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CHANGING PATTERNS OF TRIBAL'S: A CASE STUDY OF SIDDHIS TRIBE

Chandraprabha M. Patgar¹ and M. G. Huddar²

¹Assistant Professor, HOD, Department of Criminology and Forensic Science, Government First Grade College, Haveri, Karnataka, India.

²Associate Professor, Department of Criminology and Forensic Science, Karnataka Science College, Dharwad, Karnataka, India.

Abstract:-The present paper aims to investigate the socio- economic and occupation status of scheduled tribes in Yellapur taluk of Uttar Kannada District of Karnataka state. Random sampling technique was used for the study, further the results were interpreted with help of analysis. The results reveals that, more than 55% per cent of the sample Respondents are male and 45% percentage are female headed, 29 per cent of the respondent of the doing cultivations and agricultural, 30% respondents are daily wage workers, 10 (09.26%) respondents are Non agriculture activities, 14 (12.96%) are in service or employee, 12 (11.11%) respondents are house wife's, 7 (06.48%) doing other works. majority respondents opined that it was major source of income and as significant for livelihood in the study area. Further, the study indicates that, among gender wise classification. The study also depicts that, among source of the incomes for the Respondents, farming was the primary occupation which contributes for more than 80 per cent of the respondents, and there income range was Rs.6000 to Rs.10000 rupees per annum followed by wage labor. The study also makes an attempt to analyze the outstanding loans among the sample respondents in the study area. This belief is making the Siddhis tribes to approach the disloyal private money lenders for their credit requirement who charge high interests rates especially for tribals and uneducated people to exploit their money. Hence the government should take inventiveness in order to promote the finical stability among the schedule tribal by offering better banking service by transfer of technology towards the economic development of the individual level and rural community as a whole for the development, as well all know that, development beings within the rural villages itself.

Keywords: Scheduled Tribe, Classification, Occupation, Development.

INTRODUCTION

Mankind has been on earth for about 1.75 million years, for more than 99% of this period the human being have been hunters and gatherers. It was only about 10,000 years ago that they began to change over to farming and keeping animals. As hunters and gatherers, human being lived off the resources of their environment. They collected roots, Fruits, seeds for food and killed or caught animals. When it is said that human being domesticated plants and animals for their economical and social needs, it means that they have chose certain plant and animal species to produce their food. They chose the species that world grow best in their particular region. They captured the animals. Kept them in captivity and controlled their mating. They caught the species of the animals which would be easier to tame or those which would give good mild and food. After generation of breeding the animal is very different from its wild ancestor (Uttam madne-2010). India has the largest variety of tribal communities, which are at various stages of socio-economic development. At one extreme are the groups which lead a relatively secluded and archaic mode of life, keeping their core culture intact, while at the other extreme there are communities which are indistinguishable from general agricultural communities. The tribal people express their cultural identity and

distinctiveness in their social organization, language, rituals and festivals and also in their dress, ornaments, art and craft.

2. TRIBE MEANS

A tribe is a collection of families bearing a common name, speaking a common dialect, Occupying or professing to occupy a common territory and is not usually endogamous, though originally it might have been so (Imperial gazetteer of India.)

A tribe is a social group with territorial affiliation, endogamous, with no specialization of functions, ruled by tribal officers, hereditary or otherwise, united in language or dialect, recognizing social distance with other tribes or castes, without any social obloquy attaching to them, as it does in the case structure, followed tribal traditions, beliefs and customs, illiberal of naturalization of ideas from alien source, above all conscious of homogeneity of ethnic and territorial integration. – (D. N. Majumdar)

According to Ralph Linton “tribe” is a group of bands occupying a contiguous territory or territories and having a feeling of unity deriving from numerous similarities in a culture, frequent contacts and a certain community of interests”- (Mandelbaum. D. G.)

3. TRIBAL PEOPLE IN KARNATAKA

The tribes of Karnataka are also known for their costumes, cultural habits, folk dances and songs, foods and their way of celebrating different festivals and occasions. The long list of the tribes of Karnataka state includes Siddhi tribe, Beda tribe, Toda tribe, Hakki- Pikki tribe, Jenu Kuruba tribe, Kadu Kuruba tribe, Kattunayakan tribe, Konda Kapus tribe, Sholaga tribe etc., among several tribal communities of the state of Karnataka.

4. SIDDHIS TRIBE

The most widespread name of these Afro-Indians is usually spelled “Siddhi” and pronounced Siddhi in Kannada language. The name is assumed by some linguists to be derived from Saiyed, an Islamic honorific meaning a descendant of the prophet Mohammad. Platts (2007), gives the derivation of the word as a vulgarization of Saiyid, “an appellation of Africans; a negro”. The term, Siddhi is taken to be corrupt form of Syed (Bombay Gazetteer, Vol. XI, p. 433) or Saiyad (Russel and Hiralal, 1916; 409) or Saidi (Census of India, 1969; 1) or Sayyid (Oxford Dictionary, 1993; 22).

“Saiyad” is considered to be the designation of a descendant of the prophet and which, according to some authorities, means “priest” (Russel and Hiralal, 1916; 409). But it is contested that a term designating priest should have been used by the Abyssinians (Abyssinia) who were notorious for their lack of priestly qualities (Kiran Kamal, 2005; 71). Abyssinians, from the Arabic Habsh, the name applied to the country called Abyssinia, meaning “dark” (Edward Grey, 1991; 131). Hubshy (Carey, 1982; 71) as well as Zanzibar were places from where slaves were globally imported. Other forms of Sidi are Seedi, Syddy, Siddy, Siddee, Seddhee, seddee, sidí, sidi, seedy (a Urdu Sīdi, Marathi- Siddhi, ad., Arab – Sayyidi meaning “My Lord”) originally, a title of honour given in Western India to African Mohammedans holding high positions under the kings of the Deccan. They were preferred to chief employments, which they enter by the name of Siddhis (The Oxford English Dictionary, 1933; 22). Sayyid- also as Seid, Seyd, Seyed, Seyyad, Syed, meaning “lord” or “prince” in Arab language. In Mohammedan countries, the title given to a man who is supposed to trace his descent from Husain, the elder grandson of the prophet Murdock, in his book Africa divides the Sidamo tribes of Ethiopia into seven major groups. He mentions Sidis as a tribe of a major group called Ometo. (Kadetotad, 2003; 1291)

Siddhi community belongs to Negro religion community in the world. Habisi, Sidamo, Kaapri, Jogli, Sidaamu were some of the other words the community is known as in different parts of the world, but mostly they are familiar as Siddhis. The common people call them as African and also as Negros.

SIDDI: “They humbly do any risky job without fail at any cost, they are prepared for everything”. It was told by Diyog Siddhi an elder person of this community told for the above reason the queen grated the title “Siddhi” to this community. When we search in Afro-Asian languages we find ‘Sidamo’ a language from ‘Kushitik’ language family, by this we can come to conclusion that people talking “Sidamo” language are called Siddhis.

5. OBJECTIVES OF STUDY

- ❖ To find out the impact of mass media on tribal community (Siddhis tribe) in changing their lifestyle.
- ❖ To find out if mass media has helped in increasing general awareness among tribal
- ❖ To analyze modernization habits among tribal.

- ❖ To find out if mass media has created an awareness in the field of literacy and education.
- ❖ To study the educational condition of Siddhis community.
- ❖ To understand the social status of Siddhis community.
- ❖ To study the historical (traditional) aspects of occupation of Siddhis tribe

6.LIMITATION OF THE STUDY

The study focuses only the geographical area of Siddhis tribe, which is located in the Yellapur. This study will be conducted in six villages of Yellapur taluks of Uttara Kannada district in the state of Karnataka, India. Respondents include the members of the Siddhis tribe and community leaders etc.

7.METHODOLOGY

This study was conducted in the Beda tribal located areas of Yellapur talukas Uttara Kannada district in the state of Karnataka, India. Survey method has been followed to collect the data from respondents of the study in which 100 questionnaires were distributed to the respondents out of which 100 are duly filled and responded. The study also included the random sampling, questionnaire was found to be an apt tool to collect the relevant data. The age group was restricted stating from above 18, dividing this in between 10 years, i.e. from 18-25, 26-35, and above 35.

8.ANALYSIS OF THE STUDY

Introduction to analysis Thus study is focusing on the changes that are happening in traditional occupation pattern of Siddhis tribe. Study is also looking in to reason for these changes and opinion of the community about these changes. Data collected during the study is analyzed and presented in this paper. Data is analyzed to know the opinion of the respondents and on the basis of that opinion doing the finding of the study.

The analysis of the study is divided in to two areas, such as community people analysis and community leader's analysis. Community people analysis is divided in four areas. First is respondent's profile and socio economic background of respondents followed by occupational pattern and changes occurred in traditional occupation pattern, reason for change in occupation, relation with other people Second is community leader's opinion about the change in occupation.

9.COMMUNITY PEOPLE ANALYSIS

9.1.Basic profile of the respondents

9.1.1. Distribution of the respondents

This study is conducted among the Siddhis tribe in Yellapur taluka of Uttara Kannada, Twelve village i.e. Tookadabylu, Ucchhigere, Karewannagudi, Kotemane, Hamsanagadde, Harigadde, Edagundhi, Jadaginakoppa, Modanagi, Nanddoli, Laalguli, and Shirale, are covered in the study and respondents from twelve villages are selected. Nine respondents each are selected from Villages. Among the 100 respondents 55 percents respondents are male and 45 percentage respondents are female.

9.1.2.Age wise distribution of respondents

Age Groups	No. of Respondents	Percentage
21-30	35	32.41
31-40	23	21.30
41-50	32	29.63
51-60	18	16.67
Total	108	100

Table 1

Range of the respondents varies from 21 years to 60 years and among that they are divided in four categories, 35 (32.41%) respondents belong to first categories i.e. between 21 to 30 years, 23 (21.30%) respondents are between the age group of 31 to 40, 32 (29.63%) respondents are Between the age group of 41 to 50, and 18 (16.67%) respondents are from the age group of 51 To 60 years. The age group between 31 to 50 years, this age group

are earning group in the Family. Basically family is depends on this age group.

9.1.3. Education wise distribution of respondents

Education	No. of Respondents	Percentage
Illiterate	31	28.70
Primary (1 to 7 th)	26	24.07
Secondary (8 th to 10 th)	22	20.37
Higher Secondary (PUC)	16	14.81
Graduate (Bachelor Degree)	9	8.33
Any Others (Technical Course)	4	3.70
Total	108	100.00

Table 2

The table shows that the majority of the respondents, 31 (28.70%) respondents are illiterate, majority respondents are the illiterate, 26 (24.07%) respondents are educated up to primary, 22 (20.37%) respondents educated up to secondary, 16 (14.81%) respondents educated up to higher secondary, 9 (8.33%) respondents educated up to graduate, and 4 (3.70%) respondents are doing the D.Ed, I.T.I. maximum respondents are illiterate. And very few members are taking education till graduation.

9.1.4. Primary Occupation of Siddhis tribe

Occupation	No. of Siddhis Respondents	Percentage
Cultivation	32	29.63
Wage Labor	33	30.56
Non-Agriculture Activities	10	9.26
Private Employee	14	12.96
House Wife	12	11.11
Others	7	6.48
Total	108	100.00

Table 3

The above table shows that occupation of Siddhis tribe respondents, among the total respondents 32 (29.63%) respondents are doing to cultivation, 33 (30.56%) respondents are daily wage worker or laborers, 10 (9.26%) respondents are Non agriculture activities, 14 (12.96%) are in service or Private employee, 12 (11.11%) respondents are house wives, 7 (6.48%) doing other works. this table shows their social status and also economic condition, economic condition also depend on the occupation of people, among the respondents Wage labour earner and farmers are the more.

In the study area from 108, 32 persons are cultivators, in which, males go for the lion's share but it is interesting to see some women are also depending on cultivation. It is also observed that both men and women are wage labourers. But, as the agricultural sector can provide only seasonal employment, the government should encourage the people who are willing to take up self-employment, and encourage small-scale industries in such areas that they should create employment for many a number of persons than the number of persons they displace. It is interesting to see that many women taking up different occupations.

9.1.5. Income Wise Distribution of Respondents

Income (yearly)	No. of Respondents	Percentage
4,000 and below	43	39.81
4001 to 10,000	45	41.67
10,001 to 15,000	6	5.56
15,001 to 20,000	6	5.56
20,001 to 25,000	6	5.56
25,001 and Above	2	1.85
Total	108	100.00

Table 4

Classification of respondents according to the annual income is shows in Table No 4. It discloses the facts

that 41.67 percent of them have income between Rs. 4,001 to 10,000, followed by 39.81 percent have income between Rs. 4,000 below, each 5.56 percent of them have income between 10,001 to 15,000, 15,001 to 20,000 and 20,001 to 25,000 and lowest 1.5 percent respondents have income less than Rs. 20,000. The respondents earn a decent profit on their business because they have a good source of income.

9.1.6. Distribution of beneficiaries of the public welfare programmers of Respondents

Opinion	No. of Respondents	Percentage
Yes	78	72.22
No	30	27.78
Total	108	100.00

Table 5

The beneficiaries of the public welfare programmers by selected respondents is revealed in the Table No 5, it shows that 72.22 percent of the respondents have beneficiaries of the public welfare programmers and remaining 27.78 percent of the respondents have not given any beneficiaries of the public welfare programmers. It can be deduced that majority of the respondents are not able to get public welfare programmers.

10. SUMMARY AND FINDINGS

On the basis of the results of the above study, it can be concluded as follows:

- ❖ More respondent of the land having sample does not have ownership rights.
- ❖ More than 29% per cent of the heads of the respondents depend on agriculture for their earning.
- ❖ More than 29% per cent of the sample population is cultivators and 30% per cent are wage labour. More than 37% per cent of the respondents are doing other works.
- ❖ More than 29 per cent of the sample population is cultivators and 30 per cent are wage labour. More than 28 per cent of the respondents are students.
- ❖ More than 80 of the sample respondents are having less than 10000 rupees per annum as their total income.
- ❖ Majority of the respondents are does not beneficiaries of the public welfare programmers.
- ❖ More than 60 per cent of the Respondents are fulfilling their credit needs from the unwanted private money lenders and less than 30 percent of the respondent credit needs from government sectors.

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Chandrabha M. Patgar

Assistant Professor, HOD, Department of Criminology and Forensic Science, Government First Grade College, Haveri, Karnataka, India.



M. G. Huddar

²Associate Professor, Department of Criminology and Forensic Science, Karnataka Science College, Dharwad, Karnataka, India.

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