenced 27.8 per cent of the respondents and did not influence 43 per cent of the respondents. ATREE's influence is less compared to VGKK and the Sanghas because these two have been working with the Soligas over the past 30 years, whereas ATREE has been working for the last 16 years

The study indicates that 5.4 per cent of the respondents had received benefit from the Mahatma Gandhi National Rural Employment Guarantee Scheme and 94.6 per cent of the respondents did not receive the same. Drinking water facility and solar light had been received by 4.6 per cent of the respondents equally. Around 97.3 per cent of the respondents were not provided any of these benefits by the Grama Panchayati.

It was evident from the study that 99 per cent of the respondents faced unemployment and wage problem due to the NTFPs ban.

The study states that 88 per cent of the respondents do not want to leave the forest because they have lived there from their grandparents' time. 2.7 per cent of respondents wanted to live there because they get all types of forest produce for consumption like honey, fruits, tubers, vegetables, etc., and 2.1 per cent of the respondents get good air and have adjusted to the environment whereas outside the climate is hot and difficult to adjust.

In the present study it was found that opinions expressed by the Soligas on the lack of their development in which 31.2 per cent said that the Government had not provided any facilities, 17.2 per cent mentioned that the benefits had been improperly distributed among them, and 14.3 per cent had said lack of awareness on Government programmes and facilities.

It was found that 62.1 per cent of the respondents had mentioned that NGOs did not provide development programmes, 26.2 per cent had said that they lacked awareness of the NGOs programmes, and the other reasons given were small in per cent.

It was evident from the study that 58 per cent of the respondents had mentioned that qualified teachers are required in schools to uphold the education in the tribal areas, 22.1 per cent wanted clothes, books, bicycle, and other education facilities. It would be very useful if the Government could upgrade the facility and 17.2 per cent needed financial support for higher education.

It was evident from the study that 74 per cent of the respondents had wanted five acres of land for each family and 19 per cent wanted loan and other facilities.

It was revealed from the study that 57.3 per cent of the respondents had mentioned that good hospital and treatment should be available locally, 13.8 per cent wanted good treatment and sub- centre at the Podu level, 9.7 per cent wanted free medical insurance.

The Study found that 54.5 per cent of the respondents mentioned financial support for the Sanghas (CBO's) and 32.4 per cent of respondents supported capacity building training.

The study indicates that 61 per cent of the respondents mentioned lack of land as the problem faced by them, 56.2 per cent said drinking water, 49 per cent mentioned road, 39 per cent mentioned a house, 29 per cent mentioned electricity, 28.6 per cent said lack of loan facilities, and thus the respondents presented the different problems faced by them.

Implications of the Study

The following implications are made based on the study analyses and the major findings of the data and knowledge gained by the researcher on the study - Lifestyle of Soliga tribe at the Biligiri Rangaswamy Temple Wildlife Sanctuary - A Social Work Perspective. The Soligas have been living in this forest area for centuries and their major livelihood depends on the forest resources. The Soligas are nature worshippers and they have a relationship with the forest which is akin to a mother and child. The forest is considered as the backbone of the Soliga economy.

Due to the forest policies, the Soligas are living in a poor condition lacking basic facilities like housing, electricity, drinking water, road, health, education, etc. Before 1974 they lived in the forest happily and were collecting and selling NTFPs for their livelihood. Under the Wildlife Protection Act of 1972, the Government declared the Biligiri Rangana Hills Reserve forest as a wildlife sanctuary in 1974. In the name of protecting wild life, the forest department displaced the Soligas from the interior of the forest to its periphery, while some of the Soliga Podus were settled beside forest roads. The forest department arranged unplanned rehabilitation and provided small pieces of land for cultivation without land record. Although the required basic facilities are not being provided by the forest department and it is also not allowing other departments to work with the Soliga tribe for their upliftment.

The Government started the Large Scale Adivasi Multi-purpose Cooperative Society (LAMPS) in 1981-82 to help the Soligas in the collection and sale of NTFPs for their livelihood. The NTFPs collection and sale was banned in 2004 under the Wildlife Protection Act 1972 in the BRT Wildlife Sanctuary. Earlier the Soligas were earning nearly 50 to 60 per cent of their family income from the sale of NTFPs. After the ban the Government failed to provide an alternative source of livelihood to the Soligas, so they started to migrate outside the district in search of employment which automatically affected their livelihood and lifestyle.

The Soligas got land rights under the Forest Rights Act, 2006. Earlier they did not have land rights for agriculture. At the same time some of the Podus received community rights (NTFPs collection/sale). But still there is a fear of displacement because the wildlife sanctuary has been declared as a Tiger Reserve in 2011. At present the Government is planning to shift the Soligas from the interior of the forest to its outskirts.

The Soligas had been involved in two types of occupation, namely, primary and secondary. Being involved in agriculture and agricultural labour constitutes as primary occupation, while in secondary occupation, majority of the Soligas work in coffee plantations. The researcher observed that none of them have a permanent or stable income to lead their life peacefully.

It was also observed that a social worker is much needed in this area. Some NGOs have made efforts to mobilise the people for social action activity, viz., protesting for forest rights, NTFP collection protest, right to livelihood, ban on alcohol sale, etc. Awareness activities could be carried out to motivate the Soligas to get employment under the MGNREGA, NTFPs collection, and irrigation facilities for their agriculture lands. In these cases a social worker can work as a liaison officer between the Government department and the Soligas.

Education awareness among the Soligas is very poor. Even though, there is availability of education facilities provided by the Government, very few of them are utilised. There are two reasons for this: (1) Unawareness about where the facility is available, and (2) illiteracy among the parents and less importance about sustained life. So, the Government needs plan to reach out to these people or should appoint some Non-Governmental organisation to reach these facilities to the untouched areas.

The researcher observed that a large number of children were brought to the school in the name of compulsory primary education. But in most of the tribal areas only pre-primary education facilities are available. Once the children complete pre-primary education most of them discontinue their school education because they have to move to another area, where primary education is available. The case work method will be most appropriate to enable the child to continue education in another area. In this regard family counseling should be undertaken and parents should be motivated to send their children to schools regularly and should be allowed to stay in the hostels built for them by the Government or run by the NGOs.

The Soligas have their traditional tribal council system to control the tribal society. At present it shows that the tribal council is losing its control over the community. Today the Soligas are approaching local police station and legal system. Social Workers can use the community organisations and group work methods to empower tribal council members by conducting meetings and holding discussions on the importance of the tribal council. Awareness activities could be conducted in order to strengthen the council and to settle disputes within their purview.

In the study it was found that Soligas are practicing four types of marriage, namely, arranged marriage, love marriage (elopement marriage), Kuduvali (marriage treaty) marriage, and marriage by service. A majority of the Soligas prefer arranged marriage than the other types of marriages. Due to outside influences they no longer have their traditional form of marriage ceremony, but have started to spend a lot of money on the functions involved where earlier they used to spend less. This indicates

that the Soligas are adopting external practices of marriage. Here the social worker can intervene through the community organisation method, and conduct awareness meetings and street play and hold discussions with the tribal council members and the community, and encourage them to preserve their traditional types of marriage systems involving less expenditure.

The Soligas are cultivating three types of lands - revenue land, forest land, and leased land. The study found that 25 per cent have become landless families. The current landholding is not sufficient to feed a whole family and there is a need for Government intervention to upgrade the family income. The Government could provide land under the Scheduled Tribes Corporation and formulate policies to provide the land for agricultural purpose. To get the land would need a lot of effort from the community and NGOs. The social worker can use the community organisation and social action methods to mobilise the people and spread awareness through motivation meetings, workshops, training activities, etc.

The Soligas were not earning much income from rearing livestock as they were maintaining small number of it in their family, so the Government needs to provide livestock and training on livestock rearing under the Tribal Sub Plan (TSP) and Cluster schemes. The social worker can organise training on livestock rearing by using group work and community organisation methods and also social action methods to get different benefits from the Government.

Social work intervention is needed in the form of social action and community organisation methods in order to get the right to collect and sell NTFPs. A social worker can organise and motivate the community to get their rights under the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act 2006, by using different types of activities like meetings, training and workshops, etc. This will require a lot of community based intervention to address these kinds of issues which makes the role of a social worker very much important.

The study also highlighted that 10 per cent of their income is spent on smoking and alcohol. It affects an individual health and also creates problems in the tribal community. In order to prevent this, health awareness activities need to be carried out by the Government, NGOs, and CBO. A social worker can use case work, group work, community organisation, and social action methods to provide awareness and motivation to quit bad habits. Counseling is an important tool to motivate the youth to overcome bad habits.

The study highlighted that, the majority of Soligas have availed credit from local money lenders instead of Self Help Groups (SHGs) and banks. There is lot of scope for major NGOs to form SHGs in the tribal areas. A social worker can use the case work, group work, and social action methods, to form Self Help Groups.

Soligas are largely celebrating Hindu festivals compared to traditional festivals which have decreased compared to the earlier days because of external influence and their adoption of the Hindu culture. The Kannada and Culture Department and the Tribal Welfare Department can help in promoting and preserving the culture through their department activities. The NGOs, CBOs, and Social Workers can highlight the importance of the tribal cultural festivals and organise awareness meetings to preserve and promote tribal culture.

The Soligas continue their traditional culture practices of marriage, birth and death ceremony, traditional festivals, and other rituals even today and which needs to be preserved because their children are now being educated and exposed to external culture. Hence the parents and children should be motivated to safeguard their traditional culture.

Soligas celebrate four types of agriculture rituals, of which the sowing ritual (Dolu puja) and the harvesting ritual (Ede puja) are given more importance. The Soligas are losing interest in their agricultural ritual celebrations because of external influence, hence there is a need to provide awareness on the importance of

agricultural rituals and build confidence in their traditional cultural practices. The CBOs and Social Workers can organise awareness meetings and convince the Soligas to preserve their agricultural ritual practices.

Soligas suffer more than 16 types of diseases including body pain, fever, headache, diarrhoea, stomachache, dental, and cough/cold, and prefer faith healing and medicinal plants for their treatment rather than approaching the hospitals. Hence, motivation could be provided to make use of the good traditional treatment methods and some of the faith healing methods to be less appreciated. A social worker can use the case work methods to identify the sick and motivate them to undergo treatment. Community organisation method can be used to arrange health awareness meetings and street plays could be conducted to make them understand the health services available to them. Research can be carried out on the traditional treatment methods to generate scientific results on the usefulness of these treatments.

The study highlighted that even after 65 years of independence some of the hamlets are without electricity (45.5 per cent). These villages are just 230 to 250 Kms from state headquarters and 25 to 35 Kms from district headquarters and yet the problem persists. Urban people cannot live without electricity even for a day, but these tribals till today have not used electricity. The NGOs and CBOs can play an important role by ensuring electricity to these hamlets. Even Section 3 (2) (e) of the Forest Rights Act, 2006 permits electricity to be provided to these hamlets.

The NGOs have implemented a number of developmental programmes for the Soligas, of which capacity building awareness is enjoyed by many members, while some benefits are enjoyed by very few people. Hence the NGOs can involve more tribal people in their developmental programmes and lay more stress on developmental activities like health services, education, awareness, land development, housing, self-employment trainings, etc. to improve the lifestyle of the Soligas. A Social Worker can take an active part in the effective implementation of the NGOs programmes at the grass root level.

The study has highlighted that the Government has implemented various developmental programmes for the Soligas over the years like the Public Distribution System, housing and electricity, but these are enjoyed by very few families. The Government is spending a lot of money on tribal development, the benefits of which is not reaching the people. Hence the Government needs to implement more effective schemes with the involvement of the Soligas. The tribals lack of information on Government programmes, therefore the Government, NGOs, and Social Workers can help the Soligas get such information by organizing them to get benefits.

The study highlighted that external factors like education, religion, media, NGOs, and Government agencies have largely influenced the Soliga lifestyle because of which they are losing their traditional culture. In order to preserve it, interventions through awareness programmes need to be carried out by NGOs and Social Workers.

The study also highlighted that after the ban on the collection and sale of NTFPs in BRT Wildlife Sanctuary, most of the Soligas faced unemployment and wage problems, as the Government failed to provide alternative employment for them. So under the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006 the Government should allow the Soligas to collect and sell the NTFPs. The NGOs, CBOs, and Social Workers can use the community organisation and social action methods to mobilise the community people to get their rights.

The forest department is planning to settle the Soligas outside the forest area which is not acceptable to them as their ancestors, God, Goddess, Heroes, burial ground, and sacred water are within the forest. As an alternative the Government along with private sectors can provide education and employment to the younger generation which will make them settle down in cities and towns and they would not want to go back to the forest. Their dependency on the forest will slowly decrease and it will be a case of natural rehabilitation. They will also take care of their parents. In this way without violating human rights and tribal rights, tribals can be relocated in the future.

Hence, if the Government could provide good education and job opportunities to the Soligas there would no need for a forceful evacuation. The Social Workers can use the community organisation, case work methods, and group work methods to encourage the Soliga children to get a good education. Social Workers can organise awareness meetings, street plays, and motivational workshop for the parents and children.

The NGOs have not effectively worked the way the Soligas expected resulting in less than anticipated development. Hence, the NGOs could consider developmental activities based on their objectives and collect feedback from the community.

The importance of life skill structured programmes for life skill and education are developed all over the world. It is useful even across cultures; helps to promote wellbeing and enables are how to deal effectively with everyday life challenges. Life skill is defined as abilities for adaptive and positive behaviors that enable individuals to deal effectively with the demands and challenges of everyday life (WHO, 1993). These life skills are basic to every culture and can be used even for tribal children and adolescents for promotion of Psychological health.

The study explored that in spite of the Government spending money towards tribal education, most of the children of the respondents were not receiving proper education and there was a lack of educational facilities in the community. Therefore the Government could implement compulsory education programmes and other educational facilities. Social work intervention is needed to be implemented and community people should take part in educating their children. Community organisation and social action methods can be used to approach the education department and Tribal Welfare department in order to provide educational facilities.

In order to economically empower the Soligas, a minimum size of land for each family is a necessity for agricultural and horticultural loan, and irrigation facilities for their agricultural land. Education and employment also needs to be provided by the Government to improve the economy of the Soligas. The Social

Workers can take up the community organisation to mobilise the people to approach the Government and political leaders and officials to get the land. Social action activities can be taken to organise mass movements to get land, land policy, and other benefits.

Table – 5.1.1 : A table on the role of Government, NGOs, CBOs, and Social Workers in uplifting the Soligas

Sl. No	Government role	NGOs role	CBOs role	Social Workers role
1	The Scheduled Tribe developmental schemes and programmes to be implemented effectively at the grass root level	The NGOs can focus and work on the current problems faced by the Soligas.	The CBOs can identify the issues effecting the community and then work on them	Social Workers can organise the community in receiving the benefits from the Government
2	Identify need based programmes for the Soligas and then implement it	NGOs can co-ordinate with the Government to get the benefits to the Soligas.	CBOs can be involved in obtaining all types of rights in the forest under FRA, 2006.	Social Workers can provide awareness on different issues which are currently faced by the Soligas.
3	The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006 can be effectively implemented in tribal areas.	NGOs can organise and educate the Soligas to get different rights under the Forest Rights Act, 2006 and motivate them to participate actively in getting their rights	CBOs can gather information regarding schemes from all the Government departments and share the same with the community. They also need to join the Government in its effective implementation	Social Workers can educate the Soligas to get different rights in forest under the FRA, 2006.

4	Government can appoint dedicated officers who are interested to work with tribal communities in various Departments like - (1) Tribal Welfare Department, (2) Social Welfare Department, (3) Scheduled Tribal Corporation, and (4) Zilla Panchyat to implement the tribal development schemes effectively at the grassroots level.	The NGOs can motivate and give inputs to community based organisations (Sanghas) to work for their own community.	The CBOs should focus on the education of children and self-employment.	Social Workers can focus on improving the education of the Soliga children
5	Government can train the present officials to implement the tribal development schemes effectively.	NGOs can collect information on different Government departments and share it with the community; it will help the community to get benefits.	CBOs can work on strengthening the tribal council and preserving their culture.	Social Workers can work on the community based organisations to strengthen and motivate them into obtaining benefits from the Government and preparing them to handle all types of issues arising in the community.
6	Government can provide separate reservation for the Soligas and other forest tribes because they are unable to compete with newly included communities in education, employment, and politics	NGOs can focus on health and education programmes to improve the lifestyle of the Soligas		Social Workers can identify the problems faced by the community and focus on the issues and thereby help the community to independently resolve the issues.
7		NGOs can conduct programmes on life skill education for tribal children to enhance their self-worth and social adjustment	CBOs can involve in imparting life skill education programmes	Social Workers can conduct intervention studies taking life skill education for tribal children to enhance their individual needs for sustaining and enriching their life.

8	<p>The Government of Karnataka has implemented tribal development schemes through 45 departments. But it is not effectively reaching the grass root level. Hence there is a need of implementing the schemes from a single department, called as the single window agency</p>			
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Conclusion

This study is an empirical attempt to explore the lifestyle of the Soliga tribe residing in the Biligiri Rangaswamy Temple Wildlife Sanctuary. It addresses many issues of the Soligas including literacy, occupation patterns, children education, family size, tribal council practices, types of disputes raised in the community, awareness of the younger generation towards the tribal council , marriage practices, landholding, sources of income from different sources , migration problems, dependency on the forest, problems arising from the ban on the collection of NTFPs, unemployment problem, cultural practices, festival celebration, rituals and culture of the Soligas, types of health problems faced by the Soligas and their treatment sources , drinking water problems, the different reasons for lack of development, and the different socio-economic, cultural, political and external factors influencing the lifestyle of the Soligas. Welfare programmes introduced by the Government concentrating on the development of the Soligas have not succeeded in reaching them. The Soligas expect programmes on social, political, health, economic, Sanghas and empowerment activities. Quantitative as well as qualitative techniques are used to analyses the data in order to understand the problems of the Soligas and hence to evaluate the holistic intervention from different activities of the Government, NGOs, and CBOs.

The Soliga children are being schooled in recent years. It is observed that the educational facilities have not reached the Soliga community to a large extent. To empower the Soliga community, every individual needs to be educated, and if this is achieved most of the problems faced by the Soligas could be solved and they can sustain themselves like any other community of people in the society.

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Appendix – I

SEMI- STRUCTURE INTERVIEW SCHEDULE

A Study on Lifestyle of Soliga Tribes at Biligiri Rangaswamy Temple Wildlife Sanctuary - A Social Work Perspective

1. Profile of the respondents

1.1 Name of the Respondent :

1.2 Name of the Podu :

1.3 Name of the Clan :

1.4 Gender : Male Female

1.5 Age : _____
(Specify)

1.6 Education : _____

1.7 Occupation :
(1) Primary _____
(2) Secondary _____

1.8 Position in the Family :

1.9 Family Profiles :

Sl. No.	Relationship	Sex	Age	Education	Occupation	Income
1						
2						
3						
4						
5						
6						
7						

2. Social Structure and Social Functioning of the Soliga Tribes

2.1 What is the organisational structure and scope of the Nyaya system? How did it practice traditionally and state the way it is practiced today?

2.2 In your locale, what type of disputes are referred to the traditional 'Nyaya' system?

1

2

3

2.3 In your opinion, how far does the 'Nyaya' system help in solving local problems?

1

2

3

2.4 Does the younger generation respect the traditional 'Nyaya' system? Are they even aware of it?

2.5 In general, what is the level of acceptance of the traditional 'Nyaya' system among the Soligas?

2.6 What type of marriage you feel is appropriate in the present context and why?

Types of marriage:

1. Love marriage

2. Arranged marriage

State your reason _____

3. Economic Status of the Soliga Tribes

3.1 State the nature of land holding - Extent
Own land (Revenue): _____

Forest land: _____

Others land: _____

3.2 Mention the changing crop patterns as seen in a decade?

Sl. No.	Particulars of crops (cultivated in 2000)	Particulars of crops (cultivated in 2010)
1		
2		
3		
4		
5		
6		
7		
8		
9		
10		
11		
12		
13		
14		
15		
16		
17		
18		
19		
20		
21		
22		
23		
24		

3.3 Agricultural activities, use of agro products, and income

Sl. No.	Particulars of crops	Consumption			Income		
		Qty.	Rate (Rs.)	Amount in Rs.	Qty.	Rate (Rs.)	Amount in Rs.
1							
2							
3							
4							
5							
6							
7							
8							
9							
10							

3.4 When did you start marketing your products and in which market?

3.5 Other economic activities (besides the usual family economic activity)

Nature of Work	Number of days	Wages rate (daily/ monthly wages)	Total amount (income)

3.6 Livestock

Sl. No.	Types	Number	Consumed(Personal) milk and meat			Sold (income)		
			Number	Rate (Rs.)	Amount (Rs.)	Number	Rate (Rs.)	Amount (Rs.)
1	Cows (Milk)							
2	Buffaloes (Milk)							
3	Bullocks							
4	Goats							
5	Sheep							
6	Poultry							

3.7 Annual agriculture labour expenses (including family)

Sl. No	Particulars	Qty. (Number of persons and number of days)					Rate (Rs.)	Amount (Rs.)
		Family labour			Outside labour			
		Number of adults	Number of children	Number of days	Number of persons	Number of days		
1	Land preparation							
2	Sowing							
3	Inter –cultivation							
4	Weeding							
5	Thinning							
6	Harvesting							

3.8 Use of Seeds, Fertilizers, and Pesticides (including expenses)

Sl. No.	Seeds				Fertilizers				Pesticides			
	Particulars	Qty In Kgs	Amount	Own/ Purchased	Particulars	Qty in Kgs	Amount	Own / Purchased	Particulars	Qty in Kgs	Amount	Own /Purchased
1												
2												
3												
4												
5												

3.9 From where do you get all the seeds, fertilizers, and pesticides?

3.10 Give the following details if you or your family members have migrated to another place

Sl. No.	No. of members (including the respondent)	To which place	Duration of stay	Nature of occupation	Wages in Rs.	Average annual income
1						
2						
3						
4						

3.11 Reasons for migration?

3.12 Dependency on Forest Resources

Sl. No.	Name of the Forest Products in 2010	Leaves/ Tubers/ Fruits/ Seeds/ Barks/ Medicinal plants	Available Seasons (months)	Number of times in a year (frequency)
1				
2				
3				
4				
5				
6				
7				
8				
9				
10				
11				
12				

3.13 Mention the products you collected for sale?

Sl.No.	Particulars	Rate/ kg.	No. of Kgs collected	Total amount in Rs.
1				
2				
3				
4				

3.14 Household Assets

Sl. No.	Assets	Number	Own/Government/NGOs	Value
1	Hut(Kucha) house			
2	Pukka house			
3	Site			
4	Farm shed			
5	Toilet			
6	Stove			
7	Cot			
8	Chair (s)			
9	Radio / FM			
10	Table			
11	Watch			
12	Television (TV)			
13	CD player			
14	Bicycle			
15	Motorcycle			
16	Gold			
17	Silver			
18	Bronze			

3.15 In the above mentioned items, which would you prefer to buy or build first?

3.16 Do you expect any support from the Government or NGOs for availing certain basic items? listed above?

(1)

(2)

3.17 Pattern of monthly consumption expenses

Sl. No.	Particulars	Qty (in Kgs)	Price per Kg	P D S	Frequency of use				
					Daily	Weekly	Monthly	Yearly	Once in a while
1	Ragi								
2	Rice								
3	Grains								
4	Wheat								
5	Cooking oil								
6	Spices								
7	Soap								
8	Vegetables								
9	Meat								
10	Beverage								
11	Fruits								
12	Milk								
13	Alcoholic drinks								
14	Soft drinks								
15	Beedi/Match box								
16	Oil								
17	Kerosene								
18	Clothing								
19	Education								
20	Travel								
21	Medicine								
22	Cosmetics								
23	Ceremonies								
24	Others								

3.18 Mention the sources of credits needed for your family

4. Cultural factors associated with the Soliga tribe

4.1 What are the festivals celebrated? When are they celebrated during a given year?

4.2 Personally, how often does your family or you worship and to what purpose?

4.3 Mention the agricultural cultural rituals performed by you

5. Factors influencing the Soligas culture, economy, and social status

5.1 Health status of the family (in the last one year)

Disease prevalence in family	Nature of problem	Whom did they approach	Money spent

5.2 Has your family adopted family planning? Yes / No

5.3 How many family members are eligible to vote in the election held for the following institutions?

Types of Institutions	Number of voters in the family	
	Eligible	Voted
Grama Panchayati election		
Taluk Panchayati election		
Zilla Panchayati election		
Member of Legislative Assembly election (MLA)		
Member of Parliament election (MP)		

5.4 If not voted, state the reasons,
 (1)
 (2)

5.5 Which media do you use for your information requirement and why - give reasons

<u>Chosen media</u>	<u>Reasons</u>
(1)	
(2)	
(3)	

5.6 What are the sources of drinking water?

5.7 Approximate distance of the Podu from:

Sl. No.	Particulars	Distance (kms)	How often do you use it
1	Metallic road		
2	Shandy / Market		
3	Primary Health Centre		
4	School		
5	Public Distribution System		
6	Cooperative society		
7	Banks		
8	Forest department office		
9	Agriculture department office		
10	Horticulture department office		
11	Tribal Development Office (Social Welfare department)		
12	Animal husbandry office/ centre		
13	Grama Panchayathi		
14	Taluk Panchayathi		
15	Post office		
16	Taluk office		
17	Industries		
18	Town		
19	City		
20	Any others		

5.8 Government facilities received by you and your family

Sl. No.	Nature of benefits	Received by no. of persons	Nature of help
1	Old age pension		
2	Widow pension		
3	Handicap pension		
4	Education scholarship		
5	PDS card		
6	ID card		
7	House		
8	House site		
9	Electricity to houses		
10	Irrigation facilities(Borewell)		
11	Self-employment Programme		
12	Toilet		
13	Any others		

5.9 What are the major aspects that have influenced you and your family's lifestyle

Sl. No.	Particulars	Always	Sometimes	Not at all
1	Education			
2	School			
3	Through educated children			
4	Radio			
5	TV			
6	Cinema			
7	Newspaper			
8	Dr. Sudarshan's VGKK			
9	Forest departments			
10	Sangha			
11	Government and govt. programmes			
12	Tourists			
13	Visiting to cities and towns			
14	Interaction with outside people			
15	Visiting to nearby villages			
16	Political parties			
17	ATREE			
18	Temple/Coffee estate			
19	Grama Panchayati			
20	LAMPS			
21	Outside culture			
22	Attending the outside festivals			
23	God/Goddess			
24	Hospitals			
25	Bus(Vehicles)			
26	Any others			

5.10 What sources of energy are used for light and fuel?

Light (1) (2)

Fuel (1) (2)

5.11 What problems did your family face after the ban on the collection of NTFPs?

(1)

(2)

5.12 In the last one year did you receive Government assistance? If so, give the following details-

Sl. No.	Sources (Department)	Extent of assistance	Amount in Rs.	Uses
1				
2				
3				
4				
5				

5.13 What developmental assistance did you receive from the Government in the last ten years?

5.14 What help and support did you receive from the Panchayathi?

(1)

(2)

5.15 What developmental assistance did you receive from Non Governmental Organisations?

5.16 What kind of help and support do you expect from the NGOs?

5.17 What is your opinion on shifting the Soligas from their natural habitat?

5.18 Who provided you awareness on different development programmes?

5.19 How has the government helped in your development process? If there has been no development, give reasons?

5.20 How did the NGOs help in your development process? If there has been no development, give reasons?

5.21 According to you, what type of programmes are needed for the improvement of the Soliga community

Particulars	Expected programmes
Education	
Economic activities	
Health	
Culture	
Social	
Political participation	
Empowerment of Soligas	
Empowerment of Sanghas	

5.22 List out the problems faced by your community?

Appendix –II

THE AGRICULTURAL PRACTICES AMONG THE SOLIGA TRIBES AT BILIGIRI RANGASWAMY TEMPLE WILDLIFE SANCTUARY, KARNATAKA, INDIA

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Abstract

The traditionally Soliga tribals were practiced the Shifting cultivation and the shifting cultivation was banned under the Wildlife Protection Act 1972 in Biligiri Rangaswamy Temple Wildlife Sanctuary in 1974. Currently Soligas are practicing settled agriculture, Soligas were cultivated cereals, legumes, tubers, fruits, vegetables, oil seeds, Species and condiments, Aromatic plants, Beverage and cottons. The average size of landholding per family 1.5 acres, 75% of families were having the lands and 25% of families were landless. They were getting non cash and cash income from the agriculture and they were also spending the money for seeds, fertilizers, pesticides and labours. The influence of modern economy the cropping cultivation patterns have been changed among the Soligas. This paper will focus on landholding patterns and size, changes in the crop cultivation, types of crops, agricultural non cash and cash income, culture and agricultural expenses.

Key Word: Soligas, BRT, Respondents, crops

Introduction:

The Soligas tribes have been living in Biligiri Rangaswamy Temple Wildlife Sanctuary from ancient times. Their economy depends on the forest products and agriculture. Soligas were practiced shifting cultivation during that times there was no restriction on landholding and cultivation, the land cultivation was depends on individual family capacity. The Biligiri Rangaswamy Temple reserve forest was declared into Biligiri Rangaswamy Temple (hereafter BRT) Wildlife Sanctuary in 1974. The Forest department stopped the shifting cultivation and Soligas were shifted to inside the forest and periphery of the forest areas, the forest department was provide the pakka house for few families and allowed to cultivate the forest land without records. The Government of Karnataka was distributed the revenue land for some of the Soliga families in inside as well as periphery of the BRT Wildlife Sanctuary in 1960.

The agriculture is one of the main sources of income for Soligas, they are currently cultivating different types of crops in a given land, the land classified into three types, they are (1) Forest land (2) Revenue land (3) Rented land. Forest land means the land provided by the forest department without record in 1974 and in 2010 under the Scheduled Tribes and Other Forest Dwellers (Recognition of forest rights) Act 2006, Soligas were received the title deed or Patta for forest land. Revenue land means revenue department provided land with RTC and Patta. The Rented land mean Soligas were taken the land from the outsiders for rent that is called rented lands. The Soligas were practicing different types of crops, the cropping pattern has been changed among the Soligas due to the market forces, earlier days they were use to cultivated agricultural and horticultural crops for self consumption and recently they were started to sell the cultivated crops. The Soligas were cultivating cereals, legumes, oil seeds, tubers, vegetables, Species and condiments, Aromatic plants, fruits, tree crops, Beverage and fibers in the same land, they were cultivate mixed, multi layer crops.

They were maintaining the agro biodiversity. The tools of production were individual owned and were extremely backward. Shifting cultivation, food gathering, small game hunting and barter of forest produces at shanties near the foothills. In agriculture, for instance, the hoe was used. Each family cultivated its own patch of land. When an individual harvested the product of his land, all the members of the settlement visited him at his land and took a share of his produce. A custom of collective consumption pervaded the economy (Saketha Rajan S 1989). The Soligas have inhabited these forests for hundreds of years now. Till nearly 200 years ago they led an uninterrupted life of plenty, practicing shifting cultivation, hunting small game and gathering roots and green to supplement their food, Food would be produced separately by families but consumed collectively. When individual harvested his land all the members of the settlement visited him and took share of his produce (Ravi K et al 1984). Most of the agricultural practices followed by Soliga tribal farmers in BRT Wildlife Sanctuary are adapted from the shifting –agriculture systems that they practiced for centuries in the areas before being settled in 1972 (Kamaljit S. Bawa et al 2007).The Soligas' agricultural best practices include: organic farming, multi cropping, and multi cropping system only for self sustenance (Malini Shankar 2010).There are some 16,000 people in the Sanctuary's core who depend on selling forest produce and subsistence agriculture (Ravleen Kaur 2008). Soligas practices subsistence agriculture for their subsistence. The Indigenous cropping systems animal rearing and other agriculture activities are in turn with rituals of tribes. Mixed cropping system and multi-stored cropping system are followed; they maintain introspective (genetic) diversity among the crop plants (Jadegowda. M et al 2008).The Soligas, until then a tribe that mostly practiced shifting cultivation, were forcibly settled in Podus (settlements), some of them getting small plots of land and others having to turn to manual labour and other occupations, including gathering forest produce such as amla (Indian Gooseberry) or *Phyllanthus emblica*) and honey from the rock bee (*Apis dorasata*) (Ashish Kothari et al 2012).Soligas mainly grow ragi and coarse Cereals. In this era of market economy and vast food banks, Soligas still do not like to store grain and depend upon income from the gathering of forest produce for nearly nine months (Nitin Sethi 2004).They used to practice shifting cultivation a few years ago. As shifting cultivation has been banned, some Soligas have taken up either settled cultivation, or agricultural forest labour. But, labour remains the main occupation of most of Soligas (Morab S.G 2003).The traditional occupations of the Soliga were shifting cultivation and the collection of minor forest produce. Now they have taken to forest and agricultural labour. A few of them are landowning cultivators (Singh K.S 2001).

They grow a portion of ragi (millet) and Jowar (Maize) for their personal consumption. As are the ways of the pre- monetized economics, the harvest would be followed by a get-together and an eat- together and the new food grains would be shared with kin and neighbours (Veena. N etal 2006). The staple food of the Soligas is ragi. The crop cultivation practices are quite primitive and their agriculture is known by the name " KalaKodu Besaya", In order to protect the crop from wild boar and elephants, they build 'machan' and guard the crops the vigil is kept by the entire family (Somasundaram H.N 1998).For centuries, Soligas were engaged in hunting, gathering and shifting cultivation, shifting cultivation was stopped following wildlife Protection Act in 1972 and since then the Soligas have resorted to settled agriculture (Murali K.S et al 1998). Shifting cultivation was banned and the Soligas were resettled. Today, the 4,500-odd Soligas living in about 25 settlements and practicing settled agriculture and wage labour in coffee plantations or in the forest department (Shārachchandra Lele

1998). The Soligas are traditional hunters and Swidden cultivators, and collect a wide variety Non-Timber Forest Products (NTFP) for subsistence. The declaration of BRTWS in 1974 led to their sedentarization and a forces to change in the life style of these people.(Sushmita Mandal et al 210).The Soligas have lived here for centuries and have had a continuous and intimate interaction with the forest, deriving most of their basic requirements such as food, fodder, fuel, fruit and fiber from the forest. They lived in isolated hamlets or Podus and engaged in shifting cultivation and collection of non-timber forest products (NTFPs) for their livelihood until the BRT area was declared a wildlife sanctuary and they became sedentary (Madegowda.C 2009).The Soligas are an indigenous tribal community who live in the BRT. According to the last census, approximately 6000 Soligas live in forest villages called podus (tribal settlements). Traditionally, the Soligas were hunters and shifting cultivators and collected a wide range of non timber forest products (NTFP). When the BRT area was designated a wildlife sanctuary in 1972, shifting cultivation and hunting were completely banned (Siddappa Setty .R et al 2008). Agriculture was main occupation for the tribe (Mao AA and M Hynniewta T 2011).The objectives of the study is to understand the agricultural cultivation patterns, to study the agricultural non cash and cash income of Soligas, types of landholding patterns and size, agricultural expenses and changing cropping practices among the Soligas over the years.

Methodology:**Study Area:**

We conducted study in the BRT Wildlife Sanctuary of Chamarajanagar district, Karnataka State, India. BRT Wildlife sanctuary is located in the middle of the bridge between Western Ghats and Eastern Ghats in south India. BRT Wildlife Sanctuary areas spreads over 574.82 sq kms The BRT Wildlife Sanctuary is rich in flora and fauna. The BRT Wildlife Sanctuary was declared as a Tiger Reserve in 2011. The Soliga tribes have been living in the BRT Wildlife Sanctuary for centuries, there are 61 Podus situated inside as well as in the periphery of the BRT Wildlife Sanctuary area.

Data collection:

This study purely based on primary data, the data obtain from 370 household surveys of 36 Podus out of 61 Podus. The sample size is selected on the basis of random sampling techniques. A structured Interview schedule and group discussion used for collection of data form household heads and elder persons. The question related to agricultural patterns, types of crops, income, agricultural expenses, agriculture and culture, landholding and size etc. The study period 2009-2010, simple average methods, frequency and statistical tables are used to analysis.

Results:

The size and types of landholding patterns in acres among the Soligas, the land distributed from 0-50 cents to 5-6 acres of lands across the families, the land including the Revenue, Forest land and other types of land means individuals cultivating the more than one types of land within the forest, revenue and rented land called other types of land. The table explains the landholding patterns and size.

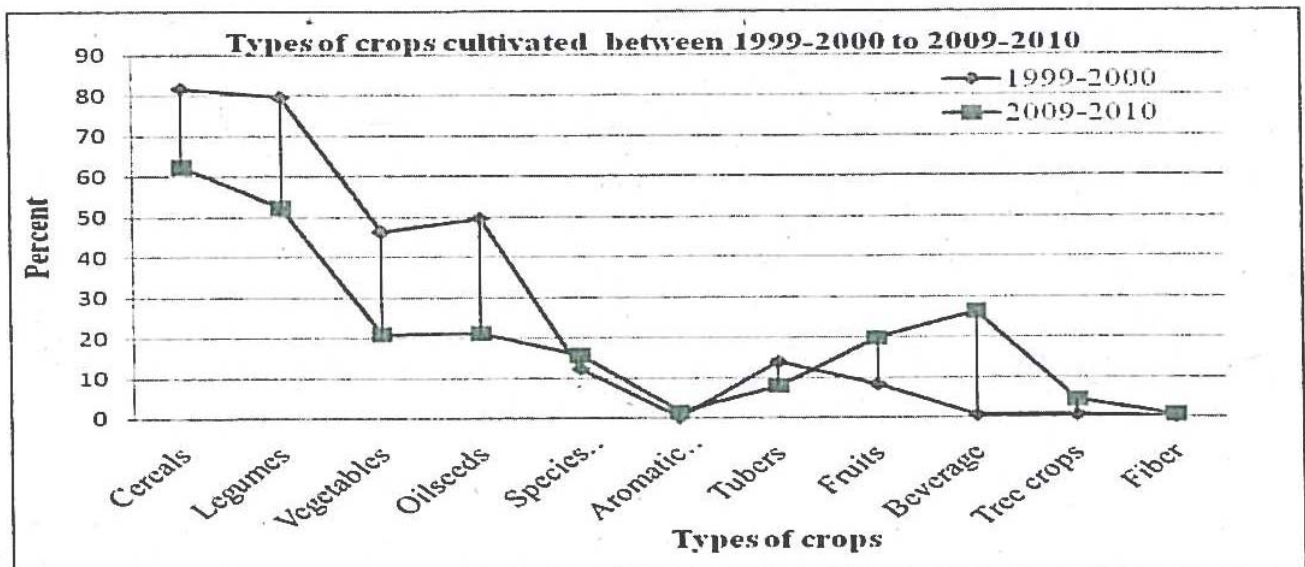
Table -1
The size and types of landholding patterns in acres

Sl. No	Size of land in acres	No of revenue land in acres	No of forest land in acres	No of other types of land in acres	No of respondents holding land in acres	Percent
1	0-50 cents	4	17	6	27	7.2
2	51-99 cents	7	59	6	72	19.4
3	1-2	24	108	7	139	37.5
4	2-3	3	21	3	27	7.2
5	3-4	4	18	1	23	6.2
6	4-5	1	4	1	6	2
7	5-6	1	1	0	2	0.5
8	Landless families	326	142	346	74	20
	Total	370	370	370	370	100

The table No. 1 shows that out of 370 families 37.5% of respondents were holding 1-2 acres of land, 19.4% of respondents were holding 51-99 cents of land, 7.2% of respondents were holding 0.50 cents of land and same percent of respondents were holding 2-3 acres of land and 20% of respondents were landless.

The earlier times Soligas were cultivated different of crops for consumption, over the years the needs are increased to buy the basic things for consumption, the outsider and market economy influence on tribal agricultural cultivation, from the few years, Soligas were involved in the cultivation of the mono crops and mixed crops like maize, coffee, ground nut, potato, vegetables etc. Earlier days they were cultivated mixed and multi crops systems. The crops cultivation system has been changed over the years. The table explains the changing cropping patterns in the last ten years period.

Graph 1
The types of crops cultivated between 1999-2000 to 2009-2010



The graph No. 1 shows that the different types of crops cultivated by the Soligas in a ten years period, 81.6 % of respondents were cultivated cereals in 1999-2000 and 62.4% of respondents were had cultivated in 2009-2010. 79.5% of respondents were had cultivated legumes in 1999-2000 and 52.2% of respondents were cultivated in 2009-2010. 46.2% of respondents were cultivated vegetables in 1999-2000 and 20.8% of respondents were had cultivated in 2009-2010. 49.5% of respondents were cultivated the Oil seeds in 1999-2000 and 21% of respondents were cultivated in 2009-2010. 8.2% of respondents were cultivated fruits in 1999-2000 and 19.7% of respondents were had cultivated in 2009-2010. 0.5% of respondents was had cultivated Beverage in 1999-2000 and 26.2% of respondents were cultivated in 2009-2010.

Agricultural cultivation patterns:

The Soligas were practicing different types of crops including the agricultural, horticulture and commercial crops within their lands. After ban of shifting cultivation, Soligas were started to practices settled agriculture. They were cultivating mixed and multi crops system of agriculture, within the land they were cultivating cereals, legumes, vegetables, oil seeds, Species and condiments, Aromatic plants, tubers and fruits plants cultivated in the same land. All this crops come in different seasons or months one after one, if they were lose one crop due to Wildlife then they were used get another crops. Now recently they are started to cultivate some commercial crops of coffee, pepper, Turmeric and they were also involved mono crops cultivation of Maize, Potato and Vegetables but still they were practicing multi and mixed crops systems.

The agricultural crops classified into 11 types, each type have number of varieties or species. The respondents were said that they were cultivated 5 varieties of cereals, 10 varieties of legumes, 9 varieties of vegetables, 5 varieties of Oil seeds, 5 varieties of Species and condiments, 3 varieties of Aromatic plants, 9 varieties of tubers, 11 varieties of fruits, 9 varieties of tree crops, 2 varieties of Beverage and a cotton, totally 69 varieties of crops cultivated by Soligas in BRT Wildlife Sanctuary. It shows that Soligas are maintained diversity of crops even the modern influence.

Earlier days in shifting cultivation times Soligas were did not used any fertilizers and pesticides, now they were practicing settled agriculture and influence of outside world and government department, they were strata to use the fertilizers and pesticides and they were practiced both organic and in organic manures. 43% (159) of respondents were had mentioned that they were getting nearby village 22.4 % (83) of respondents were had given opinion that own seeds and 24% (88) of respondents did not given responses. Totally 53.6 % (199) of respondents were buy the seeds from outside shop and 22.4% (83) of respondents were used their own seeds. The Soligas get the agricultural seeds, fertilizers and pesticides from outside shops and their own. 39.2% of respondents have been purchased fertilizers and pesticides from nearby villages, 11.3% of respondents were used their own fertilizers and pesticides and 43% of respondents did not given responses. Totally 45.7% of respondent were used the outside fertilizers and pesticides and only 11.3% of respondents were used own manures. The Soligas were marketed most of the cultivated agricultural products in locally and they were also mentioned that outsider come and purchased the agricultural products in the tribal Podus.

Agricultural non cash and cash income:

The Soligas were getting the income from different sources of agriculture, forest, livestock and labour, earlier days they were cultivated the crops for consumption;

nowadays they were started to cultivate some of the crops to sell. The agricultural income classified into non cash income and cash, non cash income. Non cash income means the cultivated agricultural products were used for self consumption called non cash income. Cash income means cultivated agricultural products were sold that income called cash income. The table explains the non cash and cash income distributed in the range of amount from Rs 1-5000 to Rs 50000 + above, both agricultural non cash and cash income per year per individual family.

Table No: 2
Agricultural non cash and cash income

Range of amount in Rs	Agricultural non cash income		Agricultural cash income	
	No of respondents	Percent	No of respondents	Percent
1-5000	72	19.4	125	34.1
5001-10000	65	17.6	87	23.5
10001-15000	33	8.9	36	9.7
15001-20000	22	5.9	9	2.4
20001-25000	30	8.1	2	0.5
25001-30000	17	4.6	1	0.3
30001-35000	7	1.9	1	0.3
35001-40000	6	1.6	0	0
40001-45000	4	1.1	0	0
45001-50000	1	0.3	0	0
50000 + above	4	1.1	2	0.5
NA	109	29.5	106	28.7
Total	370	100	370	100

The table No. 2 shows that the range of amount distributed cross the 370 families. 19.4% of respondents were got range of Rs 1-5000 per year. 17.6% of respondents were got range of Rs 5001-10000 per year, 8.9% of respondents were got range of Rs 10001-15000 per year, 8.1% of respondents were had got range of Rs 20001-25000 per year and 29.5% of respondent did not have agricultural non cash income they may be landless or they may be did not cultivated consumption crops.

Out of 370 respondents 34.1% of respondents were had got the agricultural cash income in the range of Rs 1-5000 per year. 23.5% of respondents were got range of Rs 5001 – 10000 per year. 9.7% of respondents were got range of Rs 10001-15000 per year and 28.7% of respondents did not have cash income.

Agricultural expenses:

The Soligas were spent the money for agricultural work ,the agricultural expenditure classified into two types, they are (1) Own family labour expenses (2) Outside labour expenses, own labour expenses means all the family members were

worked in their agricultural land as a free labourer called own labour expenses. Outside labour expenses means other than the family members outside labours worked in agricultural lands and they were get the daily wages called outside labour expenses. The table explains the amount spent for agricultural own family labour and outside labour expenses.

Table No: 3
Agriculture labour expenses

Amount in Rs	Own labour expenses		Outside labour expenses	
	No of respondents	Percent	No of respondents	Percent
1-5000	93	25.2	140	37.8
5001-10000	157	42.4	71	19.2
10001-15000	30	8.1	11	3
15001-20000	15	4	3	0.8
NA	75	20.3	145	39.2
Total	370	100	370	100

Own labour expenses Mean Rs 6941, outside labour expenses Rs 4767

The table No.3 shows the own family labour expenses, out of 370 respondents were that 42.4% of respondent were had spent Rs 5001-10000 per year. 25.2% of respondents were had spent Rs1-5000 per year and 20.3% of respondents did not involved in agricultural activities, they may be landless or taken the outside labour for agricultural work.

Agriculture and culture:

Soligas have the different types of agricultural ritual related to agricultural practices of *Dolu pooje* (Sowing), *Piru Pooje* (Sliding) *Ede Pooje* (Harvesting) and *Rasi pooje* (seeds Pooje), this cultural ritual were celebrated from ancient times. Soligas believe that if they did not done all this rituals they will lose the crops from naturally or from Wildlife and also they did not get the good yields in the agriculture lands and they were believe that Earth is *Bumi Tayi* (Mother earth) each time they were worship the Bumi tayi .The sowing pooje before sowing any crops they do the poojs to agriculture land (earth) then they are sowing the seeds. *Piru Pooja* means before eating the green leaves, they are doing the pooja to god, goddess and land then they were eating the green leaves. *Ede Pooja* means harvesting pooja before harvesting of any crops Soligas do the small rituals or pooja to land and among that some of the crops offer to god, goddess in the temple. *Rasi Pooja* means after harvesting crops all the agricultural seeds put in one place called Rasi and do the Pooja or rituals then they were eating the crops.

The Soligas also celebrate the other then this four rituals they are celebrate the big Ragi (finger millet) harvesting festival called *Hosa Ragi habba*, *Rotti habba* and *Mari habba*. This festivals are big traditional festivals for Soligas. *Hosa Ragi habba* means after harvesting the Ragi (finger millet) clan wise people prepare the ragi mudde (Finger millet ball) and pumpkin sambar and offer to goddess in the house and distributed the ceremonial food to al the Podu peoples and neighbor Podu peoples. *Rotti habba* means

after harvesting ragi (finger millet) first celebrate the hosa ragi habba then in the months of February to May celebrate the Rotti habba in the fixed day prepare the rotti (bread) from ragi flour and pumpkin samber, rice and sweet and put the Konda (fire) in front of the temple in the festival day evening walk on the fire and distributed the rotti and other ceremonial items and in the night Soligas were do the *Gorukana* dance and *Haduke* songs whole night still morning. Mari habba means scarifies of the goats to mother earth and goddess in the month of December to January after harvesting of all the crops, Soligas believe that if they celebrate the festivals get the good crops or yields and god, goddess will keep healthy in a coming year.

Discussion:

Types and size of landholding patterns:

The average size of landholding patterns in different types of land like 1.6 acres of revenue land, 1.5 acres of forest land and 1.3 acres of others land. Out of 2905 families the estimated 1790 families holding 2685 acres of forest land, 346 families holding 553.6 acres of revenue land, 188 families holding 244.4 acres of others land and 581 families are landless. The total estimated landholding is 3483 acres and the 1.5 acres of average size of land holding by Soliga families in BRT Wildlife Sanctuary. Soliga farmers in the BRT own or lease 1-4 acres of land per household (Kamaljit S. Bawa et al 2007). Soligas with not more than an acre per family (that too, not for all families) to practice subsistence agriculture (Nitin Sethi 2004). Land is held by individual cultivators but the forest is controlled by the government (Morab S.G 2003). When the BRT area was designated a wildlife sanctuary in 1972, shifting cultivation and hunting were completely banned, and the Soligas were allocated small pieces of land to practice settled agriculture (Siddappa Setty R et al 2008). While cultured land was taken as individual property, the forest was treated as the property of the collective, the first batch of Soligas was given up to four acres of land. The rest were simply dumped and were left to their own means, Shifting cultivation was banned (Saketha Rajan S 1989). The implementation of The Wildlife Act and the eventual eviction of the Soligas without granting them land would mean their destruction. While so much land is owned in B.R.Hills by non-tribals (Ravi K et al 1984). The government need to provide the land to landless families, it will help the individual family economy.

Agricultural cropping patterns:

Soligas cultivating not only agriculture and horticulture crops but also cultivating the Species and condiments, Aromatic plants, Tree crops, Beverage and Fibers. They grow a diversity of crops such as finger millet, maize red gram mustard, amaranths, castor, field beans, bananas and other useful plants. Forty percent of farmers grow shade –coffee under residual forest trees. (Kamaljit S. Bawa et al 2007). The field crops grown are finger millet, maize, field beans, pigeon pea, horse gram, beans, mustared, amaranthus, foxtail millet and pearl millet, etc. Most of farmers grow finger millet and maize as staple food. They cultivate more than 6-12 varieties on each piece of land (Jadegowda M et al 2008). On the field plots and kitchen gardens, they cultivate as many as 40 plants of tubers, millets, pulses and fruits. Some of the predominant crops cultivated are neve and belare (tubers), ragi, maize, (cereals and millets), mango, papaya, pomegranate, citurs, banana, guava and jock (fruit). They met their oil , vegetable and pules requirement by growing castor , mustard, niger, brinjal, cucumber, horse gram , red garm, field beans and amaranth (Murali K.S et al 1998). They cultivate 5 species of cereals, 5 species of pulses, 5 species of tubers, 2 species of oil seeds and

5 species of green leafy vegetables.(Veena.N et al 2006). Earlier they were used to cultivate crops for self consumption purpose only, now they started to cultivate different crops for sell. They are cultivating coffee, pepper, fruits, vegetables, cotton, castor seeds, trees, maize, turmeric and groundnut for sales and other crops. Totally 69 varieties of crops cultivated in BRT Wildlife Sanctuary and they were maintained the diversity of crops in their agricultural lands.

The Cereals, Legumes, Vegetables, Oil seeds cultivated more in 1999-2000 compare to 2009-2010. They started to cultivate more Fruits, Beverages, Tree crops inside the forest and decreased in the agricultural crops but in the periphery of the BRT Wildlife Sanctuary, they were cultivating agriculture crops, it indicate that changing in the cultivation patterns because of Wildlife damage of crops and market economy influenced Soligas to change the crops cultivation patterns.

Agricultural income:

The average (mean) of income from agriculture non cash income is Rs 13,362 per family per year and cash income Rs 6,778 per family per years in total Rs 20,140 per family per year. The Median income for agricultural non cash income is Rs 9,539 per family per year and cash income is Rs 5,403 per family per year in total Rs 14,942 per family per year. Agriculture is adapted to the subsistence needs of farm families (Kamaljit S. Bawa et al 2007).Soligas have begun to cultivate commercial crops such as coffee, pepper and cardamom (Murali K.S et al 1998). Out of the agriculture income Soligas used for self consumption and sell. There is significance in the agricultural non cash and cash income in terms of mean and median.

Agricultural expenses:

The totally 45.7% of Soligas were used the outside Fertilizers and pesticides and only 11.3% of respondents were used own Fertilizers and pesticides. It shows that respondents were used more outside market seeds, fertilizers and pesticides compare to own. The Soligas were more depend on out sources of fertilizers and pesticides and seeds, earlier days they were used own seeds and manures, nowadays that have been changed because of outside influence and cultivating of new crops and government department provide the fertilizers, pesticides and seeds few families for tribal agricultural developments. The Soligas were also spent the money for labourers that include the own and outside labourers during the agricultural cultivation seasons the family members cannot do all the labour activities themselves, they were need the outside wage labour for agricultures and they were spent the money that average Rs 6,941 of spent own family labours and Rs 4,767 spent for outside labour expenses. Totally Rs 11,708 spent for agricultural cultivation per year per family. The average of agricultural income from agriculture is Rs 14,942 per year and net agricultural average income was Rs 3,234 per year per family.

Conclusion:

The Soligas were getting the income from the labour, NTFPs, livestock and agriculture, the agriculture is one of the main sources of income to Soligas. They were cultivated around 69 varieties or species of crops in their agricultural lands and maintained the diversity of crops. They were cultivated all types of crops including the agricultural, horticultural and commercial crops. The average size of landholding 1.5 acres per family and 75% of Soligas were holding agricultural lands and 25% of Soligas were landless. The cultivation of cropping patterns has been changed, they were

cultivated cereals, legumes, vegetables and an oil seed that was little decrease and Beverage, fruits, and tree crops cultivations has been increased. Totally 53.6% of respondents were buy the seeds from outside shop and 22.4% of respondents were used their own seeds. Totally 45.7% of respondent were used the outside Fertilizers and pesticides and only 11.3% of respondents were used own Fertilizers and pesticides. 70.5% respondents were used agricultural crops for self consumption (non cash income) and 29.5% of did not used, 71.3% of respondents were sold the agricultural products (cash income) and 28.7% of respondents did not sold. They were spending money for labour and seeds, fertilizers and pesticides, even the modern intervention of agriculture Soligas were still maintained diversity of crops that should be maintained for the future generation. The Soligas were received land rights for forest land under the forest rights Act 2006 and those hold the forest lands, they were not eligible to get the government schemes and cooperative bank loans etc. So the government needs to provide the agricultural and horticultural schemes and bank crop loans and land to landless families, it helps the economic development and reduces the poverty.

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Appendix –III

The Ban of Non-Timber Forest Products collection effect on Soligas migration in Biligiri Rangaswamy Temple Wildlife Sanctuary, India

Madegowda C. ¹ and Dr. C. Usha Rao²

Abstract. *The livelihood of tribals depends on forest resources and they have been living in the forest from time immemorial. The major sources of income for the Soligas are from Non –Timber Forest Products, subsistence agriculture, and labour. The Non – Timber Forest Products collection was banned in 2006 under the Wildlife Protection Act, 1972 in the Biligiri Rangaswamy Temple Wildlife Sanctuary and it affected the livelihood of the Soligas as they did not have any alternative employment. 32.5% of the Soligas migrated to different places of Kodagu, Tamil Nadu, and Kerala, as well as to nearby coffee estates and villages for employment. Soliga families migrate from 10 to 300 days in a year which has affected the children's education, culture, health etc. The migration continues due to the influences of outside culture and lack of employment opportunities in their areas. The study will focus on the problems faced after the ban of the NTFPs, places of migration, reasons for migration, number of days of migration, wage rates, size of male and female migrants, types of work, and income produced from the migration.*

Key words: Soligas, Migration, BRT, NTFPs, LAMPS

Introduction

The Soligas livelihood has been dependent on forest resources for centuries. They collect different types of Non-Timber Forest Products (hereafter NTFPs), do subsistence agriculture and labour. 61 Podus of 12500 of Soliga tribal live in the Biligiri Rangaswamy Temple (hereafter BRT) Wildlife Sanctuary of Chamarajanagara district, Karnataka, India. Among the Soligas, few families have small sizes of landholding and around 40% Soligas are landless. The agricultural practice is dependent on the rains and they do not have alternate irrigation facilities. The agricultural income lasts for around four to five months and for the remaining months they have to depend on the NTFPs and labour work. The NTFPs collection was stopped in 2004 and was strictly enforced in 2006 under the Wildlife Protection Act, 1972. It adversely affected the livelihood of the Soligas and the government did not provide any alternative employment. Due to the NTFPs ban, the Soliga families started to migrate to other places for employment. They faced problems relating to health, education, lack of food, cloths, etc. Some of studies mention that NTFPs provide 58% of their income for the Soligas (Madegowda, C., 2002). The Soligas depend on the harvesting of NTFPs to meet as much as 60 percent of their cash incomes (Hegde et

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al., 1996). The forests of B.R.Hills are primarily a source of income to the Soligas through the collection and sale of NTFPs- mainly Honey, Lichen, Nelli, Antuvala, and other products. The tribal society, LAMPS takes care of the marketing of the NTFPs collected by the tribals in the sanctuary (Narayanaswamy, K.M., 2003). The livelihood dependence on NTFPs in the three sites differ markedly. The community residing at B. R. Hills derives nearly 59% of their total cash income from NTFPs, in Nagarahole it amounts to 24%, and that of MM Hills - 16% (Umashanker R. et al., 2004). Traditionally, the Soligas were hunters and shifting cultivators and collected a wide range of Non Timber Forest Products (NTFP). When the BRT area was designated a wildlife sanctuary in 1972, shifting cultivation and hunting was completely banned, and the Soligas were allocated small pieces of land to practice settled agriculture. The Soligas retained the sole right to NTFP extraction under the aegis of the tribal cooperative called Large-scale Adivasi Multi-Purpose Societies (LAMPS). LAMPS were set up by the Indian government for an integrated tribal development through the marketing of NTFP in regions with significant tribal populations (Siddappa Setty R. et al., 2008). Besides NTFPs and traditional agriculture, forests are also an indirect source of income. Soligas are employed by the Forest Department in the maintenance of roads and various forestry operations such as clearing of weeds and control of fire. Nature- based tourism, controlled by the Forest Department, also contributes to the income of a small minority of households. Sustainability of land for these local communities is thus based on both sustainability of forest resources use and sustainability of land under agriculture (Kamaljit S. Bawa et al., 2007).

Section 29 of the Wildlife Protection Act, 1972 was amended with effect from 1.4.2003. This section was substituted by Act 16 of 2003. The amended provision reads that “No person shall destroy, exploit or remove any wildlife including forest produce from the Sanctuary” provided that where the forest produce is removed from a sanctuary, the same may be used for meeting the personal bona -fide needs of people living in and around the sanctuary and shall not be used for any commercial purpose” (PCCF letter 2004) The declaration of the BRTWS in 1974 forced these people in to a complete change in their lifestyle and made them more sedentary. Post-declaration, the Forest Department established Podus/colonies of 10-60 households on the periphery of the forest to settle the Soligas, banned shifting agriculture and hunting. The Soligas have since then adapted to these changes although NTFPs collection remained a major sources of cash income, but was banned in 2006 following an interpretation of a Supreme Court ruling banning the removal of anything from wildlife sanctuaries (Sushmita Mandal et al., 2010). They were allowed to practise shifting cultivation and were engaged as labour in various forestry operations. Primarily a hunting-gathering tribe, the Soligas gave up hunting but continued to gather forest produce, including honey and lichen. With no more than an acre per family (that too, not for all families) to practice subsistence agriculture, they mainly grow ragi and coarse cereals. In this era of market economy and vast food banks, the Soligas still do not like to store grain and depend upon income from the gathering of forest produce for nearly nine months (Nitin Sethi, 2004). An indigenous community, left in the hamlet Soligas, literally meaning the "bamboo children" are known for their environment-friendly practices and sustainable collection of minor forest produce. But most have migrated in search of livelihood since the government banned the collection of Non Timber Forest Produce like honey, lichen, amla, soapberry, and soapnut which was their main source of income, about two years ago. The same story can be seen in other hamlets inside the sanctuary in the Western Ghats. The produce collected by the tribals is sold through multi-purpose societies in BRT, Chamarajanagara, and Hannur to the highest bidder. There are some 16,000 people in the sanctuary's core area who depend on the income from selling forest produce and subsistence agriculture. They are migrating on a large scale (Ravleen Kaur, 2008).

Indigenous peoples that migrate to urban areas face particular and often additional challenges, most prominently unemployment, limited access to services, and inadequate housing. In addition, indigenous peoples in urban areas may experience discrimination and have difficulty in sustaining their language, identity and culture, and educating future generations which can result in a loss of indigenous heritage and values (United Nation Permanent Forum of Indigenous Issues Report, 2012). The number of households engaged in NTFP collection for domestic use was 97 % before the ban and 59 % after the ban. Only 23 % of the households now collect

tubers, greens, and honey, compared to 95 % before the ban, and 35 % only collect firewood showing that the share of households not collecting anything from the forest for domestic use after the ban is 41 %. As the Soligas were highly dependent on NTFPs for domestic use, the ban has led to a significant increase in cash dependence, now that they have to spend money on purchasing commercially available equivalents, or if they have no money they have to manage without the products. Several respondents were complaining that they could not fulfill their basic needs without the NTFPs for domestic use (Pernille Sandemose, 2009). Earlier, the tribal people were largely dependent on the forest for their livelihood. People used to eat fruits, roots or Mahua flowers, etc. But in the present day due to dwindling forest resources and restrictions imposed by the government in cutting forests, the livelihood of the tribal community has become restricted. That is why they are in search of alternative means of livelihood (Prashant Kulkarni, K.C. et al., 2008). Migration, apart from depicting the economic plight of the concerned group, has severely impacted the socio-cultural aspects of the Adivasi community. Migration also affects the socio-linguistic and cultural fabric of a community. In the place of destination the migration population is getting alienated from their traditions and customs and is forced to adopt the practices of the new locality (Ranjit P.Toppo and Sudeep Kumar, 2012). The BRT Wildlife Sanctuary is not an isolated example. A recent study revealed that thousands of families in various protected areas of Odisha too have suffered a similar fate. In the Baisipalli and Satkosia Sanctuaries, the ban on NTFP collection has reduced an already thin earning, by 50 to 90 per cent. Many families are migrating to find work, which has a serious impact on the social life and increases the chances of exploitation. The government has provided no alternative solution to this problem (Ashish Kothari, 2007). Approximately 12,500 (total population 30,000) Soligas live inside BRT and have been doing so for centuries, growing a little food and relying heavily on NTFP sales for daily sustenance. Their close link with the forests has given them a deep knowledge of ecology. Till the ban, the Soligas had usufruct right to collect NTFPs and sell them to their own co-operative LAMPs (Large-scale Adivasi Multipurpose Society) which in turn would auction them to the highest bidder. But families are now facing starvation. Facing a livelihood loss with the NTFP ban, family members now have to commute long distances in search of seasonal and menial jobs (Keya Acharya, 2007).

Study area and Data collection

The study was conducted in the BRT Wildlife Sanctuary of Chamarajanagara district, in Karnataka, India. The BRT Wildlife Sanctuary is spread over 574.82 sq kms and it has diverse flora and fauna. The indigenous tribals of Soligas have been living here for centuries and their major livelihood depends on the NTFPs of honey, lichen, amla, soap berry, and making broomsticks, etc. as also subsistence agriculture and labour work. The Soligas worship nature and in their cultural festivals sing the songs of the forest trees, flowers, birds, wildlife, water, agriculture, rain god, goddess, etc. and this knowledge is passed from one generation to the next generation. The study is based on primary data, obtained from 370 household surveys of 36 Podus of the total 61 Podus. A structured interview schedule was used for the collection of data from the household heads. Simple average methods, percentage, frequency, and statistical tables and graphs are used for the analysis of the data.

Results and discussion

Different types of problems faced after the NTFPs ban

After the NTFPs ban the Soligas faced different problems for livelihood like unemployment and wage problem, food, income, migration, and health problems. The table explains the different types of problems faced by the Soligas during the NTFPs ban periods.

Table 1
Different types of problems faced after the NTFPs ban

Types of problems	No. of opinions			
	First	Percent	Second	Percent
Unemployment and wage problem	366	99	0	0
Food	2	0.5	26	7
Income	2	0.5	31	8.4
Migration	0	0	34	9.1
Health problems	0	0	2	0.5
NA*	0	0	277	75
Total	370	100	370	100

* Not applicable

Table 1 show that in the first opinion, 99% of the respondents faced unemployment and wage problems. In the second opinion 9.1% of the respondent mentioned migration, 8.4% of the respondents opined facing lack of income, while 75% of the respondents did not give any response. On the whole the Soligas are facing unemployment, migration and health problems, etc. and there is a need for employment for the migrants.

Types of places for migration

The earlier Soligas lived in the forest and they did not migrate to different places for employment, but they did migrate within the forest areas in search of forest resources. Then more number of Soligas started to migrate in 2006 because the NTFPs collection was banned in the BRT Wildlife Sanctuary. The respondents' family members migrated to the nearby states of Tamil Nadu and Kerala, while some of them migrated within the state for employment. The table shows the number of people migrating to different places.

Table 2
Types of places for migration

Sl.No.	Name of the place	No. of respondents migrated	Percent
1	Bedaguli Coffee Estate	44	12
2	Tamil Nadu	10	2.7
3	Kerala	11	3
4	Kodagu	34	9.1
5	Are playa/Eranna katte	21	5.7
6	Not migrated	250	67.5
	Total	370	100

Table 2 shows that of the 370 respondents, 11.6% had migrated to the Bedaguli coffee estates and 9.1% had migrated to Kodagu. Totally, 32.5% of the respondents had migrated to different places for employment but 67.5% of respondents did not migrate.

The migration has a negative impact on the Soligas as it effects their children's education, culture, and health because when they migrate to outside places sometimes they take their children along with them, and it also affects their culture on the whole.

Reasons for migration

The Soligas migrate because they are unable get employment in their native places. After the restrictions on agricultural cultivation they could not get employment in the same places and since the NTFPs collection was also banned by the Forest Department in 2006, they did not have any alternative employment sources. The table explains the reasons for the migration expressed in two opinions by the respondents.

Table 3
Reasons for migration

Sl.No.	Reasons for migration	No. of opinions			
		First	Percent	Second	Percent
1	Unemployment	106	28.7	0	0
2	Low wages	11	3	0	0
3	Landless	3	0.8	7	2
4	NA*	250	67.5	363	98
	Total	370	100	370	100

*Not applicable

Table 3 shows that of the 370 respondents, 28.7% of the respondents had migrated because of unemployment and the other two reasons given were small in numbers, while 67.5% respondents did not migrate. In the second opinion two percent of the respondents expressed that they were landless and 98% of the respondents did not give any response.

It shows that unemployment is the major reason for migration along with low wages and possessing no land. So the government needs to provide employment and NTFPs collection rights besides land to the landless families as it would help the individual family income

Numbers of day's families migrated for employment

The respondent's families migrate for employment every year. They mentioned that for a minimum 10 days to maximum 300 days they migrated outside for employment. Soligas are not getting employment locally. This explains the number of day's migration for employment in a year.

Table 4
No. of days migrated for employment

Sl.No.	No. of days	No. of families	Percent
1	1-10.	4	1
2	11-20.	3	0.8
3	21-30.	23	6.2
4	31-40.	3	0.8
5	41-50.	15	4
6	51-75.	23	6.2
7	76-100	17	4.5
8	101-200	25	7
9	201-300	7	2
10	NA*	250	67.5
	Total	370	100

*Not applicable

Table 4 shows that of the 370 respondents' families, 7% of the families migrate up to 101-200 days in a year. 6.2% of the respondents families migrate 21-30 days in a year and same number of respondents families migrate 51-75 days in a year. Of the 32.5% respondent migrating families, 21.7% migration ranges from 41-50 days to

101-200 days in a year in the BRT Wildlife Sanctuary while 67.5% did not migrate.

It shows that most of the respondent families migrated for more than 41 -50 days or 101-200 days in a year indicating a lack of employment opportunities in the BRT Wildlife Sanctuary to which the government can provide a solution by providing employment in the local areas.

Types of wage rates received by migrants

The respondent families receive different types of wage rates per day in different places when they migrate to other places for employment. They migrate to Kodagu, Kerala, Tamil Nadu, Bedaguli coffee estate as well as to local places. At each place they receive different types of wage rates. The wage rate strata ranges from Rs 100-125 per day per person to Rs 276-300 per day per person based on the type of work and place. The table explains the different types of wage rates received by the respondents' family members.

Table 5
Types of wage rates received by the migrants per day in Rupees

Sl.No.	Wage rates per day in Rs.	No. of families	Percent
1	100-125	69	18.7
2	126-150	30	8.1
3	151-175	1	0.2
4	176-200	12	3.3
5	201-225	0	0
6	226-250	7	2
7	251-275	0	0
8	276-300	1	0.2
9	NA*	250	67.5
	Total	370	100

* Not applicable

Table 5 shows that of the 32.5% respondents' migrating, 18.7% received Rs. 100 -125 per day per person, 8.1% got Rs. 126 to 150 per day per person, and 3.3% got Rs. 176-200 per day per person. The majority, 26.8% of the respondents' had got wages ranging from Rs. 100-125 to 126-150 per day per person, while 67.5% of the respondent families did not migrate for employment.

It shows that most Soliga families received wages below Rs. 150 per day per person. Some 5.7% of the respondent families had got above Rs. 150 per person per day. The Soligas had received minimum wages which is not sufficient enough to sustain the whole family. Some of the respondents' families had received good wages based on the work and the place of work.

Gender wise distribution of family members migrated in respondent families

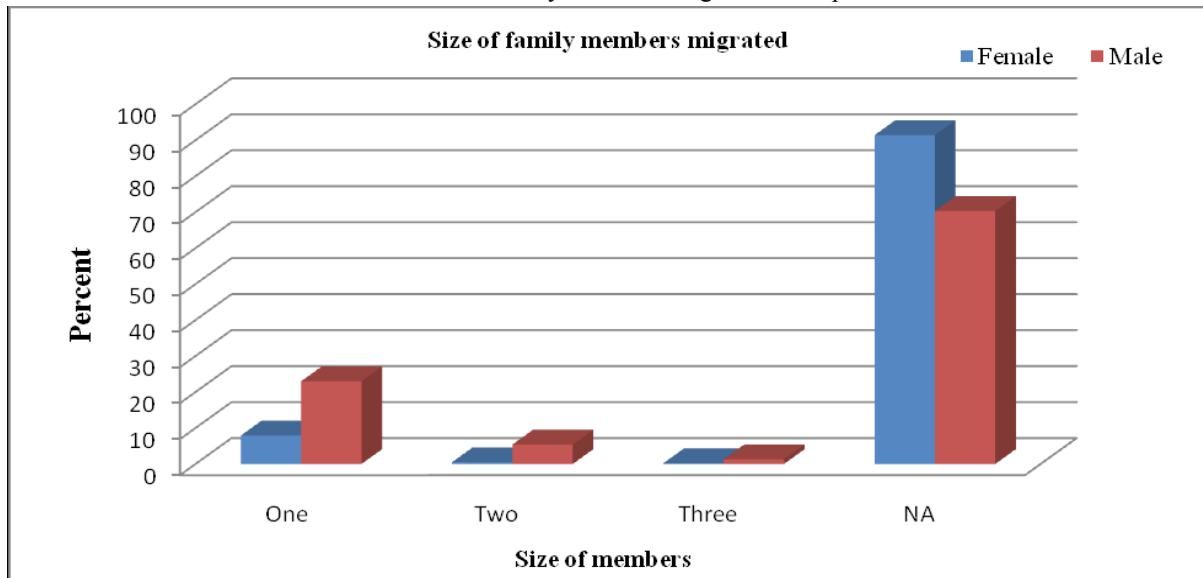
The Soligas usually migrate for employment when they travel outside. The migrants were heads of their households, sometimes husband and wife, sometimes sons or daughters, and also eligible adult members of their family. The figure illustrates the number of male and female members migrating ranging from one to three members in each family.

Graph. 1 shows that of the 370 respondent's families, 8.6% female members had migrated for employment of which 7.9% (one) female member had migrated while two and three female migrants are very less and 91.4% of the female members did not migrate. 23 % of the respondents' family, one male member migrates but two and three male members are less, and 70.3% of the respondents' family did not migrate for employment. It indicates

that Soligas male members migrate more as compared to the female members in the family. It also shows that male and female members migrate for employment and only few members within the family migrate, but mostly husband and wife migrate for employment taking their children along with them as it affects the children’s education while in certain cases one male member might migrate for employment as it affects the family relationship and also because they might have adopted the outside culture. So there is a need to provide employment locally as it would help the Soligas earn their livelihood and conserve their culture.

Graph 1

Gender wise distribution of family members migrated in respondent families

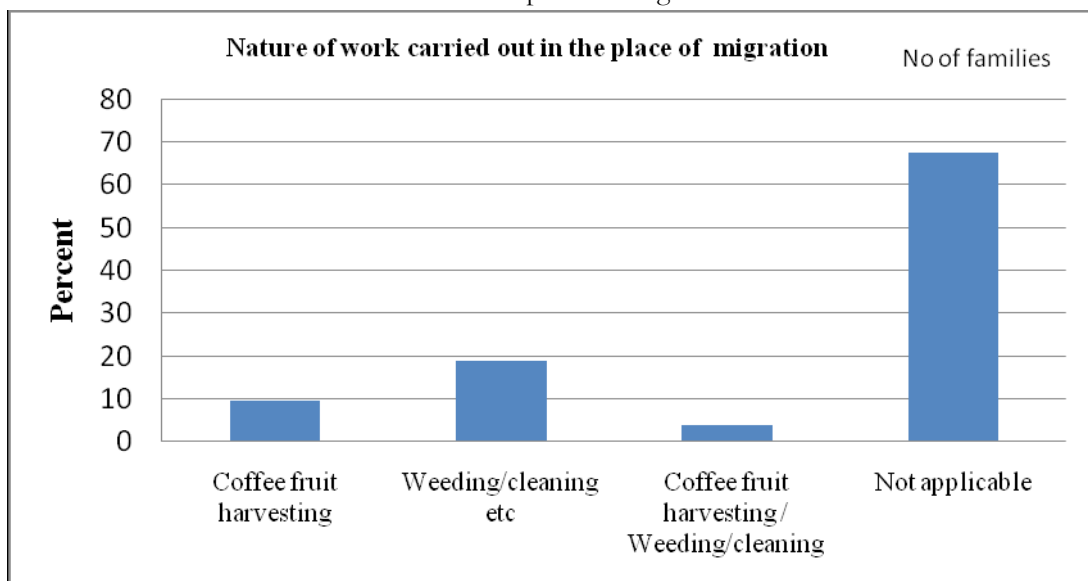


Nature of work carried out in the place of migration

The migrating Soligas work in coffee estates and on agricultural lands. Of the 370 respondents, 32.5% of the respondents’ families had migrated and were involved in coffee / fruit harvesting, weeding, and cleaning works. The graph below explains the types of work carried out by migrant family members.

Graph 2

Nature of work carried out in the place of migration



Graph. 2 shows that of the 370 respondents, 19% of the respondents had been involved in the coffee estate weeding, cleaning, and agricultural work. 9.5% had been involved in coffee / fruit harvesting activities, and the remaining respondent family members had been involved in both types of work while 67.5% of the respondents were not involved in any activity or migration. It shows that most of them were involved in the coffee estate and agricultural labour related activities. It indicates that most of them were involved in labour activities which required health facilities in the working place.

The scale of income received by the migrant families

The Soligas migrate for employment through which they receive an income. The scale of amount varies from Rs. 1-2500 to Rs. 25001-30000 per year per family. The table presents the scale of income earned by the migrant respondent families.

Table 6
Scale of income received by migrant families in a year

Sl.No.	Scale of income received by respondent families	No. of families	Percent
1	1-2500.	10	3
2	2501-5000	25	6.8
3	5001-7500	15	4
4	7501-10000	19	5.1
5	10001-12500	15	4
6	12501-15000	12	3.2
7	15001-20000	12	3.2
8	20001-25000	6	1.6
9	25001-30000	6	1.6
12	NA*	250	67.5
	Total	370	100

*Not applicable

Table 6 shows that of the 370 respondent families, 32.5% of the respondent families had migrated for employment. Of the 32.5% respondent family members, 6.8% had earned Rs. 2501-5000 per family per year, 5.1% had earned Rs. 7501-10000 per year per family, four percent had earned Rs. 5001-7500 per year per family, and 67.5% of the respondents did not have any migratory income because they had not migrated.

The average income earned by a migrant family amounted to Rs. 937.5 per family per year. It shows that the Soligas received minimum income which is not enough to maintain the whole family and hence is a need for employment.

Conclusion

The ban on the collection of NTFPs affected the livelihood of the Soligas and the Government failed to provide alternate employment to them. This caused 32.5% of the Soligas to migrate to Tamil Nadu, Kerala, and also within the state looking for employment. Both, male and female members had migrated and in some cases the entire family had migrated as it affected the children's education, but a few families left their children in their native places as it affected the children's education and also the child - parent relationship. The Soligas are adopting the outside culture and losing their traditional values. 25 Forest Rights Committees of 32 Grama Sabha have revived the NTFPs collection and other community rights as on October 2, 2011 under the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest rights) Act 2006, and are now collecting honey and lichen in the BRT Wildlife Sanctuary. Migration still continues among the Soligas because of the lack availability of NTFPs due to the menace of the Lantana weed, rain, and changes in the ecosystem. Soligas are

able to gather NTFPs only for a few months and the remaining months they face unemployment. Therefore the Government should provide employment in their native places under the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) scheme as also irrigation facilities for their agricultural lands which would help the Soligas to earn their livelihood and also conserve their traditional tribal culture.

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Appendix – IV

ANNEX : 6-O

STATE/UNION TERRITORY-WISE LIST OF SCHEDULED TRIBES IN INDIA

I. ANDHRA PRADESH

1. Andh, <i>Sadhu Andh</i>	Kondhs, <i>Kuvinga</i>	26. Reddi Dhoras
2. Bagata	17. Kotia, Benth Oriya,	27. Rona, Rena
3. Bhil	Bartika, Holva,	28. Savaras, Kapu Savaras,
4. Chenchu	Sanrona, Sidhopaiko	Maliya Savaras,
5. Gadabas, <i>Bodo Gadaba,</i>	18. Koya, <i>Doli Koya, Gutta</i>	Khutto Savaras
<i>Gutob Gadaba, Kallayi</i>	<i>Koya, Kammara Koya,</i>	29. Sugalis, Lambadis, <i>Banjara</i>
<i>Gadaba, Parangi</i>	<i>Musara Koya, Oddi Koya,</i>	30. Thoti (in Adilabad,
<i>Gadaba, Kathera</i>	<i>Pattidi Koya,</i> Rajah, Rasha	Hyderabad, Karimnagar,
<i>Gadaba, Kapu Gadaba</i>	Koya, Lingadhari Koya	Khammam, Mahbubnagar,
6. Gond, Naikpod,	(ordinary), Kottu Koya,	Medak, Nalgonda, Nizam
Rajgond, <i>Koitur</i>	Bhine Koya, Rajkoya\	abad and Warangal districts)
7. Goudu (in the	19. Kulia	31. Valmiki (<i>Scheduled Areas</i>
Agency tracts)	20. Malis (excluding	<i>of Vishakhapatnam,</i>
8. Hill Reddis	adilabad, Hyderabad,	<i>Srikakulam, Vijayanagram,</i>
9. Jatapus	Karimnagar, Khammam,	<i>East Godavari and West</i>
10. Kammara	Mahbubnagar, Medak,	<i>Godavari districts)</i>
11. Kattunayakan	Nalgonda, Nizam	32. Yenadis, <i>Chella Yenadi,</i>
12. Kolam, <i>Kolawar</i>	abad and Warangal	<i>Kappala Yenadi, Manchi</i>
13. Konda Dhoras, <i>Kubi</i>	districts)	<i>Yenadi, Reddi Yenadi</i>
14. Konda Kapus	21. Manna Dhora	33. Yerukulas, <i>Koracha, Dabba</i>
15. Kondareddis	22. Mukha Dhora,	<i>Yerukula, Kunchapuri</i>
16. Kondhs, Kodi, Kodhu,	Nooka Dhora	<i>Yerukula, Uppu Yerukula</i>
Desaya Kondhs, Dongria	23. Nayaks (in the	34. <i>Nakkala, Kurvikaran</i>
Kondhs, Kuttiya Kondhs,	Agency tracts)	35. <i>Dhulia, Paiko, Putiya</i>
Tikiria Kondhs, Yenity	24. Pardhan	<i>(in the districts of</i>
	25. Porja, Parangiperja	<i>Vishakhapatnam and</i>
		<i>Vijayanagaram)</i>

II. ARUNACHAL PRADESH (ALL TRIBES IN THE STATE INCLUDING)

1. Abor	6. Khampti	11. Sherdukpen
2. Aka	7. Khowa	12. Singpho
3. Apatani	8. Mishmi, <i>Idu, Taroan</i>	13. Hrusso
4. Nyishi	9. Momba	14. Tagin
5. Galo	10. Any Naga tribes	15. Khamba
		16. Adi

III. ASSAM

**I. In the autonomous Districts of Karbi Anglong and North Cachar Hills.	(xv) Khawchung	12. Any Naga tribes
1. Chakma	(xvi) Khawathlang, Khothalong	13. Pawi
2. Dimasa, Kachari	(xvii) Khelma	14. Syntheng
3. Garo	(xviii) Kholhou	15. <i>Lalung</i>
4. Hajong	(xix) Kipgen	**II. In the State of Assam including the Bodo land territorial Areas District and excluding the autonomous districts of Karbi Anglong and North Cachar Hills :
5. Hmar	(xx) Kuki	1. Barmans in Cachar
6. Khasi, Jaintia, Synteng, Pnar, War, Bhoi, Lynggam	(xxi) Lengthang	2. Boro, Borokachari
7. Any Kuki tribes, including: -	(xxii) Lhangum	3. Deori
(i) Biате, Biete	(xxiii) Lhoujem	4. Hojai
(ii) Changsan	(xxiv) Lhouvun	5. Kachari, Sonwal
(iii) Chongloi	(xxv) Lupheng	6. Lalung
(iv) DOUNgel	(xxvi) Mangjel	7. Mech
(v) Gamalhou	(xxvii) Misao	8. Miri
(vi) Gangte	(xxviii) Riанg	9. Rabha
(vii) Guite	(xxix) Sairhem	10. <i>Dimasa</i>
(viii) Hanneng	(xxx) Selnam	11. <i>Hajong</i>
(ix) Haokip, Haupt	(xxxi) Singson	12. <i>Singhpо</i>
(x) Haolai	(xxxii) Sitlhou	13. <i>Khampti</i>
(xi) Hengna	(xxxiii) Sukte	14. <i>Garо</i>
(xii) Hongsungn	(xxxiv) Thado	
(xiii) Hrangkhwal, Rangkhоl	(xxxv) Thangngeu	
(xiv) Jongbe	(xxxvi) Uibuh	
	(xxxvii) Vaiphei	
	8. Lakher	
	9. Man (Tai speaking)	
	10. Any Mizo (Lushai) tribes	
	11. <i>Karbi</i>	

IV. BIHAR

1. Asur, <i>Agaria</i>	13. Gorait	24. Mal Paharia, <i>Kumarbhag Paharia</i>
2. Baiga	14. Ho	25. Munda, <i>Patar</i>
3. Banjara	15. Karmali	26. Oraon, <i>Dhangar(Oraon)</i>
4. Bathudi	16. Kharia, <i>Dhelki Kharia Dudh Kharia, Hill Kharia</i>	27. Parhaiya
5. Bedia	17. Kharwar	28. Santal
6. Omitted	18. Khond	29. Sauria Paharia
7. Binjhia	19. Kisan, <i>Nagesia</i>	30. Savar
8. Birhor	20. Kora, <i>Mudi-Kora</i>	31. <i>Kawar</i>
9. Birjia	21. Korwa	32. <i>Kol</i>
10. Chero	22. Lohara, Lohra	33. <i>Tharu</i>
11. Chik Baraik	23. Mahli	
12. Gond		

V. CHHATTISGARH

1. Agariya	Madia, Maria, Mana,	Pardhi, Phans Pardhi,
2. Andh	Mannewar, Moghya,	Shikari, Takankar, Takia
3. Baiga	Mogia, Monghya, Mudia,	[In (i) Bastar, Dantewara,
4. Bhaina	Muria, Nagarchi,	Kanker, Raigarh,
5. Bharia Bhumia, Bhuinhar	Nagwanshi, Ojha, Raj	Jashpurnagar, Surguja and
Bhumia, Bhumiya, Bharia,	Gond, Sonjhari Jhareka,	Koria districts, and (ii)
Paliha, Pando	Thatia, Thotya, Wade	Katghora, Pali, Kartala and
6. Bhattra	Maria, Vade Maria, Daroi	Korba tahsils of Korba
7. Bhil, Bhilala, Barela,	17. Halba, Halbi	district, (iii) Bilaspur,
Patelia	18. Kamar	Pendra, Kota and Takhatpur
8. Bhil Mina	19. Karku	tahsils of Bilaspur district,
9. Bhunjia	20. Kawar, Kanwar, Kaur,	(iv) Durg, Patan Gunderdehi,
10. Biar, Biyar	Cherwa, Rathia, Tanwar,	Dhamdha, Balod, Gurur
11. Binjhwar	Chhatri	and Dondilohara tahsils
12. Birhul, Birhor	21. Khairwar, Kondar	of Durg district, (v)
13. Damor, Damararia	22. Kharia	Chowki, Manpur and
14. Dhanwar	23. Kondh, Khond, Kandh	Mohala Revenue Inspector
15. Gadaba, Gadba	24. Kol	Circles of Rajnandgaon
16. Gond, Arakh, Arrakh,	25. Kolam	district, (vi) Mahasamund
Agaria, Asur, Badi Maria,	26. Korku, Bopchi, Mouasi,	Saraipali and Basna tahsils
Bada Maria, Bhatola,	Nihal, Nahul Bondhi,	of Mahasamund district,
Bhimma, Bhuta,	Bondeya	(vii) Bindra-Navagarh
Koliabhuta, Koliabhuti,	27. Korwa, Kodaku	Rajim and Deobhog
Bhar, Bisonhorn Maria,	28. Majhi	tahsils of Raipur district,
Chota Maria, Dandami	29. Majhwar	and (viii) Dhamtari, Kurud
Maria, Dhuru, Dhurwa,	30. Mawasi	and Sihava tahsils of
Dhoba, Dhulia, Dorla,	31. Munda	Dhamtari district]
Gaiki, Gatta, Gatti, Gaita,	32. Nagesia, Nagasia	37. Parja
Gond Gowari, Hill	33. Oraon, Dhanka, Dhangad	38. Sahariya, Saharia, Seharla,
Maria, Kandra, Kalanga,	34. Pao	Sehria, Sosia, Sor
Khatola, Koitar, Koya,	35. Pardhan, Pathari, Saroti	39. Saonta, Saunta
Khirwar, Khirwara, Kucha	36. Pardhi, Bahelia, Bahellia,	40. Saur
Maria, Kuchaki Maria,	Chita Pardhi, Langoli	41. Sawar, Sawara
		42. Sonr

VI. GOA

1. Dhodia	4. Siddi (Nayaka)	7. Gawda
2. Dubla (Halpati)	5. Varli.	8. Velip
3. Naikda (Talavia)	6. Kunbi	

VII. GUJARAT

1. Barda	11. Gamit, Gamta, Gavit, Mavchi, Padvi	Rajkot and Surendranagar districts)
2. Bavacha, Bamcha	12. Gond, Rajgond	22. Patelia
3. Bharwad (in the Nesses of the forests of Alech, Barada and Gir)	13. Kathodi, Katkari, Dhor Kathodi, Dhor Katkari, Son Kathodi, Son Katkari	23. Pomla
4. Bhil, Bhil Garasia, Dholi Bhil, Dungri Bhil, Dungri Garasia, Mewasi Bhil, Rawal Bhil, Tadvil Bhil, Bhagalia, Bhilala, Pawra, Vasava, Vasave.	14. Kokna, Kokni, Kukna	24. Rabari (in the Nesses of the forests of Alech, Barada and Gir)
5. Charan (in the Nesses of the forests of Alech, Barada and Gir)	15. <i>Omitted</i>	25. Rathawa
6. Chaudhri (in Surat and Valsad districts)	16. Koli Dhor, Tokre Koli, Kolcha, Kolgha	26. Siddi, <i>Siddi-Badshan</i> (in Amreli, Bhavnagar, Jamnagar, Junagadh, Rajkot and Surendranagar districts)
7. Chodhara	17. Kunbi (in the Dangs district)	27. <i>Omitted</i>
8. Dhanka, Tadvil, Tetaria, Valvi	18. Naikda, Nayaka, Cholivala Nayaka, Kapadia Nayaka, Mota Nayaka, Nana Nayaka	28. Varli
9. Dhodia, <i>Dhodi</i>	19. Padhar	29. Vitola, Kotwalia, Barodia
10. Dubla, Talavia, Halpati	20. <i>Omitted</i>	30. Bhil, Bhilala, Barela, Patelia
	21. Pardhi, Advichincher, Phanse Pardhi (excluding Amreli, Bhavanagar, Jamnagar, Junagadh, Kutch,	31. Tadvil Bhil, Bawra, Vasave,
		32. Padvi.

VIII. HIMACHAL PRADESH

1. Bhot, Bodh	4. Jad, Lamba, Khampa	7. Pangwala
2. Gaddi	5. Kanaura, Kinnara	8. Swangla
3. Gujjar	6. Lahaula	9. <i>Beta, Beda</i>
		10. <i>Domba, Gara, Zoba</i>

IX. JAMMU & KASHMIR

1. Balti	5. Changpa	9. Gujjar
2. Beda	6. Garra	10. Bakarwal
3. Bot, Boto	7. Mon	11. Gaddi
4. Brokpa, Drokpa, Dard, Shin	8. Purigpa	12. Sippi

X. JHARKHAND

- | | | |
|------------------------|--|--|
| 1. Asur, <i>Agaria</i> | 13. Ho | 23. Mal Paharia,
<i>Kumarbhag Paharia</i> |
| 2. Baiga | 14. Karmali | 24. Munda, <i>Patar</i> |
| 3. Banjara | 15. Kharia, <i>Dhelki Kharia,</i>
<i>Dudh Kharia, Hill Kharia</i> | 25. Oraon, <i>Dhangar(Oraon)</i> |
| 4. Bathudi | 16. Kharwar | 26. Parhaiya |
| 5. Bedia | 17. Khond | 27. Santal |
| 6. Binjhia | 18. Kisan, <i>Nagesia</i> | 28. Sauria Paharia |
| 7. Birhor | 19. Kora, <i>Mudi-Kora</i> | 29. Savar |
| 8. Birjia | 20. Korwa | 30. Bhumij |
| 9. Chero | 21. Lohra | 31. <i>Kawar</i> |
| 10. Chik Baraik | 22. Mahli | 32. <i>Kol</i> |

XI. KARNATAKA

- | | | |
|--|--|--|
| 1. Adiyana | Mysore district) | 36. Marati (in south
Kanara district) |
| 2. Barda | 18. Kaniyan, Kanyan
(in Kollegal taluk of
Mysore district) | 37. Meda, Medara, <i>Medari,</i>
<i>Gauriga, Burud</i> |
| 3. Bavacha, Bamcha | 19. Kathodi, Katkari, Dhor
Kathodi, Dhor Katkari,
Son Kathodi, Son Katkari | 38. Naikda, Nayaka,
Chollivala Nayaka,
Kapadia Nayaka,
Mota Nayaka, Nana
Nayaka, Naik, Nayak,
Beda, Bedar, and Valmiki. |
| 4. Bhil, Bhil Garasia, Dholi
Bhil, Dungri Bhil, Dungri
Garasia, Mewasi Bhil,
Rawal Bhil, Tadvi Bhil,
Bhagalia, Bhilala, Pawra,
Vasava, Vasave | 20. Kattunayakan | 39. Palliyan |
| 5. Chenchu, Chenchwar | 21. Kokna, Kokni, Kukna | 40. Paniyan |
| 6. Chodhara | 22. Koli Dhor, Tokre Koli,
Kolcha, Kolgha | 41. Pardhi, Advichincher,
Phanse Pardhi ,
<i>Haranshikari</i> |
| 7. Dubla, Talavia, Halpati | 23. Konda Kapus | 42. Patelia |
| 8. Gamit, Gamta, Gavit,
Mavchi, Padvi, Valvi | 24. Koraga | 43. Rathawa |
| 9. Gond, Naikpod, Rajgond | 25. Kota | 44. Sholaga |
| 10. Gowdalu | 26. Koya, Bhine Koya,
Rajkoya | 45. Soligaru |
| 11. Hakkipikki | 27. Kudiya, Melakudi | 46. Toda |
| 12. Hasalaru | 28. Kuruba (in Coorg district) | 47. Varli |
| 13. Irular | 29. Kurumans | 48. Vitolia, Kotwalia, Barodia |
| 14. Iruliga | 30. Maha Malasar | 49. Yerava |
| 15. Jenu Kuruba | 31. Malaikudi | 50. <i>Siddi (in Uttar
Kannada district)</i> |
| 16. Kadu Kuruba | 32. Malasar | |
| 17. Kammara (in South
Kanara district and
Kollegal taluk of | 33. Malayekandi | |
| | 34. Maleru | |
| | 35. Maratha (in Coorg district) | |

XII. KERALA

1. Adiyar	Kuruman, Mulla Kuruman,	Muduvan
2. Arandan, Aranadan	Mala Kuruman	30. Palleyan, Palliyan,
3. Eravallan	18. Kurumbas, Kurumbar,	Palliyan, Paliyan
4. Hill Pulaya, Mala Pulayan, Kurumba Pulayan, Karavazhi Pulayan, Pamba Pulayan	Kurumban	31. Omitted
5. Irular, Irulan	19. Maha Malasar	32. Omitted
6. Kadar, Wayanad Kadar	20. Malai Arayan, Mala Arayan	33. Paniyan
7. Omitted	21. Malai Pandaram	34. Ulladan, Ullatan
8. Kanikaran, Kanikkar	22. Malai Vedan, Malavedan	35. Uraly
9. Kattunayakan	23. Malakkuravan	36. Mala Vettuvan (in Kasargode and Kannur districts)
10. Kochuvelan	24. Malasar	37. Ten Kurumban, Jenu Kurumban
11. <i>Omitted</i>	25. Malayan, Nattu Malayan, Konga Malayan (excluding the areas comprising the Kasargode, Connanore, Wayanad and Kozhikode districts)	38. Thachanadan, Thachanadan Moopan
12. <i>Omitted</i>	26. Malayarayar	39. Cholanaickan
13. Koraga	27. Mannan	40. Mavilan
14. Omitted	28. Omitted	41. Karimpalan
15. Kudiya, Melakudi	29. Muthuvan, Mudugar,	42. Vetta Kuruman
16. Kurichchan, Kurichiyan		43. Mala Panickar
17. Kurumans, Mullu		

XIII. MADHYA PRADESH

1. Agariya	13. Damor, Damaria	Khatola, Koitar, Koya,
2. Andh	14. Dhanwar	Khairwar, Khirwara, Kucha
3. Baiga	15. Gadaba, Gadba	Maria, Kuchaki Maria,
4. Bhaina	16. Gond; Arakh, Arrakh,	Madia, Maria, Mana,
5. Bharia Bhumia, Bhuinhar Bhumia, Bhumiya, Bharia, Paliha, Pando	Agaria, Asur, Badi Maria, Bada Maria, Bhatola, Bhimma, Bhuta,	Mannewar, Moghya, Mogia, Monghya, Mudia, Muria, Nagarchi,
6. Bhattra	Koilabhuta, Koilabhuti,	Nagwanshi, Ojha, Raj,
7. Bhil, Bhilala, Barela, Patelia	Bhar, Bisonhorn Maria, Chota Maria, Dandami	Sonjhari Jhareka, Thatia, Thotya, Wade Maria, Vade
8. Bhil Mina	Maria, Dhuru, Dhurwa,	Maria, Daroi
9. Bhunjia	Dhoba, Dhulia, Dorla,	17. Halba, Halbi
10. Biar, Biyar	Gaiki, Gatta, Gatti, Gaita,	18. Kamar
11. Binjhwar	Gond Gowari, Hill	19. Karku
12. Birhul, Birhor	Maria, Kandra, Kalanga,	20. Kawar, Kanwar, Kaur,

Cherwa, Rathia, Tanwar, Chattri	Panna, Rewa, Satna, Shahdol, Umaria, Sidhi and Tikamgarh districts, and	blocks of Jabalpur district, (v) Katni (Murwara) and Vijaya Raghogarh tahsils and Bahoriband and Dhemerkheda blocks of Katni district, (vi) Hoshang abad , Babai, Sohagpur, Pipariya and Bankhedi tah sils and Kesla block of Hoshangabad district, (vii) Narsinghpur district, and (viii)Harsud Tahsil of Khandwa district]
21. <i>(Omitted)</i>	(ii) Sevda and Datia tehsils of Datia district]	
22. Khairwar, Kondar	37. Pao	41. Parja
23. Kharia	38. Pardhan, Pathari, Saroti	42. Sahariya, Saharia, Seharia, Sehria, Sosia, Sor
24. Kondh, Khond, Kandh	39. <i>Omitted</i>	43. Saonta, Saunta
25. Kol	40. Pardhi, Bahelia, Bahellia, Chita Pardhi, Langoli	44. Saur
26. Kolam	Pardhi, Phans Pardhi, Shikari, Takankar, Takia	45. Sawar, Sawara
27. Korku, Bopchi, Mouasi, Nihal, Nahul Bondhi, Bondeya	[In (i) Chhindwara, Mandla, Dindori and Seoni districts,	46. Sonr
28. Korwa, Kodaku	(ii) Baihar Tahsil of Balaghat District, (iii)	
29. Majhi	Betul, Bhainsdehi and Shahpur tahsils of Betul	
30. Majhwar	district, (iv) Patan tahsil and Sihora and Majholi	
31. Mawasi		
32. <i>Omitted</i>		
33. Munda		
34. Nagesia, Nagasia		
35. Oraon, Dhanka, Dhangad		
36. Panika [in (i) Chhatarpur,		

XIV MAHARASHTRA

1. Andh	12. <i>Omitted</i>	Gaiki, Gatta, Gatti, Gaita, Gond Gowari, Hill
2. Baiga	13. Dhanka, Tadvi, Tetaria, Valvi	Maria, Kandra, Kalanga, Khatola, Koitar, Koya, Khirwar, Khirwara, Kucha Maria, Kuchaki Maria, Madia, Maria, Mana, Man newar, Moghya, Mogia, Monghya, Mudia, Muria, Nagarchi, Naikpod, Nag wanshi, Ojha, Raj, Sonjhari Jhareka, Thatia, Thotya, Wade Maria, Vade Maria.
3. Barda	14. Dhanwar	19. Halba, Halbi
4. Bavacha, Bamcha	15. Dhodia	20. Kamar
5. Bhaina	16. Dubla, Talavia, Halpati	21. Kathodi, Katkari, Dhor Kathodi, Dhor Kathkari,
6. Bharia Bhumia, Bhuinhar Bhumia, Pando	17. Gamit, Gamta, Gavit, Mavchi, Padvi	
7. Bhattra	18. Gond, Rajgond , Arakh, Arrakh, Agaria, Asur, Badi Maria, Bada Maria, Bhatola, Bhimma, Bhuta, Koilabhuta, Koilabhuti, Bhar, Bisonhorn Maria,	
8. Bhil, Bhil Garasia, Dholi Bhil, Dungri Bhil, Dungri Garasia, Mewasi Bhil, Rawal Bhil, Tadvi Bhil, Bhagalia, Bhilala Pawra, Vasava, Vasave	Chota Maria, Dandami Maria, Dhuru, Dhurwa, Dhoba, Dhulia, Dorla,	
9. Bhunjia		
10. Binjhwar		
11. Birhul, Birhor		

22. Son Kathodi, Son Katkari Kawar, Kanwar, Kaur, Cherwa, Rathia, Tanwar, Chattri	32. Korku, Bopchi, Mouasi, Nihal, Nahul, Bondhi, Bondeya	Bahelia, Bahellia, Chita Pardhi, Shikari, Takankar, Takia
23. Khairwar	33. Koya, Bhine Koya, Rajkoya	39. Parja
24. Kharia	34. Nagesia, Nagasia	40. Patelia
25. Kokna, Kokni, Kukna	35. Naikda, Nayaka, Cholivala Nayaka, Kapadia	41. Pomla
26. Kol	Nayaka, Mota Nayaka, Nana Nayaka	42. Rathawa
27. Kolam, Mannervarlu	36. Oraon, Dhangad	43. Sawar, Sawara
28. Koli Dhor; Tokre Koli, Kolcha, Kolgha	37. Pardhan, Pathari, Saroti	44. Thakur, Thakar, Ka Thakur, Ka Thakar, Ma Thakur, Ma Thakar
29. Koli Mahadev, Dongar Koli	38. Pardhi, Advichincher, Phans Pardhi, Phanse	45. <i>Omitted</i>
30. Koli Malhar	Pardhi, Langoli Pardhi,	46. Varli
31. Kondh, Khond, Kandh		47. Vitolia, Kotwalia, Barodia

XV. MANIPUR

1. Aimol	12. Kom	24. Simte
2. Anal	13. Lamgang	25. Suhte
3. Angami	14. Mao	26. Tangkhul
4. Chiru	15. Maram	27. Thadou
5. Chothe	16. Maring	28. <i>Vaiphui</i>
6. Gange	17. Any Mizo (Lushai) Tribes	29. Zou
7. Hmar	18. Monsang	30. Poumai Naga
8. Kabui, Inpui, Rongmei	19. Moyon	31. Tarao
9. Kacha Naga, Liangmai, Zeme	20. Paite	32. Kharam
10. Koirao, Thangal	21. Purum	33. Any Kuki tribes.
11. Koireng	22. Ralte	34. Mate
	23. Sema	

XVI. Meghalaya

1. Chakma	7. Any Kuki tribes, including:-	viii. Hanneng
2. Dimasa, Kachari	i. Biate, Biete	ix. Haokip, Haupt
3. Garo	ii. Changsan	x. Haolai
4. Hajong	iii. Chongloi	xi. Hengna
5. Hmar	iv. Doungel	xii. Hongsungh
6. Khasi, Jaintia, Synteng, Pnar, War, Bhoi, Lynggam	v. Gamalhou	xiii. Hrangkhwal, Rangkhoh
	vi. Gange	xiv. Jongbe
	vii. Guite	xv. Khawchung

xvi. Khawathlang, Khothalong	xxvii. Misao	8. Lakher
xvii. Khelma	xxviii. Riang	9. Man (Tai Speaking)
xviii. Kholhou	xxix. Sairhem	10. Any Mizo (Lushai) tribes
xix. Kipgen	xxx. Selnam	11. Mikir
xx. Kuki	xxxii. Singson	12. Any Naga tribes
xxi. Lengthang	xxxiii. Sitlhou	13. Pawi
xxii. Lhangum	xxxiv. Thado	14. Synteng
xxiii. Lhoujem	xxxv. Thangngeu	15. Boro Kacharis
xxiv. Lhouvun	xxxvi. Uibuh	16. Koch
xxv. Lupheng	xxxvii. Vaiphei	17. Raba, Rava
xxvi. Mangjel		

XVII. MIZORAM.

1. Chakma	(ix) Haokip or Hauptit	(xxvii) Missao
2. Dimasa (Kachari)	(x) Haolai	(xxviii) Riang
3. Garo	(xi) Hengna	(xxix) Siarhem
4. Hajong	(xii) Hongsungh	(xxx) Selnam
5. Hmar	(xiii) Hrangkhwal or Rangkhoh	(xxxi) Singson
6. Khasi and Jaintia, (Including Khasi, Synteng or Pnar, War, Bhoi or Lynggam)	(xiv) Jongbe (xv) Khawchung (xvi) Khawathlang or Khothalong	(xxxii) Sitlhou (xxxiii) Sukte (xxxiv) Thado (xxxv) Thangngeu
7. Any Kuki tribes, including: -	(xvii) Khelma (xviii) Kholhou	(xxxvi) Uibuh (xxxvii) Vaiphei
(i) Baite or Beite	(xix) Kipgen	8. Lakher
(ii) Changsan	(xx) Kuki	9. Man (Tai-speaking)
(iii) Chongloi	(xxi) Lengthang	10. Any Mizo (Lushai) tribes
(iv) Doungel	(xxii) Lhangum	11. Mikir
(v) Gamalhou	(xxiii) Lhoujem	12. Any Naga tribes.
(vi) Gangte	(xxiv) Lhouvun	13. Pawi
(vii) Guite	(xxv) Lupheng	14. Synteng.
(viii) Hanneng	(xxvi) Mangjel	15. <i>Paite</i>

XVIII. NAGALAND

1. Naga	3. Kachari	5. Garo
2. Kuki	4. Mikir	

XIX. ORISSA

1. Bagata, <i>Bhakta</i>	28. Kawar <i>Kanwar</i>	<i>Nagabanshi Munda,</i>
2. Baiga	29. Kharia, Kharian <i>Berga</i>	<i>Oriya Munda</i>
3. Banjara, Banjari	<i>Kharia, Dhelki</i>	51. Mundari
4. Bathudi, <i>Bathuri</i>	<i>Kharia, Dudh Kharia,</i>	52. Omanatya, <i>Omanaty,</i>
5. Bhattada, Dhotada	<i>Erenga Kharia, Munda</i>	<i>Amanatya</i>
<i>Bhotra, Bhatra, Bhattara,</i>	<i>Kharia, Oraon Kharia,</i>	53. Oraon, <i>Dhangar, Uran</i>
<i>Bhotor, Bhatara</i>	<i>Khadia, Pahari Kharia</i>	54. Parenga
6. Bhuiya, Bhuyan	30. Kharwar	55. Paroja, <i>Parja, Bodo Paroja,</i>
7. Bhumia	31. Khond, Kond, Kandha,	<i>Barong Jhodia Paroja,</i>
8. Bhumij, <i>Teli Bhumij,</i>	Nanguli Kandha, Sitha	<i>Chhelia Paroja, Jhodia</i>
<i>Haladipokhria Bhumij,</i>	Kandha <i>Kondh, Kui, Buda</i>	<i>Paroja, Konda Paroja,</i>
<i>Haladi Pokharia Bhumija,</i>	<i>Kondh, Bura Kandha, Desia</i>	<i>Paraja, Ponga Paroja,</i>
<i>Desi Bhumij, Desia</i>	<i>Kandha, Dungaria Kondh,</i>	<i>Sodia Paroja, Sano Paroja,</i>
<i>Bhumij, Tamararia Bhumij</i>	<i>Kutia Kandha, Kandha</i>	<i>Solia Paroja</i>
9. Bhunjia	<i>Gauda, Muli Kondh, Malua</i>	56. Pentia
10. Binjhal, <i>Binjhar</i>	<i>Kondh, Pengo Kandha,</i>	57. Rajuar
11. Binjhia, Binjhoa	<i>Raja Kondh, Raj Khond</i>	58. Santal
12. Birhor	32. Kisan, <i>Nagesar, Nagesia</i>	59. Saora, Savar, Saura,
13. Bondo Poraja, <i>Bonda</i>	33. Kol	<i>Sahara Arsi Saora, Based</i>
<i>Paroja, Banda Paroja</i>	34. Kolah Laharas, Kol Loharas	<i>Saora, Bhima Saora,</i>
14. Chenchu	35. Kolha	<i>Bhimma Saora, Chumura</i>
15. Dal	36. Koli, Malhar	<i>Saora, Jara Savar, Jadu</i>
16. Desua Bhumij	37. Kondadora	<i>Saora, Jati Saora, Juari</i>
17. Dharua, <i>Dhuruba, Dhurva</i>	38. Kora, <i>Khaira, Khayara</i>	<i>Saora, Kampu Saora,</i>
18. Didayi, <i>Didai Paroja,</i>	39. Korua	<i>Kampa Soura, Kapo Saora,</i>
<i>Didai</i>	40. Kotia	<i>Kindal Saora, Kumbi</i>
19. Gadaba, <i>Bodo Gadaba,</i>	41. Koya, <i>Gumba Koya, Koitur</i>	<i>Kancher Saora, Kalapithia</i>
<i>Gutob Gadaba, Kapu</i>	<i>Koya, Kamar Koya,</i>	<i>Saora, Kirat Saora, Lanjia</i>
<i>Gadaba, Ollara Gadaba,</i>	<i>Musara Koya</i>	<i>Saora, Lamba Lanjia Saora,</i>
<i>Parenga Gadaba, Sano</i>	42. Kulis	<i>Luara Saora, Luar Saora,</i>
<i>Gadaba</i>	43. Lodha, <i>Nodh, Nodha, Lodh</i>	<i>Laria Savar, Malia Saora,</i>
20. Gandia	44. Madia	<i>Malla Saora, Uriya Saora,</i>
21. Ghara	45. Mahali	<i>Raika Saora, Sudda Saora,</i>
22. Gond, Gondo <i>Rajgond,</i>	46. Mankidi	<i>Sarda Saora, Tankala</i>
<i>Maria Gond, Dhur Gond</i>	47. Mankirdia, <i>Mankria,</i>	<i>Saora, Patro Saora,</i>
23. Ho	<i>Mankidi</i>	<i>Vesu Saora</i>
24. Holva	48. Matya, <i>Matia</i>	60. Shabar, Lodha
25. Jatapu	49. Mirdhas, <i>Kuda, Koda</i>	61. Sounti
26. Juang	50. Munda, Munda Lohara,	62. Tharua, <i>Tharua</i>
27. Kandha Gauda	Munda Mahalis,	<i>Bindhani</i>

XX. RAJASTHAN

- | | | |
|--|---|--|
| 1. Bhil, Bhil Garasia, Dholi Bhil, Dungri Bhil, Dungri Garasia, Mewasi Bhil, Rawal Bhil, Tadvil Bhil, Bhagalia, Bhilala, Pawra, Vasava, Vasave | 4. Dhanka, Tadvil, Tetaria, Valvi | 8. Koli Dhor, Tokre Koli, Kolcha, Kolgha |
| 2. Bhil Mina | 5. Garasia (excluding Rajput Garasia) | 9. Mina |
| 3. Damor, Damaria | 6. Kathodi, Katkari, Dhor Kathodi, Dhor Katkari, Son Kathodi, Son Katkari | 10. Naikda, Nayaka, Cholivala Nayaka, Kapadia Nayaka, Mota Nayaka, Nana Nayaka |
| | 7. Kokna, Kokni, Kukna | 11. Patelia |
| | | 12. Seharlia, Sehria, Sahariya. |

XXI. SIKKIM

- | | | |
|---|---|--------------------------------|
| Bhutia (including Chumbipa, Dophthap, Dukpa, Kagatey, | Sherpa, Tibetan, Tromop, Yolmo)
Lepcha | <i>Limboo</i>
<i>Tamang</i> |
|---|---|--------------------------------|

XXII. TAMIL NADU

- | | | |
|--|--|---|
| 1. Adiyar | 12. Kondareddis | North Arcot Pudukottai, |
| 2. Aranadan | 13. Koraga | Salem, South Arcot and |
| 3. Eravallan | 14. Kota (excluding Kanya kumari district and Shenkot tah taluk of Tirunelveli district) | Tiruchirapali districts) |
| 4. Irular | 15. Kudiya, Melakudi | 26. Malayekandi |
| 5. Kadar | 16. Kurichchan | 27. Mannan |
| 6. Kammara (excluding Kanyakumari district and Shenkottah taluk of Tirunelveli district) | 17. Kurumbas (in the Nilgiris district) | 28. Mudugar, Muduvan |
| 7. Kanikaran, Kanikkar (in Kanyakumari district and Shenkottah and <i>Ambasamudram taluks</i> of Tirunelveli district) | 18. Kurumans | 29. Muthuvan |
| 8. Kaniyan, Kanyan | 19. Maha Malasar | 30. Palleyan |
| 9. Kattunayakan | 20. Malai Arayan | 31. Palliyan |
| 10. Kochu Velan | 21. Malai Pandaram | 32. Palliyar |
| 11. Konda Kapus | 22. Malai Vedan | 33. Paniyan |
| | 23. Malakkuravan | 34. Sholaga |
| | 24. Malasar | 35. Toda (excluding Kanyakumari district and Shenkot tah Taluk of Tirunelveli district) |
| | 25. Malayali (in Dharmapuri, | 36. Uraly |

XXIII. TRIPURA

1. Bhil	(ii) Belalhut	(xvi) Rangkhole
2. Bhutia	(iii) Chhalya	(xvii) Thangluya
3. Chaimal	(iv) Fun	10. Lepcha
4. Chakma	(v) Hajango	11. Lushai
5. Garoo	(vi) Jangtei	12. Mag
6. Halam, <i>Bengshel, Dub, Kaipeng, Kalai, Karbong, Lengui, Mussum, Rupini, Sukuchep, Thangchep</i>	(vii) Khareng	13. Munda, Kaur
	(viii) Khephong	14. Noatia, <i>Murashing</i>
	(ix) Kuntei	15. Orang
7. Jamatia	(x) Laifang	16. Riang
8. Khasia	(xi) Lentei	17. Santal
9. Kuki, including the following sub-tribes:-	(xii) Mizel	18. Tripura, Tripuri, Tippera
(i) Balte	(xiii) Namte	19. Uchai.
	(xiv) Paitu, Paite	
	(xv) Rangchan	

XXIV. UTTARAKHAND

1. Bhotia	3. Jaunsari	5. Tharu
2. Buksa	4. Raji	

XXV. UTTAR PRADESH

1. Bhotia	<i>nasi, Mirzapur and Sonbhadra)</i>	11. <i>Pankha, Panika (in the districts of Sonbhadra and Mirzapur)</i>
2. Buksa		
3. Jaunsari	7. <i>Kharwar, Khairwar (in the districts of Deoria, Balia, Ghazipur, Varanasi and Sonbhadra)</i>	12. <i>Agariya (in the district of Sonbhadra)</i>
4. Raji		
5. Tharu		
6. <i>Gond, Dhuria, Nayak, Ojha, Pathari, Raj Gond (in the districts of Mehra jganj, Sidharth Nagar, Basti, Gorakhpur, Deoria, Mau, Azamgarh, Jonpur, Balia, Gazipur, Varanasi, Mirzapur and Sonbhadra)</i>	8. <i>Saharya (in the district of Lalitpur)</i>	13. <i>Patari (in the district of Sonbhadra)</i>
	9. <i>Parahiya (in the district of Sonbhadra)</i>	14. <i>Chero (in the districts of Sonbhadra and Varanasi)</i>
	10. <i>Baiga (in the district of Sonbhadra)</i>	15. <i>Bhuiya, Bhuinya (in the district of Sonbhadra)</i>

XXVI. WEST BENGAL

- | | | |
|---|---------------------------|--------------------------|
| 1. Asur | 13. Gorait | 27. Mahli |
| 2. Baiga | 14. Hajang | 28. Mal Pahariya |
| 3. Bedia, Bediya | 15. Ho | 29. Mech |
| 4. Bhumij | 16. Karmali | 30. Mru |
| 5. Bhutia, Sherpa, Toto,
Dukpa, Kagatay, Tibetan,
Yolmo | 17. Kharwar | 31. Munda |
| 6. Birhor | 18. Khond | 32. Nagesia |
| 7. Birjia | 19. Kisan | 33. Oraon |
| 8. Chakma | 20. Kora | 34. Parhaiya |
| 9. Chero | 21. Korwa | 35. Rabha |
| 10. Chik Baraik | 22. Lepcha | 36. Santal |
| 11. Garo | 23. Lodha, Kheria, Kharia | 37. Sauria Paharia |
| 12. Gond | 24. Lohara, Lohra. | 38. Savar |
| | 25. Magh | 39. <i>Limbu (Subba)</i> |
| | 26. Mahali | 40. <i>Tamang</i> |

XXVII. ANDAMAN & NICOBAR ISLANDS

- | | | |
|---|-----------------------|----------------|
| 1. Andamanese, Chariar,
Chari, Kora, Tabo, Bo,
Yere, Kede, Bea, Balawa, | Bojigiyab, Juwai, Kol | 4. Onges |
| 2. Jarawas | | 5. Sentinelese |
| 3. Nicobarese | | 6. Shom Pens |

XXVIII. DADRA AND NAGAR HAVELI

- | | | |
|----------------------------|-------------------------------|---------------------|
| 1. Dhodia | 4. Kokna | 6. Naikda or Nayaka |
| 2. Dubla including Halpati | 5. Koli Dhor including Kolgha | 7. Varli |
| 3. Kathodi | | |

XXIX. DAMAN AND DIU

- | | | |
|---------------------------------|---------------------|-------------------|
| Throughout the Union territory: | 2. Dubla (Halpati) | 4. Siddi (Nayaka) |
| 1. Dhodia | 3. Naikda (Talavia) | 5. Varli. |

XXX. LAKSHADWEEP

Throughout the Union territory: -

Inhabitants of the Laccadive, Minicoy and Aminidivi Islands who, and both of whose parents, were born in those islands.

‘Provided that the children who are born to inhabitants of Lakshadweep in any other place in the mainland of India shall be deemed to be inhabitants born in the islands if such children settle permanently in the islands’.

Explanation:- The term “settle permanently” shall have the same meaning as defined under Clause 3(I)(d) of the Lakshadweep Panchayat Regulation, 1994.

****NB: The Constitution (Scheduled Tribes) Order (Amendment) Act 2003 dated 19.9.2003**

Note:- In case of any discrepancies in the spelling of the community in above list is found, the concerned original notification will be final & authenticated.

Appendix – V

ಕರ್ನಾಟಕ ಸರ್ಕಾರ

ಅಪಜೀ 113 ಎಫ್‌ಡಬ್ಲ್ಯುವಲ್ 2003

ಕರ್ನಾಟಕ ಸರ್ಕಾರದ ಸಚಿವಾಲಯ
ಬಹುಮಹಡಿಗಳ ಕಟ್ಟಡ,
ಬೆಂಗಳೂರು, ದಿನಾಂಕ: 06-02-2004.

ಇಂದ,
ಸರ್ಕಾರದ ಪ್ರಧಾನ ಕಾರ್ಯದರ್ಶಿ,
ಅರಣ್ಯ, ಪರಿಸರ ಮತ್ತು ಜೀವಿಶಾಸ್ತ್ರ ಇಲಾಖೆ,
ಬೆಂಗಳೂರು.

ಗೆ,
ಪ್ರಧಾನ ಮುಖ್ಯ ಅರಣ್ಯ ಸಂರಕ್ಷಣಾಧಿಕಾರಿ
(ಪನ್ಯಜೀವಿ), ಅರಣ್ಯ ಭವನ,
ಮಲ್ಲೇಶ್ವರಂ, ಬೆಂಗಳೂರು.

ಮಾನ್ಯರೆ,

ವಿಷಯ:- ಐ.ಆರ್.ಟಿ. ಪನ್ಯಜೀವಿ ಅಭಯಾರಣ್ಯವನ್ನು ಕುರಿತು
ಯೋಜನೆಯಲ್ಲಿ ಸೇರಿಸುವ ಬಗ್ಗೆ.

3 10/14
79

ಮೇಲ್ಕಂಡ ವಿಷಯವಾಗಿ ತಮ್ಮ ದಿನಾಂಕ 06-11-2003ರ ಕ್ರಮಾಂಕ
ಐ.ಡಬ್ಲ್ಯುವಲ್.ಸಿಆರ್ - 36 / 2002-03 ರ ಪತ್ರಕ್ಕೆ ಗಮನವನ್ನು ಸೆಳೆಯಲಾಗಿದೆ. "ಪನ್ಯಜೀವಿ
ಕಾಯ್ದೆಯನ್ವಯ ಸದರಿ ಪನ್ಯಜೀವಿ ಅಭಯಾರಣ್ಯದಲ್ಲಿ ಎನ್.ಟಿ.ಎಫ್.ಪಿ ರೇಖರಣೆಯನ್ನು
ಸಂಪೂರ್ಣವಾಗಿ ಕೂಡಲೇ ನಿಲ್ಲಿಸುವುದು ಅಪೇಕ್ಷಿಸಲಾಗಿದ್ದು ಈ ಬಗ್ಗೆ ಎಲ್ಲಾ ಅಗತ್ಯ ಕ್ರಮಗಳನ್ನು
ಕೈಗೊಳ್ಳುವಂತೆ ಕೋರಲು ನಾನು ನಿರ್ದೇಶಿಸಲಾಗಿದ್ದೇನೆ."

ನಿಮ್ಮ ನಂಬುಗೆಯ,

ಡಿ.ಎಸ್. ಗಾಯತ್ರಿ

(ಕೆ.ಎನ್.ಗಾಯತ್ರಿ)

ಸರ್ಕಾರದ ಅಧೀನ ಕಾರ್ಯದರ್ಶಿ
ಅರಣ್ಯ, ಪರಿಸರ ಮತ್ತು ಜೀವಿಶಾಸ್ತ್ರ ಇಲಾಖೆ.

MF

OFFICIAL MEMORANDUM

Sub : Stoppage of collection of NTFP from BRT Wildlife Sanctuary for commercial purpose - reg.

Ref : 1. Section 29 of Wildlife Protection Act, 1972 as substituted by Act 16 of 2003.

2. Government of Karnataka letter No. FEE 113 FWL 2003 dated 06-02-2004

Preamble :

The LAMP (Large Area Adivasi Multipurpose Cooperative Society) Societies were allowed to collect NTFP (Non Timber Forest Produce) from BRT Wildlife Sanctuary since past many years. Further in order to encourage tribals to collect and market the NTFP, Government in their order No. FEE 10 FDP 2001 dated : 20-7-2001 has permitted to charge a token amount of Rs. 100 / LAMPS / year.

The Section 29 of the Wildlife Protection Act, 1972 is amended with effect from 1-4-2003. This Section was substituted by Act 16 of 2003. The amended provision is as under :-

"No person shall destroy, exploit or remove any wildlife including forest produce from the Sanctuary ----- " "provided that where the forest produce is removed from a Sanctuary, the same may be used for meeting the personal *ham-fide* needs of people living in and around the Sanctuary and shall not be used for any commercial purpose".

This amended provision was brought to the notice of the State Government. The State Government in their letter dated : 6-2-2004 cited above have issued directions to the effect that in view of the said amended provisions of the Wildlife Protection Act, 1972 collection of NTFP shall be required to be stopped completely and have therefore directed to take all necessary action in this regard.

As per Section 33 of Wildlife Protection Act, 1972 the Chief Wildlife Warden shall be the authority who shall control, manage and maintain all sanctuaries and for that purpose will take such steps as will ensure security of the wildlife animals in the sanctuaries and the preservation of the sanctuaries and the

The Chief Wildlife Warden may take such measures in the interest of wildlife, as he may consider necessary for improvement of any habitat.

ORDER

In the circumstances stated above and under the powers delegated to the Chief Wildlife Warden under Section 33 of the Wildlife Protection Act, 1972, it is hereby ordered that collection of all NTFP (Non Timber Forest Produce) from BRT Wildlife Sanctuary for commercial purpose shall be stopped forthwith. The Deputy Conservator of Forests and Deputy Wildlife Warden, BRT Wildlife Division, Chamarajanagar and the Conservator of Forests and Wildlife Warden, Chamarajanagar Circle, Chamarajanagar shall take needful further action.

Principal Chief Conservator of Forests,
(Wildlife) & Chief Wildlife Warden,
Karnataka, Bangalore.

Communicated to:

1. The Conservator of Forests & Wildlife Warden, Chamarajanagar Circle, Chamarajanagar for information and compliance of the above order.
2. The Deputy Conservator of Forests & Deputy Wildlife Warden, BRT Wildlife Division, Chamarajanagar for information and compliance of the above order.

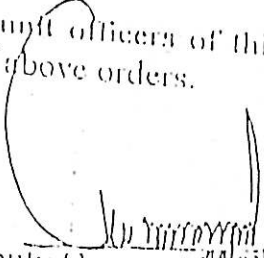
Copy with compliments to:

1. The Principal Secretary, Forests, Environment and Ecology Department, Government of Karnataka, M.S. Building, Bangalore - 560 001 for information.
2. The Principal Chief Conservator of Forests, Aranya Bhavan, Bangalore for information.

S/Lamps. 55/2003-04

Office of the
Deputy Conservator of Forests,
Wildlife Division, ChamaraJanagar.
Dated: 24-2-2004.

Copy with enclosures forwarded to all the unit officers of this division for
information and strict followup of the provisions of above orders.


Deputy Conservator of Forests,
Wildlife Division, ChamaraJanagar.

(Encl 5)

Office of the
Deputy Conservator of Forests,
Wildlife Division,
Chamarajanagar, Dated : 29-03-2004

To,

The Principal Chief Conservator of Forests,
Aranya Bhawan, 18th Cross,
Malleswaram,
BANGALORE - 560003.

Dear Sir,

Sub :- Stoppage of collection of NTFP from BRT Sanctuary
for Commercial purpose.

- Ref :-
1. Your kind Official memorandum no. B/WL/CR-36/2002-03 dtd. 23-02-2004.
 2. Your kind Office letter no. B/WL/CR-36/2002-03 dtd. 16/17-03-2004 and its enclosures.

--- XX ---

In responding to the matter cited under subject and as directed by reference 2, I begin my submission by stating that since the order banning "Collection of NTFP for Commercial Purpose" is in accordance with sections 29 and 33 of the Wildlife (Protection) Act 1972, (hereinafter to be referred to as Act) there is no scope of any argument over it by anybody. The only point which is unclear to me is that, if collection of NTFP under the aegis of Large Adivasi Multipurpose Society (LAMPS) cooperatives by Soliga tribals residing in the sanctuary falls within the meaning of the term "Commercial extraction" or not. March and April are months of hardly any NTFP collection in this division, hence without any special effort, your kind orders cited under reference 1 could be implemented. But May and onwards, the matter has to be settled.

Section 29 of the Act permits collection of NTFP by people living in and around the sanctuary for their "Personal bonafide use". Obviously, your order under reference 1 allows this provision; in the absence of its explicit mention in the order portion but in the preamble, tacitly.

By
29/3/2004

2

Based upon the contents of the above two paragraphs it is clear that what has been stopped in BRT sanctuary by reference 1 and in accordance with section 29 of the Act is, the Commercial collection of NTFP, but not the collection of NTFP for bonafide personal use. That the Soligas are tribals is beyond doubt, thus their collection of NTFP, *if it is for bonafide personal use*, can be allowed in these circumstances.

The matter would have been very simple to interpret, but in the absence of definitions of "Commercial Collection" and "personal bonafide use" terms in the Act and rules, it is not so. It will thus have to be settled through debatable interpretations, and I am submitting my points as follows -

1. Soligas are a forest tribe probably migrated from Nilgiris centuries ago and settled, amongst other places, within the territory of this division also. They were allowed to practice shifting cultivation by the DFO's, and in lieu of that, they were engaged as labour in various forestry operations and raising of "Kumri" plantations. They came to this district long ago with hunting, food gathering type behaviour, and nearly 50% of them even today qualify within that category (except for hunting). They hardly own any lands in their names [at least for the small podus (hamlets) inside forests this is true] and whatever agriculture they do in the community way, is primitive. Use of bullocks is not done; they rarely own any. Land is manually ploughed, and in case of at least one podu (Mondkainatha), ploughing is done with fingers, after the rains. A few aberrations of coffee cultivation apart, they grow only ragi and coarse cereals. No fertigation is done. The yields that they get are not enough for more than 3 months of sustenance. Soligas collect NTFP (goose berry, lichen and honey are the main produce) for and on the wages provided by LAMPS (Chamarajanagar, Yellandur and Hanur). These wages are utilized for purchase of food and clothing, the basic needs of life. Some Soligas get wages from works carried out by forest department too.

I have brought these facts in some detail only to explain that Soligas, in general, are of the primitive agriculture type and the collection of NTFP that they do serves for their subsistence only. Activities related to bare survival are matters that are related to livelihood, and terming them as commercial may not be appropriate is my view. The collection of NTFP by them may thus not fall in the category of "Commercial".

2. Commercial collection can also be understood in terms of the quantity of produce collected per hectare of forest. There are certain "research papers" within my knowledge which tend to use the term "Commercial" for NTFP collection done by soligas of this sanctuary. I am producing the figures of collection of only two LAMPS for the past three years for consideration in Table 1 below. The reason for excluding the LAMPS of Hanur from this figure is due to the fact that Hanur society area consists of forest areas of Kollegal division too.

TABLE 1
NTFP Collection by LAMPS Chamarajanagar and Yellandur.
 Total Forest Area of Collection of these Two Societies = 32100.834 hec.

S. No.	Name of Produce	Quantity collected in			Average per year	Quantity per Hec per year.
		2000-01	2001-02	2002-03		
1.	Gooseberry	134034 kg	656891 kg	137447 kg	31790 kg	9.74 kg.
2.	Lichen	21515 kg	7815 kg	45658 kg	24996 kg	0.77 kg.
3.	Honey	6983 kg	16193 kg	19406 kg	14194 kg	0.442 kg

Can collection of 9.74 kg of gooseberry, 770 gms of lichen and 442 gms of honey per hectare be termed as commercial? Also, I have not attempted any effort to inquire into the collection of honey and lichen, but have found that in case of gooseberry: at least 20% of the fruits are not collected. I have mentioned this in my diaries too. When 20% of the gooseberry fruits are left in the forest only, it is

difficult to believe that in case of more labour / risky items of lichen and honey, all the available quantity must be getting extracted.

Based upon the above two points, it seems that collection of NTFP by Soliga tribals for LAMPS is not a commercial collection.

Now I would like to submit the likely repercussions of the banning of collection of NTFP by Soligas for LAMPS -

1. In the case of Karnataka as a whole, it is very difficult to find a forest division, more so a wildlife one, where the relationship between tribals and forest department is as amicable, harmonious and healthy as in case of Chamarajanagar. The relationship has been symbiotic, the department taking care of the needs of Soligas through LAMPS and in their official capacity, and tribals behaving and conducting in accordance with the requests and directions of competent authorities of the department. Much before the National Forest Policy directed that "tribals are to be viewed as friends of the forest" this division had set an example of this. Allowing collection of NTFP gave Soligas the much needed wages to purchase food, the profits available with LAMPS from the sale of NTFP they collected was utilized to provide them medical expenses in case of accidents and needs, loans when it was vitally required, insurance cover and the like. The forest department helped tribals to live, and even in death was there to provide succour. Mainly this was through LAMPS, which in turn survived on NTFP collection and sales. Banning NTFP collection by Soligas will upset this much adored sought for delicate equilibrium, and the consequences to follow will neither benefit the tribals nor the wildlife.
2. When Soligas will be denied the wages they earned from collection of NTFP (nearly Rs. 45 lacs every year is what is provided as wages to them) and the total wage component of works budget of the department not being more than Rs. 20 lacs per year, Soligas may be constrained to turn to smuggling of forest produce

5

(including NTFP), poaching and other money yielding criminal acts financed by others. Should this happen, much of the department's time and energy will be spent in checking them - those who are till date the true friends of forest and foresters.

3. The banning of collection of NTFP (including through LAMPS) is not likely to be fully effective. The first difficulty will be in finding which Soliga is collecting, or has collected, NTFP for the purpose of trade. If a Soliga is found with 10 kg of gooseberry or 5 kg of honey in the forest, he can always take the plea that it is for his own personal use, but later may sell off the produce. Another thing is that surreptitious collection of NTFP can take place. If we look at the LAMPS of Gundlupet and H.D.Kote, which, after the ban of collection of NTFP from Bandipur and Nagarhole National Parks being implemented, are left with only about 5000 to 10000 hectares of deciduous poor forests, their collection figures of gooseberry, lichen and honey is stragling. The figures for three years are given in table 2 below.

S. No.	Name of Produce	Quantity collected in					
		Gundlupet in			H.D.Kote in		
		2001-02	2002-03	2003-04	2001-02	2002-03	2003-04
1.	Gooseberry	4500 kg	15000 kg	2500 kg	12500 kg	13500 kg	Not known
2.	Lichen	10700 kg	17619 kg	27500 kg	32553 kg	27276 kg	20500 kg
3.	Honey	450 kg	500 kg	250 kg	1850 kg	1020 kg	250 kg

(Information collected through Secretary, LAMPS, ChamaraJanagar).

The figures of lichens in particular are evidence of the fact that NTFP collection is certainly taking place from protected areas, despite the ban. After all, can an area of even 10000 hectares of poor deciduous forests provide any lichen, and even if so, can its productivity be of the order of nearly 2 kgs per hectare as is evident from the figures of table 2.

Based upon all the above points, I submit that -

- A). It should be resolved and settled as to whether the collection of NTFP through LAMPS is to be considered a "Commercial collection" or that qualifying as "bonafide personal use" one. If it is decided that the collection is commercial; the ban has to be implemented, whatever be the consequences.
- B). If the ban is required to be fully effective, Soligas should be given employment to the extent of wages of Rs. 45 lacs per year or so. This much of budget for works may be provided additionally every year.
- C). Even in the event of collection of NTFP through LAMPS being allowed, no Soliga, who owns land in his name and / or who lives outside the sanctuary be allowed to collect NTFP. Collection of NTFP should necessarily be for subsistence only.

This is for your kind information, perusal and needful action.

Thanking you.

Yours sincerely,

Deputy Conservator of Forests,
Wildlife Division, Chamaraajanagar.

Copy submitted to the Conservator of Forests, Chamaraajanagar Circle, Chamaraajanagar for kind perusal and needful action (Encl- 2)

Deputy Conservator of Forests,
Wildlife Division, Chamaraajanagar.

DISPATCHED

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29/3/86*

Appendix – VI

GOVERNMENT OF KARNATAKA

No: FEE 133 FWL 2008

Karnataka Government Secretariat,
M.S. Building,
Bangalore, dated: 24-01-2011.

NOTIFICATION

In exercise of the powers conferred under section 38 V of the Wildlife (Protection) Act, 1972 (Central Act 53 of 1972) the Government of Karnataka hereby declare the area of 574.82 Kms of Biligiri Ranganatha Temple Wildlife Sanctuary as Tiger Reserve of Chamarajanagara District.

The Government of Karnataka in its letter, No. FEE-133 FWL 2008 dated 18-9-2008 has requested the National Tiger Conservation Authority for clearing proposal pending before Government of India for declaration of Biligiri Ranganatha Temple Wildlife Sanctuary as Tiger Reserve.

National Tiger Conservation Authority, New Delhi vide its letter. No. 1-13/2008-NTCA dated 20-9-2010 conveyed its in principle approval advising the State Government to notify Biligiri Ranganatha Temple Tiger Reserve under section 38 V of the Wildlife (Protection) Act, 2006 (39 of 2006) with a direction to send detailed proposal in this regard for needful action.

Now, therefore in exercise of the powers conferred under Section 38. V of Wildlife (Protection) (Amendment) Act, 2006 (39 of 2006), the Government of Karnataka hereby declare the area with boundary fully described in the schedule to this notification as Biligiri Ranganatha Temple Tiger Reserve with effect from the date of issue of this notification.

SCHEDULE

The area details proposed for constitution of the Biligiri Ranganatha Temple Tiger Reserve:

1. Core area:

Extent: 359.10 Sq Km.

Composition:

- (i) Doddasampige Reserve Forest
- (ii) BRT Reserve Forest
- (iii) Chamarajanagar State Forest

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ಸಂರಕ್ಷಣಾಧಿಕಾರಿಯವರ ಕಛೇರಿ
(ಹನ್ಯ ಜ(ಡಿ) ಬೆಂಗಳೂರು.

27 JAN 2011

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enclosure upto the point where the Hiriambala, Gundimala road crosses the southern boundary of Hiriambala road, then the line continue fi-om the said point in a straight line in southern direction to the point where the Hiriambala-Gundimala road crosses the northern boundary of Gundimala enclosure which is also the boundary of the released area, then the line continue along the boundary of Gundimala enclosure upto the point where the Gundimala High road crosses the eastern boundary of the Gundimala enclosure, then the line continue along the above said road upto Uduthoraihalla, then the line runs along Uduthorai halla upto the eastern boundary of Doddasarnpige R.F. from the said point the line runs along the eastern boundary of Doddasampige R.F. upto the state boundary between Karnataka and Tamilnadu.

South :- The line continues from the above said point along the state boundary between Karnataka and Tamilnadu which is along the southern boundary of Doddasampige R.F. and Chamarajanagar S.F. near Suvarnavathi Dam.

West :- From the above said point the line runs along the western boundary of Chamarajanagar S.F. which is also the Suvarnavathi right bank channel over a distance of about 18 Km and then the line continue along the western boundary of Chamarajanagar S.F. boundary crossing Chamarajanagar BRT Road upto the point where Chamarajanagar S.F. and BRT Forest boundary joins, then the line continue along the western boundary of BRT upto the point where the western boundary of B.R.T. joins the western boundary of Doddasampige R.F. Then the line continues along the western boundary of Doddasampige R.F. upto the starting point.

BOUNDARY DESCRIPTION OF THE CORE AREA OF THE BILIGIRI RANGANATHA TEMPLE TIGER RESERVE :-

North : Starting from the point of the GPS co-ordinates **Lat. N 12005' 31.19"**
Long. E 77°10' 32.12" the line goes straight towards North-east upto the GPS

co-ordinate **Lat. N 12°05' 32.68" Long. E 77°10' 40.14"** then the line goes straight towards South-east upto the GPS co-ordinate **Lat. N 12°05' 20.17" Long. E 77°11' 05.38"** from there the line goes straight towards South upto the GPS co-ordinate **Lat. N 12°04' 50.39" Long. E 77°11' 20.09"** then the line goes straight towards South upto the GPS co-ordinate **Lat. N 12°04' 03.94" Long. E 77°11' 31.05"** then the line goes towards South upto the GPS co-ordinate **Lat. N 12°02' 12.73" Long. E 77°11' 07.52"** .

East : Starting from the point of the GPS co-ordinates **Lat. N 12°02' 12.73" Long. E 77°11' 07.52"** - the line passes upto Gundal - Burude road and crosses the road at the GPS co-ordinate **Lat. N 12°01' 46.54" Long. E 77°11' 43.51"** then it traverse towards South-east through Daigal betta to Seegebetta having the GPS co-ordinate **Lat. N 12°00' 23.43" Long. E 77°13' 14.81"** then traverse Southwards passing through Hunasemaradagudda having the GPS co-ordinate **Lat. N 11°58' 55.95" Long. E 77°13' 47.82"** from there traverse southwards and touches the inter range boundary of Kolegal and Bylore at GPS co-ordinate **Lat. N 11°57' 06.08" Long. E 77°14' 01.66"** at Devarabetta then it traverse straight towards south crossing Devarahalla and traverse southwards upto where it touches the road joins Mavathur - Attikhan road at GPS co-ordinate **Lat. N 11°54' 15.33" Long. E 77°13' 39.24"** then it touches the Barehalla main stream at GPS co-ordinate **Lat. N 11°52' 46.44" Long. E 77°13' 35.27"** then line goes South-west direction upto Marigudda peak at GPS co-ordinate **Lat. N 11°52' 01.90" Long. E 77°13' 16.95"** then line goes towards South upto Lingamudrahalla at GPS co-ordinate **Lat. N 11°51' 38.55" Long. E 77°13' 12.87"** then line goes straight upto Imahalla at GPS co-ordinate **Lat. N 11°50' 36.97" Long. E 77°13' 08.37"** then line goes straight upto Uduthoraihalla at GPS co-ordinate **Lat. N 11°49' 23.58" Long. E 77°12' 54.90"** then the line traverse all along the

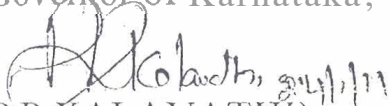
Uduthoraihalla upto the point where it joins inter state boundary GPS co-ordinate **Lat. N 11°47' 34.16" Long. E 77°12' 19.15"**.

South : The line continues from the said point all along the inter state boundary between Karnataka and Tamilnadu which is along the southern boundary of Doddasampige RF and Chamarajanagar SF upto the GPS co-ordinates **Lat. N 11°46' 49.83" Long. E 77°08' 52.96"**.

West : The line continues from the above said GPS co-ordinate straightly towards North-west direction upto Kappinakanive where it touches Punajanur - Bedaguli road having the GPS co-ordinate **Lat. N 11°47' 41.51" Long. E 77°08' 17.07"** passing through Chikkanagiri betta then the line continues all along the road of Punajanur-Bedaguli till it touches the GPS co-ordinate **Lat. N 11°47' 44.12" Long. E 77°07' 07.16"** then it traverse westwards upto Huchanakembare betia where it is having the GPS co-ordinate **Lat. N 11°47' 33.41" Long. E 77°05' 44.89"** then the line traverse all along the Huchanakembare halla till it joins Suvarnavathi river at GPS co-ordinate **Lat. N 11°48' 51.03" Long. E 77°04' 04.05"** then traverse north upto the GPS co-ordinate **Lat. N 11°49' 34.41" Long. E 77°04' 10.33"** where it touches Neerdurgihalla then the line crosses the Neerdurgihalla and traverse along the Budipadaga enclosure boundary till it reaches northern boundary of Budipadaga enclosure having the GPS co-ordinate **Lat. N 11°50' 24.55" Long. E 77°03' 37.49"** then the line traverse straight upto Jodumundi peak having the GPS co-ordinate **Lat. N 11°50' 44.68" Long. E 77°02' 55.95"** then line traverse straightly towards north upto Hanumanagudda having the GPS co-ordinate **Lat. N 11°52' 49.65" Long. E 77°17' 03' 09.5"** then the line-traverse straight towards north-east reaches Annagudda peak at GPS co-ordinate **Lat. N 11°53' 37.38" Long. E 77°10' 36.51"** the line runs straight towards north-east crosses Chamarajanagar - K.Gudi road having GPS co-ordinate **Lat.**

N 11°54' 12.82" Long. E 77°05' 00.64" then the line traverse towards northern direction crossing Thoranakadu halla at the GPS co-ordinate Lat. N 11°55' 08.54" Long. E 77°05' 42.08" and touches the inter.range boundary of K.Gudi and Yelandur (Southern boundary of BRT RF, Northern boundary of Chamarajanagar SF) at the GPS co-ordinate Lat. N 11°56' 23.33" Long. E 77°06' 40.83" then the line continues along the western boundary of BRT RF upto the Hebbalarayabetta of Doddasampige RF having the GPS co-ordinate Lat. N 12°02' 58.3" Long. E 77°08' 57.86" then the line continue towards North upto the starting point of the GPS co-ordinate Lat. N 12°05' 31.19" Long. E 77°10' 32.12".

By order and in the name of
the Governor of Karnataka,


(P.R.KALAVATHI)

Under Secretary to Government,
Forest, Ecology & Environment Department.

To,

The Compiler, Karnataka Gazettee, Bangalore-560 001 for publication in the next issue of Gazette and requested to supply 100 copies to the State Government and 500 copies to Principal Chief Conservator of Forests (Wildlife), Aranya Bhavan, Malleswaram, Bangalore-560 003.

Copy to:

1. The Principal Accountant General(A&E), Karnataka, Bangalore.
2. The Inspector General of Forests, Ministry of Environment & Forest, Paryavaran Bhavan, CGO Complex, New Delhi- 110011.
3. The Inspector General of Forests (Wildlife), Ministry of Environment & Forest, Paryavaran Bhavan, CGO Complex, New Delhi- 110011.
4. The Principal Chief Conservator of Forests, Aranya Bhavan, Bangalore.
5. The Principal Chief Conservator of Forests(Wildlife), Aranya Bhavan, Bangalore.
6. Field Director, Project Tiger, Aranya Bhavan, Mysore.
7. The Chief Conservator of Forests(Forest Conservation), Aranya Bhavan, Malleswaram, Bangalore.
8. The Deputy Conservator of Forests(Wildlife) Chamarajanagara.
9. Under Secretary to Government, FEE Department (Co-ordination).
10. Spare Copies/ Section Guate. File.

Appendix –VII

Names of leaves consumed by the Soligas

Sl. No.	Local name	Scientific name	Available seasons
1	Honnega	<i>Alternanthera trindra</i>	May- January
2	Thanunigana kudi	<i>Ampelocissus tomentosa</i>	May-December
3	Ganake	<i>Solanum nigrum</i>	May- November
4	Tagate	<i>Cassia tora</i>	May -December
5	Seege	<i>Acacia canescens</i>	May - July
6	Kire	<i>Amaranthus pamunletors</i>	May- July
7	Marade		May- September
8	Kaddimalige	<i>Jusminum sambac</i>	May - August
9	Are hanne	<i>Amaranthus gangetius</i>	June - August
10	Hale soppu	<i>Leptidenia reticulata</i>	May - August
11	Huli soppu	<i>Exalis corniurlata</i>	May- January
12	Karavadi	<i>Pareea macharautha</i>	March - May
13	Anne soppu	<i>Amaranthus viridis</i>	August -October
14	Kare soppu	<i>Canthium dycocum</i>	February-April
15	Javanada soppu	<i>Cylea arnotth</i>	August -January
16	Amobate	<i>Spandiosa pinnata</i>	February-April
17	Basale	<i>Basella alba</i>	Throughout the year
18	Goraje soppu		August - November
19	Manasige soppu	<i>Todalia asetiee</i>	February - May
20	Kana sasavi	Wild mustard	May -June
21	Kallu kire	<i>Amaranthus</i>	May -June
22	Mullu kire	<i>Amaranthus spinosus</i>	May - July
23	Bella gunuke	<i>Amaranthus polygamus</i>	May -November
24	Lingadunde		May - August
25	Suruki soppu		May - December
26	Kira nelli	<i>Phyllanthus amarus</i>	May - November
27	Ondelega	<i>Centtella asetica</i>	Throughout the year
28	Katte kurugu	<i>Justee simplex</i>	May - November
29	Jagala ganti soppu	<i>Diospyres montana</i>	June-August
30	Goni Soppu		June- November
31	Bandiga soppu		June- August
32	Mustte soppu		June- October
33	Marali moogu		November – January
34	Bogale soppu		June – September
35	Kallu anne		June - November

Names of fruits consumed by the Soligas

Sl. No.	Local name	Scientific name	Available seasons
1	Nerale	<i>Syzygium cumini</i>	June - July
2	Mango	<i>Ampelocissus tomentosa</i>	May -June
3	Gotti	<i>Zizyphus jujuba</i>	April - May
4	Wild jackfruit	<i>Artocarpus heterophyllus</i>	January - August
5	Sundekai	<i>Solanum torvum</i>	April - August
6	Nellikai	<i>Phyllanthus emblica</i>	November - March
7	Sanna kare	<i>Randi dumitorum</i>	August - October
8	Dodda kare	<i>Canthium dycocum</i>	July - August
9	Kambi	<i>Gardinia gucucum</i>	October - January
10	Komulli	<i>Rubus racemosus</i>	June - August
11	Sagade	<i>Slicira abiosa</i>	August -October
12	Udupe	<i>Grewia hirsute</i>	October - January
13	Geeru	<i>Samicarpur anacpridium</i>	January - February
14	Selle	<i>Cordia obliq</i>	February - April
15	Midije		October - January
16	Wild tomato		October - February
17	Edavana annu	<i>Leea indica</i>	October -November
18	Tonde		July - January
19	Dadasu	<i>Grewia tilifolic</i>	May- July
20	Sunduruli		November - January
21	Belada hannu	<i>Feronia clephantum</i>	March - May
22	Atti	<i>Ficus racemouse</i>	June - July, December - January
23	Nagare hannu		July- August
24	Kana badane		July - September
25	Jujakki	<i>Lantana indica</i>	August - October
26	Halada hannu	<i>Cansophyllum inophyllum</i>	April - July
27	Uppilu	<i>Laranthus species</i>	April - June
28	Katavare		January - February
29	Dolli	<i>Caria orborea</i>	April - July
30	Segare hannu		November – January
31	Elichi		November – April
32	Cowli		January- April
33	Bakkulada hannu		October – December
34	Manasige		November to February
35	Turuve hannu		December – April
36	Tuburada hannu	<i>Diaspirum ebetica</i>	April –May
37	Pakaluda hannu		February- April
38	Ganake hannu	<i>Solanum nigram</i>	October – March
39	Gulluda hannu	<i>Physalis peruviana</i>	November – April
40	Hasare hannu	<i>Scopetalum tomentosum</i>	December - March

Names of tubers used for consumption by the Soligas

Sl. No.	Local name	Scientific name	Available seasons
1	Nure	Dioscorea trifoliata	September - May
2	Nave	Dioscorea alata	November - May
3	Belare	Dioscorea bubifera	September - May
4	Sola		Whole year
5	Echalu gedde		April - May
6	Handi balle		Whole year

Names/types of honey consumed by the Soligas

Sl. No.	Local name	Scientific name	Available seasons
1	Kaddi jenu	Apice floria	Throughout the year
2	Tuduve jenu	Apice cerena	Throughout the year
3	Hejjenu	Apice darsata	May- June, November - December
4	Nesari jenu	Apice milifara	Throughout the year

Names/types of bamboo shoots consumed by the Soligas

Sl. No.	Local name	Scientific name	Available seasons
1	Ebidiru (bamboo shoot)	Bambos arundanacea	July - September
2	Kirubiduru	Dendroclausictmus st	July - September

Names/types of mushrooms consumed by the Soligas

Sl. No.	Local name	Scientific name	Available seasons
1	Dodda anabe		September
2	Akki anabe		July - August
3	Anne anabe		May- June
4	Koli anabe		September
5	Karavadi anabe		June - September
6	Bende anabe		June - September
7	Sanna anabe		June - September
8	Erakina anabe		June - September

Names/types of seeds consumed by the Soligas

Sl. No.	Local name	Scientific name	Available seasons
1	Kanchala	Bahonia racemosa	February- March
2	Wild jock	Artocarpus hetrophylls	June - July
3	Echalu		May - June
4	Mate	Sterculia iutata	January - April

Names/types of barks consumed by the Soligas

Sl. No.	Local name	Scientific name	Available seasons
1	Kudumavu	Cinnmamum malabaricum	Throughout the year
2	Kende	Eleocarpus tuberculatus	Throughout the year
3	Padare	Stereospermum suaveolens	Throughout the year
4	Kakke	Cassia fistula	Throughout the year
5	Neri	Syzygium cumuni	Throughout the year
6	Honne sekke	Pterocarpus marsophum	Throughout the year
7	Gotti	Zizyphus jujuba	Throughout the year
8	Seege patte	Acacia cancana	Throughout the year
		Arogeissus latifolia	Throughout the year

Names/types of roots consumed by the Soligas

Sl. No.	Local name	Scientific name	Available seasons
1	Elisigi beru	Scutia indica	Throughout the year
2	Komuli beru	Rubus racemosus	Throughout the year
3	Magali beru	Decalepis hamiltonii	Throughout the year
4	Utarani beru	Acarauthus aspera	Throughout the year
5	Handi bale	Cymbopogen species	Throughout the year
6	Aricina	Curcuna longa	Throughout the year
7	Sunti	Zingber officinalis	Throughout the year

Appendix – VIII

PHOTOGRAPHS- SOLIGA TRIBES



View of Biligiri Rangaswamy Temple Wildlife Sanctuary



View of Biligiri Rangaswamy Temple Wildlife Sanctuary Podu landscape



An overview – Soligas Podu



Soliga tribal hut



Researcher conducting interview



Researcher conducting Focused Group Discussion (FGD)



Soliga tribal festival



Soliga tribal – Rotti festival



Soliga tribal deity (Jadeswamy)



Soliga tribe – marriage ceremony



Soliga tribe – tree worshiping (Dodda sampige)



Honey collection (NTFP)



Lichen collection (NTFP)



Tuber collection (NTFP)