



Review Of Research



SECURITY ISSUES OF SOCIAL INCLUSION AND EXCLUSION OF BEDA TRIBES

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ABSTRACT :

India has always had a Joint Family system that took care of the social security needs of all the members provided it had access/ownership of material assets like land. In keeping with its cultural traditions, family members and relatives have always discharged a sense of shared responsibility towards one another. To the extent that the family has resources to draw upon, this is often the best relief for the special needs and care required by the aged and those in poor health.

The Scheduled Tribes like the Scheduled Castes face structural discrimination within the Indian society. Unlike the Scheduled Castes, the Scheduled Tribes are a product of marginalization based on ethnicity. In India, the Scheduled Tribes population is around 84.3 million and is considered to be socially and economically disadvantaged. Their percentages in the population and numbers however vary from State to State. They are mainly landless with little control

over resources such as land, forest and water. They constitute a large proportion of agricultural laborers, casual laborers, plantation laborers, industrial laborers etc. This has resulted in poverty among them, low levels of education, poor health and reduced access to healthcare services. They belong to the poorest strata of the society and have severe health problems.

The dilemma in beda tribal administration has been centering round the issue of tribal development in a right direction .

but what is right or fair is the big question there is lot of controversy over the present day development paradigm of tribal development. The tribal people have been facing problems from both inclusion in to and exclusion from the dominant development paradigm of the country. The tribal societies have experienced religious and other cultural inclusion in to the so called universal or dominant culture and consequently faced the problem of identity crisis. Exclusion from infrastructure and health and education etc has led them to a situation the paper tries to find out what were the means and aims of tribal exclusion and inclusion and the consequences of the same with some instances.



The tribals are part of the Indian society, at the same time they are different special policy and programmes are required to address and redress these differences especially in the context of globalization. When we plan for tribal development, we have to regard these differences. Take a special note of their situations and capabilities and provide them facilities to develop on the line they want to take. Outsiders cannot develop tribals; they can become only facilitators of they want to do so if they have to unfold from within. They must have participation in any development decision. Their felt needs should be transformed in development programmes. The tribals can participate in their development programmes only if they are considered to be equals and if unique identities are respected. I am preparing this based on Secondary Data.

KEY WORDS: *Development, Schedule Tribe, social Inclusion and Exclusion, capabilities*

INTRODUCTION

Social exclusion and inclusion are terms that take into consideration social, economic, political and cultural spheres. Exclusion is linked to the recognition of social security, social identities, resource allocations and power relations. In the absence of these, unfair inequalities can lead to social unrest as a form of assertion of rights. This article tries to understand Beda Tribes and Security Issues of Social Inclusion and Exclusion in Karnataka in the context of rampant social exclusion taking place in the region.

IMPACT OF INCLUSION AND EXCLUSION

Although the general presumption is that exclusion is detrimental and inclusion is for good, in practice this may not be true. Often forced inclusion can be seen like in the case of child labor, daily wage laborers with differential payment. Similarly, tribals are often forced into unskilled and unprotected labor. In the case of exclusion, unacceptance of a social system outside their traditional domain and a desire for voluntary exclusion, should be acceptable. However, conventional poverty indicators reveal that exclusion and poverty often have a correlation. Tribal people are more likely to have lower income, poorer physical living conditions, less access to health care, education, and a range of other services, worse access to labor, land and capital markets and worse returns to work as well as weaker political representation. The poverty and social exclusion experienced by tribal people are largely due to discrimination at social and institutional level during colonial and post-independence era. This paper tries to highlight the characteristics of inclusion and exclusion of tribal societies in the Indian situation.

DEFINITION OF TRIBAL SOCIETIES:

Globally, some human societies are defined as tribal societies on the basis of certain specific characteristics. However these characteristics may not be uniform for every society. According to the ILO Convention No. 169, indigenous and tribal people are those “whose social, cultural and economic conditions distinguish them from other sections of the national community, and whose status is regulated wholly or partially by their own customs or traditions or by special laws or regulations”.

Study of the Objectives:

- To study socio-economic situations of tribes
- To study the impact of Social inclusion and exclusion on tribes
- To study the impact of globalization on tribes

STUDY OF THE METHODOLOGY

The study is exploratory in nature and will use both quantitative and qualitative methods, sample the study, will use a multi stage random sample method to generate the study universe. Using the human Development report for the state, there are two districts falling under two categories, i.e. Developing and Backward. Further, within each district the same two categories will be used and from among the chosen

regions, a total of 8 Gramapanchayaths, samples of educated and uneducated individuals are drawn proportionately for an in-depth interview method. Case study methods will be used for students and parents, and community members and questionnaire will be administered to teachers and education department officials. All the available secondary source data will be used.

HISTROY OF BEDA TRIBES

The tribes of Karnataka are an eclectic blend of culture, religion and Most of them have built their settled in and around several hilly and mountainous areas. The languages they use are very diverse, although Kananda remains the main language. There are tribes which also speak in other languages like Malayalam, Hindi etc.

Similar to other tribes across the country, the tribes of Karnataka too follow diverse religions. Even though Hinduism is the most prevalent religion, a few also follow Islam and Christianity.

These tribes also possess their distinct tradition and ethnicity. They communicate in their local dialect and they maintain their own tradition. Some of them are also reckoned as having originated from the warrior race. Coorg and Kodavas are known for their cultural and traditional distinctions among the tribal communities.

Fairs and festivals form an integral part of the culture and tradition. A renowned dance format of the tribal communities of Karnataka is the open- air folk theatre, better known as Bayalata. This dance-drama in general has four or five actors or actresses, aided by a jester. The theme of this dance drama centers around several mythological stories. However, there are times when true life incidents are also emphasized in this dance of the tribes of Karnataka. This dance is executed at religious festivals and various social and family occasions. Generally these festivals start at night and carry on till quite a long period of time. The tribes of Karnataka enact several famous stories of the great epics like Ramayana and Mahabharata. Certain norms are to be followed during the performance by the tribes of Karnataka. For instance the costumes are complicated, the make-up is loud, facial expression are vital and are usually associated with thunderous noises and 'war-cries'.

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 Bedar tribe, Toda tribe, Hakkipikki tribe, Jenu Kuruba tribe, Kadu Kuruba tribe, Kattu nayakan tribe, Konda Kapus tribe, Sholaga tribe etc. Among several tribal communities of the state of Karnataka, this Bedar tribe is worth mentioning which is far famed in several names, namely, Beda, Berad, Boya, Bendar, etc. Another tribal community of Karnataka is the Hakkipikki tribe. The birth of this Hakkipikki tribal community has rich history, which also establishes a relation with the famous Ranaprathap Singh.

Kadu Kuruba tribe is one of the significant tribes who have got the rich tradition of worshipping stone and also their predecessors with lots of festivity and enthusiasm. Apart from these tribal groups, the Kattunayakan tribe is said to be the descendants of the Pallavas. Collection of food is one of the chief professional activities of the Kattunayakan tribes who also have got inclination to religious values and ethnicity. Konda Kapus tribe falls in the list of the scheduled tribes in the whole of the Indian subcontinent exulting in its culture and tradition.

Another important tribal group, Sholaga tribe, has a belonging to the Kannada group. Numerous members of the Sholaga tribes converse with each other in the beautiful language of Sholaga, which is also famous amongst other people in different names like Kadu Sholigar, Sholiga, Sholigar, Solaga, Soliga, Soligar, Solanayakkans, Sholanayika. They are the followers of Hindu religion. Moreover, the wonderful houses, good clothes, ennobled language has drawn the attention of many people towards the tradition of this Toda tribal community. These tribes have added multiplicity in the culture and tradition of Karnataka.

Bedar tribes belong to the famous Dravidian language family group. The Bedar tribal community can be found in several places of Karnataka. They are also known as Beda, Berad, Boya, Bendar, Berar, Burar, Ramoshi, Talwar, Byadar, and Valmiki. The word 'bedar' has an etymological significance. The word has been

derived from the word bed or bedaru, which signifies a hunter. The ancestors of Bedar tribes were the Pindaris. However, some claim that their ancestors were TiroleKunbis. The origin of the name of the tribe is not properly known. It is said that the meaning of the term bedar is without fear. Less information is available about the origin of these Bedar tribes. Within the Bedar tribal community, there are few Hindus and are called Bedar. The Muslims are referred to as Berad. These Bedar tribes themselves like to be identified as Naikwadi since they work as village policemen or Talwar (watchmen) or Naikmakkalu (chief's children).

SOCIETY OF BEDA TRIBES

The societal structure of the Beda tribal community is quite significant. The Beda tribes have six social groups. Beda tribes have taken up occupations like farming, security guards, workers, stonecutters, drovers etc. Apart from these occupations, the Bedartribals are also engaged in occupations of servants, traders, messengers, police and soldiers. The Bedar tribal community is of a mixed nature. There are three sub-divisions of Bedar tribal communities. These are Maratha, Kande and Telugu Bedars. They have their indigenous customs and traditions. They eat meat and aslo drink liquor. Just like many of the tribal communities, the institution of marriage is given prime importance in Bedar tribal communities. The proposal of marriage usually comes from the parents of the bridegroom. Although child marriage is prevalent in the Bedar society; the bride does not reside with her husband till her puberty. Marriage within the sub group of the Bedar community is not allowed. Widow re-marriage and divorce are permitted amongst the Bedar tribes. In matters of administration, especially in case of disputable matters, the Bedar tribes take the help of the village headmen, popularly called Kattimani. Bedar tribal community has developed immense faith on various practices related to religion and spiritualism like fortune telling, magic and astrology. In the Bedar tribal community, all the Brahmins undertake the role of priests. In some places however, LingayatMathpatis also act as priests. Amongst the Bedar tribes, both the religions of Hinduism and Islam are prevalent. Janai, Jokhai, Khandoba, Hanmappa, Ambabai, Jotiba, Khandoba are some of the supreme deities of the Bedar tribal community. Images from deities like Durgava, Maruti, Venkatesh, Yellamma and Mallikarjun, are made from silver, copper or brass images and the Durgamurgavva image is made in a box on their head.

CULTURE OF BEDA TRIBES

Cultural exuberance of the whole of the Bedar tribal community has nicely being depicted in all its aspects like festivals, language, jewelleryes etc. The people of Bedar tribal community communicate in Bedar language. Today the Bedar tribes use diverse languages like Kannada language and Marathi language. Jewelleryes are an integral part of the costumes of the Bedar tribal community. Both Bedar males and females are very fond of wearing ornaments that are made up mainly from silver and gold. As per the custom, these Bedar tribes have a set of conventional jewelleryes. The Bedar tribes wear gold and silver bracelets (khade), waist girdles (uddurs), and gold earrings (muruva). In addition, Bedar females place their hair in a loose knots, wear several other ornaments like nose-rings, a gold necklace, Dhora is a social hoofed silver jewellery which these Bedar females wear on the head. Moreover there are quite a handful of Bedar tribes who also shave their heads, according to the custom. Tattooing also is a special custom of these Bedar tribes. The males and females of the Bedar tribe do tattooing on the several parts like forehead, corners of the eyes and forearms. Rites, rituals, customs are part of the Bedar tribal community. Basavis are a group of Bedar tribal females who reside inside the temple premises. After branding them with stamps by the spiritual head the Bedar girls get to the temple where a necklace is attached around their neck in the name of the god. Fairs and festivals are part and parcel of the culture and tradition of the Bedar tribal community. The Bedar tribes celebrate various Hindu festivals like Diwali, Dussehra, and Holi and have a conventional headman or guru. They celebrate these festivals with tribal songs and dances.

IMPACT OF GLOBALIZATION ON TRIBALS

Displacement of Tribals: It is estimated that owing to construction of over 1500 major irrigation development projects since independence, over 16 million people were displaced from their villages, of which about 40 per cent belong to tribal population. The government and the planners are aware of

- the eroding resource base and socio-cultural heritage of tribal population through a combination of development interventions, commercial interest, and lack of effective legal protection to tribal and
- the disruption of life and environment of tribal population owing to unimaginative, insensitive package of relief (Planning Commission, 1990). Still the development process continued unmindful of displacement.

A common feature shared by most of the tribal people is their remoteness and marginal quality of territorial resources. In the past, exploitation of such poor regions was found both difficult and uneconomic. But, the recent rapid technological advancement and unrivalled economic and political strength of world capitalism, and the rising power of neo-colonialism through the G-8 directly and the IMF, WB, IBRD, etc., as agencies, have created favourable conditions for the evasion and extraction of natural resources from the ecologically fragile territories of tribal people. Thus, forced evictions of tribals to make way for mammoth capital-intensive development projects have become a distressing routine and ever-increasing phenomenon. Owing to the heavy concentration of industrial and mining activities in the central belt, by massive steel plants like BALCO, NALCO, heavy engineering concerns etc., most river basin development schemes and hydropower projects, a chain of forest-based and ancillary industries and an increasing number of highly polluting industries are located in this region. In spite of such intense industrial activity in the central Indian tribal belt, the tribal employment in modern enterprises is negligible. Apart from the provisions of Apprenticeship Act, there is no stipulation for private or joint sector enterprises to recruit certain percentage of dispossessed tribal workforce. The tribals are forced to live in juxtaposition with alien capitalist relations and cultures, with traumatic results. They are forced onto the ever-expanding low paid, insecure, transient and destitute labour market. About 40 per cent of the tribals of central India supplement their income by participating in this distorted and over exploitative capitalist sector. Many more are slowly crushed into oblivion in their homeland or in urban slums. This is nothing short of ethnocide. Their economic and cultural survival is at stake.

India happens to be the second most dammed country in the world. It has invested over Rs. 300 billion on dams and hydropower projects by 2000. The World Bank has directly funded as many as 87 large-scale dam projects in India as against only 58 for the whole of the African continent and 59 for Latin America. Between 1981 and 1990, the World Bank provided \$7 billion for such projects in India, i.e., one-fifth of its total funding for 85 countries world over. Almost all major dam projects in India are intrinsically linked to world capitalism and its obsequious national stooges. Nearly 60 per cent of these large dams are located in central and western India where about 80 per cent of the tribals live. Even though there is no reliable and complete information on the number of tribals displaced in the country since independence, the estimates range between 5 and 7 million - mostly due to the dams, followed by mines and industries - or approximately one in every ten tribals has been displaced by different developments projects. It is not only the magnitude of involuntary tribal displacement that should attract special concern, but also the sacrifice of collective identity, historical and cultural heritage, and of course the survival support. Poverty, malnutrition, mortality, morbidity, illiteracy, unemployment, debt bondage, and serfdom among the tribals are markedly higher.

CONCLUSION :

There is constant change and also relative stability to maintain equilibrium. It accepts new components-invented, derived or borrowed, adapt to its own niche and merges it to enrich its totality. Thus, exposure to non-tribal domain at different period of ethnic history has earmarked numerous changes in tribal cultural component. The extent and intensity of such changes primarily depends on a society's need-based integrity to its cultural components and life ways. A-two-way change- say for example, the exposure

to new culture and change in surrounding environment, physical, social and economic, speeds up the change process in cultural domain of a tribal group. In a negative inclusion process these two forces are rampant and, therefore, cultural disintegration is rapid. This is a negative trend among the tribal groups, who in turn are in the verge of losing its unique identity, and thus problems of identity crisis occurs. One has to be clear about the fact that no one can deny changes in society. But penetration by an alien culture that does not have basic linkage to the core of people's life ways is not a welcome change at all. Social scientists have mentioned that social and cultural disintegration through such forces has made tribal people more vulnerable to severe exploitation throughout the country.

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