

Socio-Economic Conditions of Tribal People - A Case Study of Chitradurga District, In Karnataka

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Abstract -- Chitradurga district is an administrative district of Karnataka state in southern India the tribal population is identified as the aboriginal inhabitants of our country. They are seen almost in every State of India. As the name implies, tribes are 'Adivasi' or original dwellers, living in the subcontinent. Tribal development aims at increasing the incomes and strengthening the material aspects of tribal culture. The folk literature of Kadugollas of Chitradurga is rich. Folk singers like siriyaaji, Eranna of yaraballi and their contribution is in vogue to day. The inhabitants of hamlets have reposed more confidence in ancestors and elders, and they worship as deities. The tribal community has been giving importance to kinship is a practice. The majority of tribal are agriculture labourers, small farmers and they have shifting of cultivation, but the cultivation depend upon the rain. They have been growing traditional crops, like food grains, like Ragi, Jola, Both Kadugollas and Myasabedas have given utmost important to security and protection. The Kadugollas and Myasabedas are the two tribes found in Chitradurga in the plain. Despite many researchers have studied the tribes.

Indexed Terms:- Chitradurga, , tribes, Adivasi' Kadugollas, Mysabedas, siriyaaji, ancestors, Ragi, Jola, kinship, culture, Bedagalu, etc..

I. INTRODUCTION

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

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

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

- ii. The Eastern India: The West Bengal, Bihar, Orissa.
- iii. Central and The West India: Madhya Pradesh, Rajasthan, Gujarat, part of Maharashtra and Northern Andhra Pradesh.
- iv. Southern India: The Hilly regions of Tamil Nadu, Kerala, Western and Northern Karnataka and Andhra Pradesh.

Meaning of 'Tribe'

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

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

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

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

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

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

The term 'Adivasi' (Adi = original and Vasi = inhabitant) has become current among certain people. The International Labour Organization has classified such people as 'indigenous'.

According to ILO conventions the aboriginals or tribes have been defined as the "tribes or semi tribal groups of the independent countries deprived socially or economically and having their own customs, traditions and traits or they have their own special customary laws/ conventions."

II. RELEVANCE OF THE STUDY

This study confines to the hamlets inhabited by kadugollas and myasabedars who have heredity and historical background, in chitradurga district some more hamlets who hamlets who have preserved their district culture in the district. We can see the hamlets inhabited by Lambanis, Korachas, Helvas etc.

This study mainly concentrates on the traditional life preserved by the Kadugollas and Myasabedars and tries to understand their cultural richness, including the changes with the time. Mr. Kirshnamurthy Hanur has studied the cultural aspect of bedars, gollas, and lambanis in his work 'Malenadu Janapada'. The settlements built by Kadugollas and Myasabedars are available in the information (throughout the district). The present study concentrates on the development of hamlets and the features of their legendry heroes.

The two communities have spread over the taluks of chitradurga, Hiriyyur, Challakere, Molakalmuru, Holalkere and Hosadurga. Set ups their cultural centres, from the studies. The Myasabeda's have concentrated in Chitradurga, Challakere,

Molakalmuru, and found scarce in Hiriyyur, Holalkere and Hosadurga, taluks.



III. BACKGROUND OF THE STUDY:

Chitradurga district as a fort city, and Historical place. The district ruled by Veera Madakari lineage, The lineage one of the famous Beda or Nayaka race.

The study has tried to know the traditions regarding birth, naming ceremony, attaining puberty, marriage, celebration of pregnancy, death, intervolve in their mode living, dress and food habits etc. Both Kadugollas and Myasabedars living in the hamlets adjacent to villages have retained in the study.

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

- i. People should develop lines of their own genius and we should avoid imposing anything on them. We should try to encourage culture their own traditional art and culture in every way.
- ii. Tribal right in land and forests should be respected.
- iii. We should try to train and build up a team of their own people to do the work of administration and development. Some technical people from outside will no doubt

be needed, especially in the beginning. But we should avoid introducing too many outsiders into tribal territory.

- iv. We should not over administer these areas or overwhelm them with multiplicity of schemes. We should rather work through and not in rivalry to their own social and cultural instructions, and
- v. We should guide results not by statistics or the amount of money spent by the quality of human character that is involved.

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



Dr. B.S. Guha explained that the tribal welfare goals in such a manner that "schemes for tribal welfare must

fulfill two essential conditions namely, conformity to the social values and patterns of the people for whom they are intended and the psychological receptivity and ability of the tribal population to absorb them. Theoretical perfection of a scheme or its suitability to people in general must not be regarded as the criterion for tribal people. Ignorance of these basic facts and inability to appreciate them are responsible for the failure of many developmental programmed which by themselves are unexceptionable."

Dr. Guha further commended about tribal development that, isolation and absence of interaction with other communities are injurious to the people. The views put forward here are motivated by these consideration only and not framed with the purpose, conscious or unconscious of attempting to keep the tribal people as "museum specimens" as is so often wrongly attributed to the anthropologists.

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

Physical Setting

Chitradurga District:

Chitradurga district is an administrative district of Karnataka state in southern India, it is popularly called as Fort city. The city of Chitradurga is the district headquarters. Chitradurga gets its name from Chitrakaldurga, an umbrella-shaped lofty hill found there.



Tradition dates Chitradurga District to the period of the Ramayana and Mahabharata. The whole district lies in the valley of the Vedavati River, with the Tungabhadra River flowing in the northwest. During the British times it was named Chitaldroog. The district was practically ruled by all the dynasties.

Nayakas [Beda] of Chitradurga (1588–1779 CE) ruled parts of eastern Karnataka during the post-Vijayanagara period. During the rule of Hoysala Empire and Vijayanagara Empire, they served as a feudatory chiefdom. Later after the fall of the Vijayanagara empire, they ruled at times as an independent Chiefdom and at other times as a vassal of the Mysore Kingdom, Mughal Empire and Maratha Empire. Finally their territories merged into the province of Mysore under the British.



Rajaveera Madakari Nayaka



Onake Obavva

The district is hilly, with lots of forts and villages. Therefore, it is called as a fort city. The district is bounded by Tumkur District to the southeast and south, Chikmagalur District to the southwest,

Davanagere District to the west, Bellary District to the north, and Anantapur District of Andhra Pradesh state to the east. Davanagere District was formerly part of Chitradurga. The district is divided into taluks, namely Chitradurga, Hiriyur, Hosadurga, Holalkere, Challakere and Molakalmuru. It is rich in mineral deposits, including gold prospecting at Halekal, Kotemardi or Bedimaradi, etc., and open cast copper mines at Ingaldhal.

The history of Chitradurga has guided by two important Matt's, Raja Guru Sri Murugharajendra and Taralabalu Matt. Jogi Matti highest airforce place in Asia.

Chitradurga features bold rock hills and picturesque valleys, huge towering boulders in unimaginable shapes. It is known as the "stone fortress" (Kallina Kote). The landscape looks much like a mischievous giant's playground, with boulders thrown around, forming silhouettes against the sky. According to a story in the Epic Mahabharata, a man-eating giant named Hidimbasa lived on the Chitradurga hill and was a source of terror to everyone around. When the Pandavas came with their mother Kunti in the course of their exile, Bhima had a duel with Hidimba. Hidimba was slain by Bhima and peace returned to the area. Legend has it the boulders were part of the arsenal used during that duel. In fact, the boulders on which major part of the city rests belong to the oldest rock formation in the country.

In 2006 the Ministry of Panchayati Raj named Chitradurga one of the country's 250 most backward districts (out of a total of 640). It is one of the five districts in Karnataka currently receiving funds from the Backward Regions Grant Fund Programme (BRGF)

According to the 2011 census Chitradurga district has a population of 1,660,378, roughly equal to the nation of Guinea-Bissau or the US state of Idaho. This gives it a ranking of 297th in India (out of a total of 640). The district has a population density of 197 inhabitants per square kilometre (510 /sq mi) Its population growth rate over the decade 2001–2011 was 9.39%. Chitradurga has a sex ratio of 969 females for every 1000 males, and a literacy rate of 73.82%.

Taralabalu Math Sirigere place from towards Chitradurga to Davanagere. Sirigere is situated on the Poona- Bangalore National Highway (NH4). It is at distance of 227 KM from Bangalore and is located between Chitradurga (27 KM), the District Head Quarters, and Davanagere (50 KM). It can be easily recognised while travelling on the National Highway No.4 by the presence of an attractive arch on the western side. Sirigere is just 6 KM from this Arch

Chitradurga Taluk

Chitradurga is a Town in Chitradurga Taluk, Chitradurga District, Karnataka State. Chitradurga is Main City for the Chitradurga District It is located 190 km distance from its State Main City Bangalore. The villages in Chitradurga Taluk are Alagavadi, Annehal, Belaghatta, Chikkabennur, Chikkagondanahalli, Doddasiddavvanahalli. Chitradurga. Chitradurga, Chithrahalli, Cholaghatta. Molakalmuru

Molakalmuru is a panchayat town in Chitradurga district in the Indian state of Karnataka. It is near the border of Karnataka state with Andhra Pradesh. It borders the Rayadurg Taluk of Ananthpur district of Andhra Pradesh. Molakalmuru has major villages like Rampura, Hangal. It is famous for the unique Molakalmuru sarees which are manufactured here.

Rampura village is the ancient site of Rama Pura, In Ramayana, Ram had offered prayers to Shiva in a Hill called Jatangi Rameshwar Hill. Shirekola village which has Shree Guru Raghavendra Temple located near Rampura. Jakkalavadike village near to Siddapura named after old art works in the region. (Jakkalavadike means "House of world art" in Kannada). There are other facets to the village.

Challakere

Challakere is a town in Chitradurga district in the state of Karnataka, India. It is said to be future science city (Now "Oil City") of Karnataka. Indian Institute of Science (IISc) has second campus at Kudapura near the town. The institution would soon be surrounded by other eminent institutions of strategic importance, Bhabha Atomic Research Centre (BARC), Aeronautical Development Establishment (ADE), Defence Research and Development Organisation

(DRDO) and Indian Space Research Organisation (ISRO).

Challakere is also known as the 'oil city' of Karnataka and is India's second largest producer/supplier of edible oil after Mumbai. There are as many as 60+ oil industries in Challakere. Not only oil, several other industries like dal, fried gram, rice etc. are also present. The commercial activity in the town is comparable to that of a standard district and the district enjoys a huge business turnover out of town's business. Challakere is famous for kambali (woven blankets) made by the local Kuruba people. Challakere kambali are sent to various markets across India. Challakere weekly market Sunday market has the highest turnover in the state.

Challakere is 200 km from Bangalore where an integrated township spread over 8,000 acres (32 km) will be set up by Indian Space Research Organization (ISRO), Defence Research and Development Organization (DRDO), Indian Institute of Science (IISc) and Bhabha Atomic Research Centre (BARC). This will be the first of its kind and will create one of India's largest science and Research hubs.

Hiriyur

Hiriyur is a town and taluk capital located near Chitradurga. Hiriyur is renowned for having the oldest dam in Karnataka, built on the Vedavati river, and named Mari Kanive. It is most oldest Dam in South Asia. The Water on the dam looks exactly the pre-independence India Map. Hiriyur is situated along National Highway. Hiriyur is located 160 km north of Bangalore. All the buses from Bangalore going towards Hubli, Belgaum, Davanagere, Bellary pass through Hiriyur. It has a normally dry climate, with low rain fall. During winter (November - February) night temperature may come down up to 18 degrees.

Hiriyur is famous as a centre for regional (rural) markets. The 'santhe' attracts people from all over the district. It is also famous for the Mari Kanive, which is an architectural masterpiece constructed during the rule of the Mysore Wodeyars. C.N. Malige is one of the villages of Hiriyur taluk and it is situated between Hulithotlu and Adiralu villages. Sub office to this village is Aimangala.

The Vedavati river is dammed here to meet the water needs of the otherwise mostly dry district of Chitradurga. This place lies on NH4, the Mumbai-Bengaluru National Highway, and is a central place for most commuters travelling to southern and central parts of India via Karnataka. Several villages around Hiriyur like Adivala, have been major producers of coconuts.



Hosadurga

Hosadurga is a Taluk panchayat town in Chitradurga district in the Indian state of Karnataka. Hosadurga is located at 13.8°N 76.29°E. It has an average elevation of 739 meters (2424 feet).

Hosadurga is one of the most backward regions in terms of Industrialization. Agriculture is one of the mainstays of this region. Though it has deposits of Limestone, Manganese and Bauxite Ores, only small quantities of Portland Cement is manufactured in this region. Coconut is found in abundance and this tree has been a gift to this region. Coconut based Small Scale Industries (Coconut Oil extraction, Coconut Coir etc) are found in this region. Many coconut oil extraction industries are found here as well as coir industries are existed in this area.

Holalkere

Holalkere is a town and taluk headquarters located near Chitradurga in the Indian state of Karnataka. There are 4 hobli head quarters in the taluk called Bharmannaikanadurga, kasaba, Talya and Ramgiri. Hodigere, Chikjajur, Hosadurga are the nearby towns. chickyemmiganur-village Megala Kottige (Kottige), Vaddara Hatti, R.Nulenuru, Gowdihalli, Nulenuru, Basapura, Talikatte, Hanumanakatte, Rangapura, muddapura lambani hatty it is backward place in taluk are few of the villages which comprise the Taluk. myrada NGO is situated at Holalkere, Davanagere road, from the city 2 kilometers. The activities of NGO are building the poor people institutions like Self Help Groups (SHGs) and Watershed activities like World bank assisted Sujala watershed project implementation and also giving training on different activities. Talikatte, is the big village of the taluk. It has the major population of nearly 10,000. Kuruba Gowda's is the major community in this village. This village has a unique history linked with Vijayanagara' empire. The vijayanagara empire ended in Thalikote war. Talikatte's origin linked with Thalikote. Now this village famed for most teachers in the state. Several tourist spots are in Talikatte. Hazart Shaw Vali Khadris masjid is an example communal harmony. Mari jaathre is the annual fair. Beerasha is the main god of worship of Kuruba Gowda community.

While the Kadugollas worship Kyatppa, Junjappa, Gourasandra Marakka Maralahally Bhutappa etc deities, the Myasabedas worship Thippeswamy etc. Since its a dry area the Jatras and Festivals are celebrated through they offer pooja to Cattle and unity is found among them on this score. The abodes they live have square stone structure in the base and attached roofing's with triangular shape, on top and have a small entrance. This taluk called as Mini Malanadu, and Bayalu Anjaneya very famous God.

IV. REVIEW OF LITERATURE

Following are the brief literature review pertains to the tribal people

Francis Buchanan's Journey through mysore canara and malbar(1807). The author has recorded the life of kadugollas who eked put their living by cattle rearing and protecting the livestock by putting up fire

fence around the cattle herd from wild beasts and cattle lifers during nights. Even the cattle were very robust and stranges could not go nearer etc.

Nanjundayya H.V. and L.K. Anantakrishna ayyars 'The mysore tribes and caste (1936) The study dwells upon the place of kadugollas living social setup, clans and the traditions etc. It also states about their religion, profession food system, dress and it states the tribe as 'forest tribe' is a special noting.

Mahadeva B.M. sastris yadavara kipidi or golla goudas vamshavaligalu (1940). (Ahand book of yadavas or lineage of golla goudas). The auther who toured and met with gollagoudas and has come out on chandamatti, chittamatti the original founders. He has also give an account on the veelya (betal leaf with areca pieces) celebrated during marriages and about spreading of woollen rugs. He mentions the importance of Gouda, village head to whom the veely is first served.

JJre-Act Tribes of Mysore(1963). As many as 27 tribes have been enumerated in the book. They are 1.Adzan 2.Banjaras 3.Betta kurubas, 4. Bhillas 5.Chentus 6.Dankas 7.Hakki Pikkis 8.Halastas 9.Iruguligas 10.Jenukurubas 11.kadugollas 12.kapalas 13.killekyatas 14.koragas 15.koramas 16.kuditas 17.kurubas 18.malerus 19.maratis 20.Medas 21.Mullukurubas 22.Paniyas 23.pardis 24.sdigas 25.Eravas 26.Goudalus and 27.kadukudubis among these tribes the kadugollas have also been identified as tribals. It has been stated as "the kadugollas who have a culture and dialect of their own, rightly deserve to be classed as scheduled tribe 32". It has also been suggested since the kadugollas who have a special culture socially, economically and educationally are background and as such more facilities should be given to them.

Shankar narayana T. N. in his doctoral thesis submitted in 1978 states the traditions and beliefs of Kadugollas has found the life pattern.

Gurulingayya's M Karnataka golla samudaya samaja samskruthika adhyayana.(a socio-cultural study of gollas in Karnataka(1981)) the authors has discussed the derivation of the word golla, the origin,(hamlets), the food system, dressing pattern, names of

community people, refinement traditions, marriage, birth puberty, death etc. Of late the gollas are changing to the circumstances in their celebrations, The birth, puberty were natural phenomenon he finds.

Meerasabihally Sivanna's kadugolla budakattu veereru (A study on kadugolla tribal heros, 1996). The author has studied the derivation of the word, kadugolla their division of kadugollas and oorugollas birth, pollution, death etc. He has also discussed their life pattern and the two legendary heros of Ettappa, adn Junjappa who gave them social control measures like constitation. The study also dwells upon the pastoral lives of Eittappa and Junjappa and their relation to cultural traditions.

Kadugouda nagavara, ondu hattiya janapada adhyaana.(a folk study of a hamlet): the author has studied the hamlet beside bevinahally in sira taluk. He has received the intricacies of the culture of kadugollas through their folkore. Though the study confined to a hamlet the study reveals the cattle rearing, economic status, their song inviting the rain god and details of junjappa's life sketch.

Gurulingayya's M. Karnataka golla samagika chalane and samagika parivartane (A study on the social mobility and social change, 1999). This stady dwells upon the social setup, organisation, preferences in education, reaction towards pastoral life, struggles for achieving reservation, political representation and status of women among the kadugolla tribe.

They tread in the path of their cultural heroes which they considered as sacred. Both Ettappa and Junjappa are like mirrors of their culture. Ettappa has given a set of rules like that of a constitution which are called as 'Ettappa's kattu'

The researchers have noted the life of yaramanchi nayaka, gadari pala nayaka, Jagalur papanayaka, Daddi suranayaka and sub castes in their names. These cultural leaders have continued the traditions adopted earlier. The celebrations, traditions, rituals, festivities, jatras etc add to their cultural legacies.

Sannobayya S.K in his study has depicted a comparative life of both communities. Both Kadugollas and Myasabedars celebrate same types of festivities is found from the study.Guggari habba,

Dipavali, Sivaratri and hamlet festival are found among the two. The Devine spots, Jatras and celebrations are important. The offerings to deities and offering of milk and taking out the deity to a stream are common and important.

Luis AAD Chairman of the central tribal advisory board, government of India and member of all India nomadic tribe enquiry committee has a brief note on the tribe.

Mallikarjuna Kalamarahally 'Kadugollara Janapada Kavyagalalli Samskrutika Sangharsha'.(the cultural conflicts in the folklore of kadugollas 2007)this study reveals the retaining of cultural identity and sacredness of their culture despite conflicts among different cultures, by a tribe.

Prema's G.K 'Kadugollas Mahile',(woman of kadugollas) in the study the author has explained the complex life of women among kadugollas and the necessity of changing to adopt social status etc.

Sannobayya's S.K Mayasabeda and 'Kadugolla Budakattugala Samaja Sastriya Adhyayana(2002)'(a social study of Myasabeda and kadugolla tribed). The author has recorded the similarity of both the tribes in the traditions, celebrations, rituals and beliefs and their worshipping of deities, pastoral life etc. Their life rituals of birth, death, puberty, marriage and the deep faith in deities, festivals and jatras etc. The food system , places of shelter, blood relations, family system etc.

Cheluvvaraju's 'Junjappa Budakattu Mahakavya maale(1997)' (the poetry of tribal junjappa) for the first time the whole poetry on Junjappa is published by the kannada university Hampi,

Shakaranarayana, Dr. T.N, Dr. Kalegouda Nagavara and Dr. P.B Sivanna have studied Junjappa's cultural contribution earlier but honour of collecting the oral poetry goes to Mr. Cheluvvaraju, he has recorded the oral rendering of the poetry sung by 30 folk artists.

The hero Junjappa is portrayed as a cow herd wanderer in search of fodder from place to place lives a life of uncertainty. He annexes many meadows, his tenacity, patience in his profession have made him a leader, he finds solace in his profession and becomes the leader. An ox by name 'Bada Myala' is an example

of the faith reposed in cattle by the tribesman. The poetry that depicts both sorrows, miseries and joys is the whole culture of forest dwellers.

Kalegouda Nagavara's 'Kadugolla badukina Artha vyavaste Adivasi Akhayana(2008) (economic set up of kadugollas oborigines study). In the article the author notes the traditionally the kadugollas were pastorals and adopted farming in course of time and many were depending on rains, their legendary heroes of Ettappa and Junjappa.



V. RESEARCH GAP

Most of the studies were conducted on tribes, life style, economic condition, structure of society, practices, festivals, occupation, and some study conducted on problems of the tribes especially Myasabeda , kadugolla. Other hand some study conducted on tribal development programs, different schemes and policy. Few studies have been conducted on modern life styles of Myasabeda and Kadugolla tribes. This study going on especially conducted on integrated approach of Myasabeda and Kadugolla tribes in Chitradurga district.

VI. STATEMENT OF THE PROBLEM:

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

The hamlet culture has been attracted by the education. Industrial revolution, science and technology innovations and are opening up new avenues of earning on the one side and the influence of globalisation, urbanisation, modernisation and educational opportunities on the other. Some studies have noted the speedy pace of hamlet culture towards these.

The folk literature of Kadugollas of Chitradurga is rich. Folk singers like siriyaaji, Eranna of yaraballi and their contribution is in vogue to day. There are many illiterate folk literatures living. Dr. T.N.Shankara narayana has failed to record these in his thesis of 1978.

The young generation expects some change from hamlet culture. As such the traditional life has been affected. The traditional profession, dressing, their beliefs, marriage system, medical care have seen a change. This has resulted in reaching a cultural slowing down, still the basic observations are followed despite these changes.

The basic adherence to deities and beliefs on original clan founder's have not eroded. Their art and literatures are rich and the folk art forms like Bhajan, Kolata, legends among both Kadugollas and Myasabedas are continued, the singing of deity songs, sobane singing in marriages, and while deity celebrations are infect.

The traditional professions like cattle rearing is diminishing and they have shifted to farming activities. Still at few places some tribals are found in sheep rearing these sheep rearing have become semi

nowadays, since the district is a drought prone area and some agricultural lands are being utilised for industrial and civil amenities purpose.

As the pasture for sheep is diminishing they are migrating to neighbouring places seeking green pastures. As such the hamlet culture is under stress.

The places of living of the Kadugollas and Myasabedas are beside forests, and valley and hillocks and are very much akin in their way of living, dress, profession etc.

At some stage these people have been found of following formal manners of civilized people and are continuing is noted by Dr. Rahamat Tarikere, Dr. Cheluvvaraju(in his Junjappa Tribal Poetry) Dr. Meerasabihally Sivanna (in his Kadugolla budakattu veeraru) Dr. Mallikarjuna Kalamarahally in his gollara itihasa kathana, Dr. A.S Prabhakar in his "Adivasa Akhyayana" and Dr. T.N Shanklar narayana in his "Kadu gollara nambikegallu mattu sampradayagalu" have high lighted the traditional life of both Kadugollas and Myasabedas.

The present study concentrated on the traditions, celebration followed by the inhabitants of hamlets have been affected or changed with the changing circumstances or ruined of change blown due to the globalisation etc.

Findings:

The inhabitants of hamlets live and maintain distinct culture without assimilating with villages or others. The beliefs, observations and social controls offering to deities are all distinct, even in hunting, cattle rearing and latest in farming activities.

Living separately:

The inhabitants of hamlets are distinct due to the traditions they follow for electing out their living. The traditional forms of a hunting, cattle rearing etc group them together, for security, unity and community feeling.

Distinct name:

While the tribals have distinct names, the hamlet dwellers do have distinct names. Some tribals have Khasi, Caro, Todas, Mundas and Santals etc, the hamlets in Chitradurga have separate names , for

example Kadugollas, Myasabedas and Lambanis etc. These names denote their castes or tribes and as such distinct in nature, the names such as Konjadiya, Kariobi, Siriyajji, Kyasappa, Patappa, Katappa and Ningavva are some names are linked to certain deities, the names among Myasabedas such as Papayya, Palanaik, Surayya, Dodapalayya, Gadri palanayak etc have tribal character. some hamlets do have the names of individuals.

General language:

The language is the communicative media in the world. The inhabitants of the hamlets since belongs to tribe. It is difficult to understand their language by others, while the Kadugollas talk in kannada language, the Myasabedas converse in telugu and their languages denote their tribal character.

Beliefs among ancestors:

The inhabitants of hamlets have reposed more confidence in ancestors and elders, and they worship as deities. This system of worshipping rests on their clan and family. A ritual of worshipping the deceased as deities in the articles such as Sword, Bow, Blade, gang stick used by ancestors etc.

Kinship System:

The tribal community has been giving importance to kinship is a practice. The family descent, relationship all based on kinship since their brotherhood, friendship feelings are deep. They do express their love and affection in family, marriage and occasions etc.

Religious beliefs:

The hamlets dwellers have more religious consciousness and faith. They are basically nature worshippers, since they rely more on nature. Nature worshipping, parental worshipping, worshipping of family, deities, tools, both Kadugollas and Myasabedas find sacredness in air, water, earth, sun, moon, trees, cows etc. Likewise they worship bowl, stick, blade etc.



Administrative setup:

The culture of hamlets is inclusive on administrative setup. The power is distributed among the hamlets head, elder king, dasayya, kilari and peon etc on traditional system. Their power might be hereditary or they choose some leader for the purpose. Every one is hierarchically respected and important. Nobody is high or below as the welfare of the hamlets is supreme.

Simplicity and self-sufficiency:

The inhabitants of hamlets lead a very simple life. Their simple living coupled with their more addicted to traditions before, the opening up to education and living on their hamlets two to three kilometres away from villages has been found by researchers. Their life has been intertwined with animals as well as nature and their desties or services are total and complete the avocations such as cattle rearing, fishing, hunting, fruit gathering and even farming etc have not improved their living conditions. as such many are poor with out primary living conditions, since many schemes of government have not reached them. Despite the urgency of change they have not come out of their simplicity, which is an example for their commitment to simple living.

Feeling of unity:

The striking feature in hamlets is the unity among the inhabitants. In earlier days they had to protect themselves from natural calamities and animals. Their separate dwellings from villages was inevitable for unity concept. The problems, miseries, dangers and celebrations, festivities they have exhibited their unity and for any sacrifice.

Necessity of protection:

Both Kadugollas and Myasabedas have given utmost important to security and protection, from wild beasts and observing their traditional life style. Their concept of pollution and cleanliness too has added they put up fence around hamlets for both preserving purity and protection.

Community of intra caste marriage:

The inhabitants of hamlets recognise intra caste marriages like the aborigines. The marriages are celebrated on the basis of clans sects. One cannot marry inside the clan but out side the clan. Inter caste marriage is prohibited and such people are barred from entering the hamlet. Marriages among blood relations is also barred. The elders and the pujari(appointed worshipper) play an important role in marriages. The areas of south zone tribes such as Todas, kadukurubas, urati, goligas, tiruvas, khadagas, kadars, chenchus, Myasabedeas, kadugollas, live in kodagu, mysooru, cochin, andrapradesh and tamil nadu regions.

The tribals who live in southern zone are backward in civilization are able bodied and do heavy manual jobs of late many have adopted farming and are trying towards modern world is noted in studies.



Economic Conditions of Tribal

The economic activities of tribes have been divided in to two major heads.

1] Non- agriculture activities:- Hunting wild animals, and they living together, who sharing his hunted animal flesh, skin, bones, and other parts of body. Animal husbandry, milk products, Sheep farming, collecting nuts from the forests, petty sheep business at market, usually who called as Dallali. Playing crucial role in sold of sheep at markets. They also given herbal medical therapy to some deceases. [Nati vaiydhya].

2] Agriculture activities:-
Farming:- The majority of tribal are agriculture labourers, small farmers and they have shifting of cultivation, but the cultivation depend upon the rain. They have been growing traditional crops, like food grains, like Ragi, Jola, etc..

Due to the lack of mechanization of agriculture they have less income because of that their economic condition is not bad..

Many studies have been conducted on hamlets. All these are culture based and have the cultural facets of hamlets. A social study is part of cultural study. Many folklore studies have also been conducted so far. Many references on the hamlets are found on a perusal of shambha kruthi edition kannadu-karnataka-1(1999) shambha jhoshi. The hamlet dwellers such as kurubas, yadavas, yadaturvashas, kanadas, gouligas, halapykas etc are noted by the author. He gives their bases and shelters,

he has also noted their celebration of hamlet festivals and their respect given to cows etc.

He has also noted their wanderings, bases, language, their struggles, valor etc are reviewed in the work. He has explained the hero stones of heroic deeds achieved by some hamlet dwellers found 4th and 6th centuries in Karnataka. In one of the stone it is stated that an 'individual has attained heaven for dieing in a battle for cattles', Is carved in a stone. He has also noted the cows herd were important to hamlet dwellers as recorded in the gazetter of khandesh.

The kurubas, Maleyas, Halabas found in the upper reaches of river Godavari were not a residual class but were nearer to kannada clans. The billavas were important among them who were in lakhs in both khandesh and gujarath. They have been derived from the word Billu(bow), and were a threat to british army commanders due to their valor. These people were in forefront in fights against moghals and muslims. For the success of rajputs thge Billavas were mainly responsible. The same Billas has become badas in course of time Mr. Jhoshi claims.

Shambhakruthi edition kannada-kamnudi edition-2(1999) shambha joshi. Prof V.R Dixit who has received this work has opined that kalavas were ferocious and had forcibly taken away cow herds etc. He has also noted that the andaka urushins in the Mahabharatha were cattle herds and belonged kuru lineage. Kuruva means shepherds. The shatavahans and the kings of vijayanagar were kurumbas. He declares that as recorded in 'kuruvamsha prastuijow' the lineage of yadaturva, was kuru clan from the above explanation these clans were cow herds definitely, he asserts.

He cites that the yadu-turvas, kuruvas and panis were living in hamlets in sindh-punjab, before the advent of Aryans 2500 before Christ. The inhabitants of hamlets worship female deity. But among Aryans it is not so he also notes that these people had matriarchy system and the son of a daughter had the right to be the head, not own son etc.

The group living was a necessity in olden days, these are called 'ganas' which is the speciality of hamlet dwellers. They used to select an elder for guidance not a king ship. The practice of ruling the community a

deity group was an old system. The shambha study noted this system was in vogue among the yadavas of Mahabharata period.

Totally the shambhas work with many records explain their ancient lineage from the period of Vedas and Harappa-mahenjodaro period, that they were hamlet dwellers.

VII. OBJECTIVES AND HYPOTHESIS

Objectives of the Study:

The objectives of the study as following:

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

Hypotheses:

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

1. Government plans improve the conditions of tribal community.
2. The scheduled tribes in Chitradurga are influenced by the change in social life
3. Scheduled tribes suffer from socio-economic discrimination.

VIII. RESERCH DESIGN

a. Area of the Study

The study is conducted in Chitradurga district of Karnataka. The Chitradurga is one of the backward region districts of Karnataka state. It is the youngest and only the second smallest district of the state. It was drawn out from the Southern part of the East from Chitradurga District. The district is bounded by Tumkur, Chikkamagalur, Shivamoga, Davanagere, & Bellary, of Karnataka State.

b. Sampling Design

The present study is socio-economic conditions of scheduled tribes of the Chitradurga district in Karnataka. The sample talukas are Hiriyyur, Challakere and Chitradurga and researcher selected three villages from each talukas and population size of the selected tribal people in the study area. The datas are collected in 9 tribal villages from 3 taluks and 400 sample tribal population is covered for the present study.

c. Tools and Techniques used for analysis

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

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

For analysis of relation between variable, Karl Pearson's coefficient of correlation.

d. Collection of Data

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

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

e. Method of Analysis

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

f. Percentage of Analysis

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

IX. THEORITICAL BACKGROUND

Shambha kruthi edition kannadu-karnataka-1(1999) shambha jhoshi.

The hamlet dwellers such as kurubas, yadavas, yadaturvashas, kanadas, gouligas, halapykas etc are noted by the author. He gives their bases and shelters, he has also noted their celebration of hamlet festivals and their respect given to cows etc.

He has also noted their wanderings, bases, language, their struggles, valor etc are reviewed in the work. He has explained the hero stones of heroic deeds achieved by some hamlet dwellers found 4th and 6th centuries in Karnataka. In one of the stone if is stated that an 'individual has attained heaven for dieing in a battle for cattles', Is carved in a stone. He has also noted the cows herd were important to hamlet dwellers as recorded in the gazretter of khandesh.

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X. CONCLUSION

The Kadugollas and Myasabedas are the two tribes found in Chitradurga in the plain. Despite many researchers have studied the tribes, the social and economical changes, identification and uniqueness of tribes and how the communities receive the changes needed to be studied. With this purpose the study was undertaken. The bases of the communities, geographical area, population, their rituals and celebrations, origin of the clans, legends, stories and their oral traditions etc are discussed. The confusion created in the name of progress and changes are identified. With out alternate remedy they have settled in farming activities where the lands have become barren, and seepage areas confronted with untimely rains, are uncertain in their lives. Their cattle rearing profession was promising under forest cover previously. But today it is disturbed one. Despite these problems and challenges, they have retained the culture of tribes.

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