

Changing Patterns of Families through the Intervention of Non-Governmental Organizations: A study among the Soliga Tribes of Biligiri Rangana Hills

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Abstract: *In this paper researcher tried to study the changing patterns of Soligas in particular their families, through the role of NGO's, Sanskritization, Westernization etc. the Soligas are a Scheduled Tribe community of Chamarajanagar distinct in Karnataka. This study concerned with objectives: to study the social structure of the Soliga tribe, to understand the attitude of the respondents towards their own family life, to study the Economic status of the Soligas and to study the role of Ngo's in changing process of Soligas. In this study found that nuclear families succeed among the Soligas. The Soliga maintain good relationships, especially those living in the remote areas. The Vivekananda Girijana Kalyana Kendra, at the Biligiri Rangana Hills, under the leadership of Dr, H. Sudharshan, is doing great service to the Soliga tribals, in the matter of Health, Education and other welfare aspects. They also avail of benefits of schemes such as the ITDP and IRDP. The Soligas have knowledge of medicinal herbs and roots to cure certain diseases and use them. They also avail of modern medical facilities. They favour family planning. Maximum number of respondents adopts new cultural norms and less number of respondents still practicing their traditional systems. Process of Sanskritization, westernization and modernization is found among the Soligas.*

Key Words: Tribes, NGOs', Soliga Tribes, Sanskritization, Westernization, ITDP, IRDP

Tribal societies are un-stratified and undifferentiated with a simple social organization. The society is organized on the basis of kinship. Families are organized into clans, phratries, moieties and tribes. In our current age, individuals have much more opportunity to shape their own lives than once was the case. At one time, tradition and custom exercised a very strong influence on the path of people's lives. Factors such as social class, gender, ethnicity and even religious affiliation could close off certain avenues for individuals, or open up others. In times past, individual's personal identities were formed in the context of the community into which they were born. The values, lifestyles and ethnics prevailing in that community provides relatively fixed guidelines according to which people lived their lives.

Tribal identity today:

Tribals in India present a significant degree of cultural and ethnic diversity. The tribes, who have been mainly confined to hills and forests, have now sought their absorption into the regional and national mainstream. In many ways, Globalization destroys identities. Tribal identities today are formed by interactional process rather than any primitive (original, ancient) characteristics peculiar to tribes. Because the interaction with the main stream has generally been on communities, many tribal identities today are centred on ideas of resistance and opposition to the overwhelming force of the non-tribal world. There are issues relating to control over with economic resources like land and specially forests, And issues relating to matters of ethnic-cultural identity. Tribals are among the most deprived and oppressed sections of India. Half of the adivasi people do not have land also.

Assertions of tribal identity are on the rise. This can be laid at the door of the emergence of a middle class within the tribal society. With the emergence of this class in particular issues of culture, tradition, livelihood, even control over land and resources, as well as demands for a share in the benefits of the projects of the articulation of identity among the tribes.

There is, therefore a new consciousness among tribes now, coming from its middle classes. The middle classes themselves are a consequence of modern education and modern occupations, aided in turn by the reservation policies. (XaXa 2006)

According to 2011 census, tribals constitute 8.2% of the total population of the country. The tribal people of India are called 'scheduled Tribes' in the Indian Constitution. In India, 461 ethnic groups are recognized as Scheduled Tribes, and these are considered to be India's indigenous people. According to the Anthropological Survey a total of 4,635 communities are now to be found in India. Out of this total tribes or indigenous communities number is 732.

Tribes of Karnataka:

Tribes in Karnataka are astoundingly enormous in number, with the count exceeding a bare minimum. Karnataka being itself a state much under the presence of literacy, its tribes are also not lagging far behind. With Hinduism being the most prevalent religion, other religions are also seen to have their existence. Kannada being the most spoken language, Malayalam and Hindi also find place in this south-Indian tribe. Cultural performances in the form of theatrical representations, dances, dance-dramas are hugely popular in Karnataka tribes.

Soliga Tribes

A traditional Soliga tribal community lives in a tribal settlement called "Podu" (hamlet or colony). It consists of a group of usually 10 to 50 huts. The huts have entrances as short as 3 feet to 4 feet. Usually bamboos along with some sticks and twigs from the forest are used for the

construction of huts. Later these are plastered with mud to a height of about 2.5 feet to 3 feet. The roof is made with bamboo mesh, dried grass and tree barks. In winter a log is kept burning throughout the day and night to keep the hut warm and wild animals away.

In this study shows tribal women added the double disadvantage of gender and poverty to that of their tribal identity. The middle class explains their impoverishment through victim-blaming causes like their not being able to come up to the standards of a consumer society, which alone they consider fully human. Patriarchy is moreover getting stronger than in the past among the tribals. As a result, tribal women are being further marginalized. Tribal leadership is also being monopolised by women who do not give adequate importance to the role of women in their society (Barbora 2002). Thus, recent changes in tribal culture involve greater individualism and stronger patriarchy.

Objectives:

1. To study the social structure of the Soliga tribe
2. To understand the attitude of the respondents towards their own family life
3. To study the Economic status of the Soligas
4. To study the role of NGO's in changing process of Soligas.

METHODOLOGY:

Universe of Data Selection:

The researcher has conducted field work in Basavanhalli and Somavarpete (Baalegundi Hadi) areas of Madikeri district and Biligiri Rangana Betta of Chamarajanagara District. According to 2011 census, In Madikeri district Karnataka in research study area more or less 80 per cent of the Jenukuruba and 6.38 per cent of Soligas were spread in 10 - 20 kms. The city is away from 25 kms from the village. The majority of the Soligas were spreads in Biligiri Rangana Hills wild sanctuary, Chamarajanagara District. In these selected study area people from the different communities, groups living harmoniously. Most of them settled in either in agriculture, commercial or territory sectors.

Tools and Techniques:

The study is based on both primary and secondary data. The primary data collected with the help of interview schedule. The researcher directly participated and directly interviews the head of the household. Researcher also collected secondary data from books/ articles/ magazines, data published in the census of India have been used here.

Results and Discussion:

In this study result shows that the life style of the tribes has undergone slight changes through NGO Interventions. The changes that have taken place in different aspects of life style, namely, family structure, dress, diet, ornament, housing pattern and possession of modern commodities are mainly due to interplay of several factors and not due to any particular factors. The factors which have brought out changes in their life styles are the following: Spread of Education, change in the occupational patterns, rise in income etc.

In the study area, it has been observed that the nuclear family is the most preferred type among the Soligas. The social life of the Soliga is governed by a strong feeling of kinship. They have proved exemplary with regard to individual as well as group relationship.

The foregoing analysis has dealt with the various socio-economic aspects of Soliga tribes living in the BR Hills region of Chamarajanagara district. This part of an empirical study is based on the primary data collected from Soliga tribal households. Soligas are dependent on subsistence agriculture and agricultural wage for their livelihood and also on the collection of forest produces like honey, soap nuts, amla, gum, tamarind etc.. Soliga tribe is the major tribal group who dwell in forest. The primary results clearly indicates that the Soliga tribes in the study area are lacking basic infrastructures like housing, potable water, transportation and communication. The socio-economic analysis clearly indicates that the Soliga tribes are the most deprived in access to productive resource and excluded from the mainstream of society.

Because a culture involves adaptation to its surroundings, it cannot be static but keeps changing according to the situation. An important change today is globalisation, which impacts every facet of life in India and the world over. It affects the tribal communities more than the others because their regions are rich in natural and mineral resources, which are exploited more than in the past for profit alone, without the tribals getting any benefit. So the tribal communities run the risk of greater marginalisation than in the past.

These study findings show that the changing profile of the Jenukuruba and Soliga tribe have been made in respect of their occupation, education, political participation, conversion to another religion, sanskritization, community association, style of living, habitation and housing, family structure, ornaments , etc....

Conclusion:

The globalization processes have serious implications for the culture of the tribals. The study shows that the tribes Soligas, Jenu Kurubas and Kadu kurubas in 20 habitations of Madikeri District, Karnataka . Under the parasol of globalization, introduced at the village level in the delivery system have not yielded the expected results due to lack of infrastructure. at last, this study analyses barriers before the tribal people and recommends models for effective coverage and meaningful social security to all the excluded eligible people, at right time at their door steps without any official or political intervention. It is concluded that the instruments of globalization have not rendered positive impact in achieving intended objectives social security to the indigenous people.

At last, the tribal people realising that their culture is not simply the outdoors, but the total expression of their livelihood and identity. They also had known that their livelihood is under attacks, because in the name of national development they are being deprived of their land forest and water sources to which their culture is closely linked. Tribal communities need to go back beyond the externals of their songs and dances. They must return to value system of their cultures and choose a new set of values based on it, in order to find relevant alternatives to selfishness which globalization generates.

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