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## A Study on the Life style, Livelihood and Traditional Practices of Tribal Communities from a Tribal Dominated Village of Karnataka

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### **Abstract:**

*The scheduled Tribe population represents one of the most economically disadvantaged and marginalised group in India. For tribal people land is important source of livelihood. During the ancient period the Indigenous people depend on forest resources for their livelihood. Industrialisation, intervention of outsiders and rise of population became major threats for the tribal communities. It compelled the tribal inhabitants to look for other alternatives. In the initial days this people depend agriculture for their livelihood but the small land holdings, size and traditional technology failed to meet the rising needs of the villagers. Now the people are travelling long distance for collecting fire wood and drinking water. The emergence of new industries, and new policies will adversely affected the tribal people. Exploitation from outsiders play an important role in the worse situation of the people. Poverty and illiteracy is another important curse of this people. People had been collecting forest resources without causing any damage to it. Most of the money entrusted for tribal's were all misused and diverted by the officials and it became no use for the tribal people. The present study tried to explore the traditional pattern of livelihoods and their changing scenario in a tribal dominated village of Karnataka.*

**Keywords:** Livelihood, Exploitation, Forest resources, Indigenous people, Traditional technology

### **1. Introduction**

The economy and livelihood practices of the tribals are closely associated with the ecological factors and habitats which they inhabit. It is pertinent to note that, traditionally villagers, specifically the tribal, managed their affairs and resources on a sustainable basis (Roy Burman, 1993). Their village councils ensured strict observance of institutionalized rules and cultural practices for the sustainable use and management of natural resources. They also regulated the use of natural resources more prudently. Studies have shown that most of the tribal communities are well aware of the value of conserving biological resources, and had devised effective methods to conserve them (Gadgil and Berkes, cited from Singh et al., 1996). Indigenous peoples' knowledge, conservation beliefs and values, environmentally adaptive and sensitive land use, resource management practices, and determined defence of territory and natural resources have enabled many of them to inhabit in the natural habitats for centuries without destroying their ecosystems and biodiversity (Sterens, 1997).

Natural environment, surrounding the people, provides several goods, services and amenities to them, but using the environmental resources for one purpose always reduces its ability to supply them with other services. This limited natural resource base surroundings, the tribal societies being scarce and many conflicting demands placed on it from other sectors and other areas of society reduces their availability to the tribal communities and affects their livelihood (Mukherjee, et. all, 2012).

The growth of industrialization, urbanization and cash economy has greatly affected tribal livelihoods. The destruction bio-mass to meet the urban and industrial needs leading to deforestation is having a major impact on the lives of peoples who live within the non-monetized, biomass based subsistence economic (Mishra, 2005).

The concept of livelihood is rapidly gaining acceptance as a valuable means of understanding the factors that influence people's lives and well-being. 'It is comprised of capacities, assets, and activities required for means of living. A livelihood will be sustainable when it can cope with and recover from stress and shocks and maintain or enhance its capacities and assets, both now and in the future, while not undermining the natural resource base' (Carney, 1998:4).

During the last 50 years the planning process in India has failed to reduce the disparity between the tribal and non-tribal populations. Today, the first and foremost problem before tribal communities in India is how to earn and sustain livelihoods. There are varieties of livelihoods practices by the tribal communities in different part of India and elsewhere, such as by the

hunter-gatherers, pastoralist, shifting cultivators who live in different environments. A number of changes have been taking place with regard to the land use, access, control and utilization of their resource and these changes in term have largely affected the sustainable livelihoods of the people without any sustainable replacement (Siva Prasad and Eswarappa, 2005).

The growth of industrialization, urbanisation and new marketing systems has greatly affected the tribal livelihood opportunities. Most of the policies and programmes are not getting proper results due to the lack of monitoring system. Several political and other interference play an adverse impact of the tribal development. Exploitation, lack of proper knowledge about tribal policies and programmes, poverty, Climate change etc. will adversely affect the tribal development.

## 2. Objectives

- To understand the traditional pattern of livelihood of local communities
- To find out the changing pattern of livelihoods
- To understand change in life style of tribes due to the intrusion of outsiders (migrants), so called “development” and destruction of virgin forest for monoculture.
- To understand what were the earlier culture, tradition, rituals and the way of life of tribes.

## 3. Methodology

Purposive sampling method was used for the study. An interview schedule specially designed for the study was used as tool for collecting the data. Besides this, Interaction with BKS members (Budakattu Krishikara Sangha/ indigenous peasants association), Lamp society, In depth interview and participatory observation with selected inhabitants of 5 tribal villages of five different tribes- “JenuKuruba”, “BettaKuruba”, “Soliga”, “Erawas”, “Malaikudiya”. Some qualitative data were documented based on observation. The present study tried to explore the traditional pattern of livelihoods and their changing scenario in a tribal dominated village of Karnataka.

## 4. Findings and Discussion

The major findings and discussions are listed below.

### 4.1. Jenu Kuruba Community

Earlier JenuKuruba were nature worshippers but continuous influence of outsiders and estate owners they became believers of other castes. “JenuKuruba” derived its name from “Jenu” which means honey, they are basically honey collectors. While collecting tubers, they won’t take the tuber completely out of soil; a small portion of it will be kept back so that it will regenerate. Same with the honey collection, they leave some part of the honey in the hive itself, they won’t take it completely. Because next time when they come to collect there will be honey again in the comb, way of life of tribes is sustainable. They won’t go and collect forest products from one place frequently, they change the place. Dogs is part of a their life, In every households there is atleast one dog for guarding their home and family, it guards them all the time, assist them when they go to forest, and help them find the way back and front.

They were hunter gatherer community, and later started farming. They used to cultivate rice, ragi, maize and vegetables like beans, chilly, brinjal, “soorekkai”, pumpkin, garlic. They used bow (thattebilu) for hunting and this was made by members of the tribal group itself, made by bidru (bamboo), earlier they used to collect raw materials for making bow from “Kutta”, but now they are not allowed to take it from there, forest officers won’t allow them to take it. “Rakshipetta” (boothaly) leaf fibre is used to make string of bow. After making bow they keep it in “devaru mane “for getting blessings from god.

They celebrate ugaadi”, diwali, “gauriabba”, “kaverisankramana”, “uthri”, “doddupooja”. Devaru mane deity is called “ammaaliamma”, “kundeabba”. Food is cooked by females, and during “varagade” men or other female members in the family cooks. They once in a week or when guest comes cook non-vegetarian food, (they won’t eat cow or ox) and it will be cooked outside the home. One who cooks non-vegetarian will enter the home only after bathing. Earlier they cut one of the hens they grow in home, but now days they buy it from shop.

They collect non timber forest products like Jenu (honey) which is of four types, “Puthu then”, “kolthen”, “kombuthen”, “nesre then”. They collect honey when some flowers bloom, especially when coffee flower bloom. Jenu says they won’t take honey when “matte” flower blooms, at that time honey will be very bitter. “Kolthen” is very rare and costly. “Nesru then” is found in houses in very minute hives. “Seegekkai”, “nelligai” (gooseberry), marappachi “(colouring substance, used in paints) and sold to mediators (society) Men works there for cutting trees, pruning etc, men goes to forest for collecting forest products, women goes to collect “chagini”(dung). . Dung is used to smoothen floor inside and outside the home, that’s also done during summer season.

Now a days they go for collecting forest products only during rainy season, for collecting dung they go during summer season. During rainy season men goes to forest for collecting products and rest of the time they spend for farming. In sajjalli they cultivate maize extensively and during that time they won’t go for the work in estate, Jenu says estate owners scold them for not coming and estate owners are afraid whether they will become economically richer than them. Even if estate owners are educated, they won’t restrict children from coming to work, they encourage children to work in estate as there is lack of labourers.

They earlier had joint family system, everyone hunted and gathered together and eaten together. Jenu living in this “soolebhavi “village are relatives and from same family. Earlier marriages of jenu Kuruba were not like modern kind of marriage. When a girl and boy loves each other they runs to forest and will come back after three or four days. Family and villagers consider them as married. A ceremony will be held in which village elder recognize them as married and feast is done for whole villagers.

Now a day’s children goes to school, but very low attendance, some even couldn’t write exam due to lack of attendance. Few lives in hostel and study, starts with “Anganwadi” which is 2km away from the village, and to school which is roughly 30 minutes

away from the village. Earlier generation there was lot of school dropouts, most of them studied only till fourth/fifth/seventh standard. They stopped going to school, because of financial problem, and they went for job, some says they stopped going to school as it's very far away. Most of the girls say's during menstrual time it's difficult for them to walk that much distance. But now a day's few of them send their children to school so that they will get food to eat.

In "soolebhavi" Out of 15 families only 7 families got land ownership (documents) and in kooppady 3 families out of 5 got houses built by government. Others have applied and will be getting sooner (applications are pending). Most of the families who got land have only 2-3 acres. They have right to get 10 acres. Those who got land have electricity connection, water connection, toilet facility etc. Government allocated fund for building houses for people in the village. Houses are of 37 feet length and 20 feet breadth. It's smaller than the houses they already have. Villagers are not satisfied with the size and it's very congested. In the tribal's home there will be four rooms, but newly built houses have only two rooms, and whatever is the size of the family, size of the house remains same. Government gave fund to build those toilets but most of them won't use it, because it's barely one by one meter (3\*4 ft) they can't keep their water bucket inside it and no water connection inside it. In some houses the work is not over and not connected to septic tank, if they want to complete the work they have to put money from their hand. 9150 rupees was given by government to build these toilets. Contract was given to constructors from Kerala, but before completing construction they went.

Since there is no water connection in the house and there is water scarcity, women carry water in pots to house. Every day women walk about ten to thirteen times to and fro carrying water in both hands and head from well to house. Girl children in the family also collect water in "Soolebhavi" but boy children are not seen collecting water in village. In "Sajjali" village things are different most of the women there goes for work outside, and men and children helps them in collecting water Villagers in the "Soolebhavi" and "Sajjali" are not aware of the benefits they will be getting from MNREGS, when asked about it they said they have given photo and identity card to Panchayath officials, but dint got any response from panchayat after that. When villagers enquired about it to panchayat they said this scheme is not for tribes and for some other people.

Some "JenuKurumba" men use alcohol and smokes like any other men in other places in India. Women in here does not smoke and drinks, what they all use is "ilaadukke" made by spreading lime in betel leaf and they place a small part of areca nut inside and wrap it and chews. Women use it frequently and whenever they sit idle after all their work, they chew it. Men buy raw materials for "ilaadukke" from market, but haven't seen men chewing it. Weekly "Jenu" spend 80-100 rupees for buying this types of things.

Earlier the forest was thick, government forced them to plant teak trees and gave them teak tree saplings, and old generation of people living here took care of the teak plantation. --- thus old thick forest decreased, and summer become intense, as teak tree shed leaf during summer season and there's not enough food for the small animals and birds they moved to inner forest areas. For 15 years forest fire is very frequent during summer season, this also caused the small trees, plants and other endemic species to migrate to other places, and some got completely destroyed. Now a day, hunters from non-tribe community for catching small animals and all, put fire in the forest which causes massive destruction in forest. Whenever a forest fire starts or someone cuts down trees in forest people say forest officers and people like "goudas", blame the villagers.

#### 4.2. *Betta Kuruba*

BettaKuruba are primitive tribes, earlier was spread among Kerala, Tamil Nadu, Mysore and Kodagu. After division of kingdom into different states after independence, they got scattered and came under 3 states. "Betta" means bamboo; Bettakuruba's are skilled in bamboo crafts. Bettakuruba's were earlier nomadic. They earlier lived deep inside the Nagarahole forest, and later during the British rule and government /forest officials' period, they lost their land and stamped as destroyers of forest. It's said years before (100-300years before), during British rule bettas were assigned to plant and grow teak plantation, and were given wage of 50 paisa per day.

Acres of land were given for growing teak for one or two years, and in between teak saplings betta's used to grow ragi, tubers and other leafy plants for food. "thammadiya" is the head of a bettaKuruba village, and he is the one decides everything and he's the one who initiates everything from, starting construction of a building, sowing seeds, harvesting, cutting tree, first "thammadiya" should touch or start it only then others start working. "Thammadiya" is a good omen for bettakuruba's. BettaKuruba females are lean, medium complexioned with curly hair and short stature, males are lean, tall, medium to fair complexioned with curly hair and good physique. "Ambala" is a sacred place and also a place where community gathers together, and "thammady" informs people about everything in that. It has an important place in their day to day life. For one "haadi" there will be one "ambala". It will be built in the centre of the haadi and sacred trees will be grown around it. Ambala wall is made of small twigs of "beeti Mara" and there will be no wall for the ambala, roof will be there with twigs and dried leaf. During "ugaadiabba" everyone meets inside the ambala and cooks food there gives first part to god and everyone eats together rest of it. When someone gets ill, he/she is brought to the "ambala", and people living there bring the cures they know for that illness which they got from their ancestors and give it to "thammady" and he treat the person using it. Thammady is the head of the ambala also, and he assigns small works to the youngsters related to pooja or other works, and it's the duty of the villagers to give food to these persons working under the thammady in ambala. During the time of Mr.Chinnappa, forest ranger, there ambala and old "haddi" was destroyed and people were forcefully evicted from the forest. After bettakuruba's got scattered it's difficult for them to unite in one place, there is no place inside the forest for them to gather together. Because of this their culture and tradition is wearing off slowly, and they say there gods forget them and their next generation is also forgetting god. Ambala was a place where new generation learnt their culture, rituals, and traditions. It was handed over by the older people unconsciously BettaKuruba earlier practiced shifting cultivation, inside the Nagarahole forest, they growedragi and took bamboo rice, tubers and other leafy vegetables grown there, after taking harvest they shift to other place. By doing so, they won't completely use up the fertility of soil. They used "thoomba"

for cultivation. Later British assigned them to start planting teak saplings and in between teak saplings they grew ragi, and after one year they will be given other place to start growing teak plantation. They were given daily wages of 50 paise for elders and 25 paise for a child, that's how they started working for wages. Later they started cultivating rice and maize, which was introduced by the British. They haven't grown cattle for agriculture. Male, female and children together cultivates and harvests.

They usually won't actually hunt. When they need meat, they ask thammady and go with "bhasmam", given by the thammady, when they go to forest bettakuruba's gets an animal killed or brought by any other animal in front of them. kuruba's are skilled in making things made of Bamboo, like "kutta", "meenukadambe", "Mara (muram)", "onthiry", "meenikke", "palla"(big mat shaped into a drum), "koldhaale" BettaKuruba are spread in different places in Karnataka now. Earlier they were living in forest, in Nagarahole there were a total of 25 families and after it was declared as national park, forest officials started disturbing them, and they were forcefully evicted from the national park leaving there, culture, livelihood, ancestors and the gods. Only two families are now living in the Nagarahole national park, others were thrown outside by the government and now they all work in the coffee estate of coorgis as daily laborers, it's like bonded labour. They say estate owner don't like to allow children of workers to go to school and often tempt the youngsters to join the estate work. As estate owners are giving them house to stay, they threaten the workers, if they didn't do as owner say, will have to leave the house. Most of the bettakuruba's still work in the estate only because they need a house to stay. Wages given by the estate owners for the workers is 180-200 daily. Only the betta Kuruba living in the forest are allowed to take minor forest produce, so they can't live by collecting it also. They couldn't even go for all the meetings of the gramasabha and BKS.

BettaKuruba living inside the forest can collect forest produce, go for outside work and can earn more money than the estate working kuruba's. But inside the national park they don't have electricity connection (15 years before they had electric connection), and water availability is less. And they are not allowed to cultivate in the paddy fields which their ancestors were cultivating for years. Other person's house which is inside the forest has electricity connection and use vehicles, but they are not allowed to. Government officials give them caste certificate as "kodagukuruba's", and they won't be considered as scheduled tribes, and also if they are given caste certificate as bettaKuruba, they will not be given income certificate.

Under gramasabha, 63 acres were surveyed on the year of 2009 for 25 families, but for claim approval forest range officer should approve that they were living there earlier and they were the original inhabitants of the Nagarahole and this is still pending. BettaKuruba (working in the estate) couldn't even attend the gramasabha meeting or Forest rights committee, or the BKS meeting.

#### 4.3. Soliga Community

Soliga community is an indigenous community who followed semi nomadic life and did shifting cultivation. They were farmers, from long time before and often goes to forest for collecting fire wood, fruits and medicines. Earlier in 1950 Soligas and "Vadayar raja" fought each other and Soliga who lived there together fled to different places like "Elanthoor", "Kodagu", "Gayatriपुरa", and "Ayilapooore". From "Ayilapooore" some families migrated to Raniget. Some families fled from that place to different place and other families still live there. Their rituals all changed to Hindu, due to the domination of Brahmins. Not even elders are aware about their earlier, adivasi culture. Some of their rituals are similar to Brahmanic rituals, like putting "kolam" (rangoli), doing pooja in "tulsikattai", putting "kumkum" and turmeric powder. Soliga men are tall and strong having straight black hair, pointed nose, medium to dark complexion. Soliga women are lean and tall, wavy hair, young women are medium complexioned and old women are dark complexioned. Soliga marry only members from their community. From earlier time they followed a joint family system, now also some families follow this. Almost all couples will have a minimum of 3 children. Married son live in the house built attached to the family house having 2 rooms.

Male and female eats together, and females won't wait for males to finish eating. When outsiders (male and female) visit their house females also sit along with males, and talks to them and share "ilaadukkai". Male and female Soliga share almost all household works. Male help in fetching water, sweeping, washing and also during menstrual period men cooks and cleans the house and do all household works and look after children. Both male and female Soliga chew "ilaadukkai", and also they offer it to the guests who visit their home. Male domination is less seen among Soliga. Soligas clean inside and outside the house every day, morning, and evening, night before sleeping and especially before and after eating food, throughout the day. After eating they wash their hands in the plate itself, especially when guests come "ilaadukkai" is given to guest by the elder members.

Soliga community have lot of rituals, it's similar to the Hindu rituals. They have a very good relation with deities, and their day starts and ends with prayer to god Lord Veerabhadra, beigararengasamy, Kushamala, ramasthana, etc are the important deities. During menstruation women won't enter the house or kitchen for 5 days, cooking, cleaning, looking after children is done by others or men (brothers/husband) in the family. Females are given total rest that time and they do small work like sweeping outside and looking after cattle and hen. After five days they wash all their clothes in the pond and clean the place they stayed with cow-dung earlier delivery of Soliga women was done by the midwives. Soliga woman was given bed rest of one month or two months after delivery. Special food was given to the mother just after the delivery. A mix of pepper, bitter gourd and ghee is given along with food which helps heal the wound fast. "Arulesoppu oil" is used for baby and mother for reducing the body pain. Now a day everyone depends on the hospital for delivery.

Soliga have a semi nomadic, shifting cultivation; they use to cultivate ragi, uruli, kadalai, senka, sesame, jowarjola, thenaijola. From earlier itself they practice organic and natural farming methods. They grow different varieties of same plant. They have grown earlier ragi, maize, beans, pigeon pea, horse gram, beans, mustard, amaranthus, pearl millet. Mustard and castor are also grown in the field. They used to cultivate pigeon pea and beans, mustard and castor, grain amaranthus all grown together, in the field of maize and ragi. From earlier they followed mixed cropping. They cultivated 6-12 varieties of banana, ragi, maize etc. They used instrument called "negilu" made from "kooli Mara" for ploughing. Now they follow rainfed agriculture, grow only maize and ragi, in the month of June they sow jola (maize), within 6 months harvest will be taken. Ragi is sown either just after

harvest is over in December or sometimes sown in the month of October. Vegetable cannot be grown in large scale as water is not available throughout. So they grow vegetables and leafy vegetables only for their need. Earlier they all bought agricultural land in "doddassoor" and it's been transferred to next generation.

In 1966 they got land in Raniget. Soliga do raised agriculture they put maize seeds in the month of June-July, and after 6 months it can be harvested. Ragi seed is sown in the month of October, and it takes three months to harvest. Some times ragi is sown in the same land of maize, after harvesting, land is ploughed and after that ragi seed is sown. They built house in this land 3 years before. They grow only maize and ragi as there is no water available throughout the year. Nearly every house has cattle, hen, and dog. Big homestead garden are there in every households which consists of guava, silver oak, green chili, pumpkin, brinjal, sugarcane, tapioca, papaya, drumstick, jackfruit tree, sappota, mango tree, coconut tree, plantain, areca nut tree.

Earlier and now most of the family who cultivate won't lend help from outsiders, all members of the family itself shared work in the field; they don't cultivate vegetables in large scale because water availability is very less. Most of the Soliga families, (one fourth of the families) own land hereditarily. Every family owns 4-5 acres land and they got it as individual rights under FRC, in the year of 1985-1986. The land they got is used for cultivation by families. As water is not available all around the year, rain fed agriculture is followed here. Maize and ragi, which doesn't need wetland is grown, and it's their staple food. Maize is sold to the mediators, but the profit they get is very meagre compared to the hard work they do. 3300 acres land was acquired by them as community right under FRC on 2014 February. They are planning to do agriculture in that land also.

Most of the males in Soliga family completed graduation, but both who goes for higher studies and those who stop studying by 9<sup>th</sup> standard is common in their community. Especially more girls stop studying after high school or when they enter high school. In raniget nearby there is a school and it's up to seventh standard. Children stay in hostel to continue their studies in high school. School dropout is comparatively less than that of jainu Kurumba.

#### 4.4. Erawa Community

In this community parents are more aware about the importance of education. Erawas are categorized into two, PanchariErawas and paniyaErawas. PanchariErawas were earlier working as adiyans for the kings ruled. Panchari means the light (fire is lighted on the one side of the wooden beam by covering with a cloth piece) used for showing way for the kings of earlier times. Erawas were the adiyans who hold panchari for king. PanchariErawas earlier lived inside the Nagarahole forest which later turned into Rajiv Gandhi national park. They were farmers earlier, and have a very rich culture and tradition. Now days their tradition is wearing off due to the influence of migrators. In Kodagu district PanchariErawas is seen in VirajpetTaluk. PanchariErawa is a mixture of medium, dark and fair complexioned, with curly hair mostly and tall and lean. It's difficult to recognize and identify them. Erawas earlier lead joint family system, Erawas have 33 traditional families. They still follow matriarchal system; Women are given importance than men. An Erawa person is known by the name of mother's family. But now a days as lifestyle and culture changed its becoming nuclear families with two or three children.

Erawa community has a supreme person called "kannilady", he gives initiation and he's the important person in all functions. Three bronze bangles and a traditionally hand overed stick which is very sacred is used by kannilady for all important events like, birth, marriage, puberty. "Kunjukkaran" is the head of each haady, to "kunjukkaran" all other family inform about events like marriage, birth, decision making, issues, fights. Kunjukkaran informs this to "kannilady". Elders and these people together decide or give suggestions for everything that happens in an erawa tribe's life. "Kadumi" is the assistant of kannilady for funeral rituals. "Thammadi" is the one who do pooja in their devaru mane (temple). The rituals of the Erava community are very lengthy. The parents of boy find a girl whom they believe, will suit their son parents along with the son will visit that girl's house and requesther parents to give her for the son. Erawas living in the Brahmagiri, have very little land, only some of the families have land documents. Erawas living there have only few cents of land. They can't take minor forest produce from the forest, as they are outside the forest. Everyone living there wants to go back to forest, earlier they had healthy food and they all didn't have much illness. But after forcefully evicted from the forest their health decreased, and strength also lowered. They are also interested in starting agriculture, waiting for getting approval for their claim.

#### 4.5. Malakudiya Community

In Malakudiya community there are three different sub communities. They are "PoomalaeKudiyan", "ThemalaeKudiyan" and "AdikkaeKudiyan". Out of these three PoomalaeKudiyan is known as the original Kudiyan. The story behind this different names is that when god came in front of these tribes some people gave "poo" (flower) to god and they became "PoomalaeKudiyan", those who offered "then(jenu)" (honey) was called as "ThemmalaeKudiyan" and those who offered "adikke"(aracanut) was called as "AdikkaeKudiyan".

The Themmalae and the AdikkaeKudiyan have similar characteristics but is different from that of PoomalaeKudiyan. ThemmalaeKudiyan and AdikkaeKudiyan could marry each but PoomaleKudiyan could marry only from their community. The village leader is called as "PatteelanMalaikudiya community is living scattered on the slopes of hills. The story behind the name "Malaikudiya" is when the reign of Veerajarajendra came to an end during the British time, the king decided to give the forest land to the tribal communities and he called all the tribal people and one man was drunken when he came near the Raja. Raja called him "Kudiya" (means drunkard). After that this tribe living in the hill came to known as "Malaikudiyan". They are very much skilled in extracting palm toddy and it was a major part of their diet. Like any other tribal community they do not have the behavior of living as a colony, i.e. many houses constructed with in an area. There is long distance between each house. Kudiya women is lean and short having wavy hair and fair complexioned and men is tall, lean and having good physique having semi curly hair and fair complexioned.

The main deity of Malaikudiya community is “Eswaran” or “Malayatambran” (their ancestors) and 101 Moorties. As offering they give flower to Eshwaran. For the Moorthies they give rooster and pig and early they used to give a part of the meat of the animal they hunted from the forest. The pooja is carried out by the “poojari” who is the member of a family who got two brass bangles from the god. There is another leader called “Thakkan” whose duty is to manage the matters of the temple other than pooja. The Poojari family needs to stay in the house near the “bhandaram” from ten days before. This is one of the important ritual among this tribal group.

Forest rights committee is working very actively in Bettathoor, and they can take NTFP like “ramapathra”, jenu, marappachi, andola, seegakkayi etc. most of them nearly stopped going to the forest for taking NTFP, as market rate is very low. When they give it to the society they give very meager amount compared to the outside market. They can't sell it to outsider directly, it will cause problem for them. Some family directly sells the NTFP, to people who need it. Many people are working outside the village and some are working in other states too. Early many people were living deep inside that forest, at that time children need to walk about nineteen kilometer every day to and fro to school. Because of this difficulty later they shifted their home from there to outside forest. Still the ownership of that land where they used to leave is with them.

Every family got their individual land right, most of the houses have more than three acres of land and some have land up to nine acres. Road construction to the forest have started, water is available all around the year because of the presence of the deep forest. And houses are built and renovated with the help of government fund. Almost all the houses have electricity connection. There are not many issues for the people living there; they are leading a calm and quiet life.

### 5. Suggestions

Some of the suggestions from the study are as follows,

Ensure Forest Right Act implementation process, Strengthening of GramaSabhas for FRA , Training on FRA ,Ecosystem development programmes, Climate change awareness campaign, Plant nursery and agroforestry , Emergency health and support, Cultural training and exposure, Education support, Strengthening of SHG mainly those NGOs who are working for Forest Rights and allied activities, honorarium to animators, Community survey, Advocacy and lobbying on climate change, Women's leadership programme and afforestation programme etc. will helpful for the indigenous people in an effective manner.

### 6. Conclusion

Even the government officials and forest officers have some part to play in it, in the case of Nagarahole national park, the place where they, their ancestors, where living for decades, became the place for national park, where people can enjoy and see, displaced tribes lost their way of life, but still didn't reach the so called developed peoples way. Tribes are stuck in between old and modern way of life, left their old life and not reached modern/developed way. Displaced tribes are now working in the estates, of “malayalis” and “coorgis”. Old north, colonialism is recreated in the estates and colonies of tribes. It's more like bonded labour, estate owners don't want the tribes to get educated, participate in meetings of BKS, Gramasabha, and forest right committee, in the name of “house” estate give they are black mailing tribes. Alcoholism is another evil that tightly grasped the young generation of tribes in most of the villages. They don't even want their individual rights, young generation want to work hard in the estate and eat and drink no nutritious food (as forest got depleted, most of the healthy food they got, became scarce, and they started following the junk food). Evening whatever small amount estate owners give, they take it and spend in liquor shop, that's the new trend that is seen among tribes. Active participation from the tribals is very essential for the implementation of the tribal programmes effectively, which will affect positively of both the tribal areas and the people.

### 7. References

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