CHAPTER - I

INTRODUCTION
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1.1 Introduction

Food is one of the essential needs of human survival without which life on earth is not possible, every living thing on earth consumes food for survival. Earlier people migrated from one place to another in search of food and they used to obtain food through collection and hunting animals in the forest, it continued till human started to live as a group and started to cultivate land, permanently in a place where all people could not spend their time for collecting food, some learned crafting and few became merchants similarly several forms of occupation were practiced. Gradually the population engaged with other than cultivation of land has been increased, land used for cultivation got converted into non-agricultural uses and production of food grains reduced, causing shortage of food for human beings.

The shortage of food is witnessed in all over the world but the severity of this is high among the developing countries than developed countries. According to Global Hunger Index (GHI), 2015, 44 countries come under serious hunger situation, among these India stands at 17th rank with GHI score of 29. Ensuring food for every citizen of country is of great importance for a country like India, where more than one third of country’s population is estimated as absolutely poor and 50 percent of children are malnourished in one way or another (Dev S M and Sharma A N, 2010). The country has been taking several initiatives to fulfil the food security of India, among these Public Distribution System (PDS) plays a major role through which food grains are distributed to the citizens (Pal B, 2011).

The PDS is upheld by central and state government, in which central government is responsible for procuring food grains, maintaining stock, and allocate to several states of the country, while state government is responsible for identifying eligible households and distribute the food grains through Fair Price Shop (FPS). The central government transports food grains to each state’s central depots, then state government distributes the grains to the beneficiaries (Balani S, 2013). It is an important public intervention for enhancing food security (Khera R, 2010), and an effective system for social welfare and directly contributes to the development of rural population as well as to the very poor people, especially who are not able to buy food grains from the open market (Pal B, 2011).
Flow Chart 1.1 Organisational Design of PDS in India
1.2 Public distribution system

Public Distribution System (PDS) is one of the largest networks in India which was introduced as a rationing system during the period of British during World War II. In early stage, distribution of food grains through PDS was generally dependent on imports, later during the 1960’s it was expanded as a response to the food shortage of the time, consequently Agriculture Price Commission and Food Corporation of India were established by government of India to improve the domestic procurement and storage of food grains for PDS. In the 1970’s the system was evolved as universal scheme for the distribution of subsidised food, subsequently in the 1990’s the scheme was restored to improve the accessibility of food grains to the inaccessible areas and to target the poor population (Balani S, 2013).

In June 1992, Revamped Public Distribution System (RPDS) was launched to strengthen and streamline the public distribution system and to improve the accessibility of hilly and remote areas where a large section of poor people. In 1997 the government of India launched a program called Targeted Public Distribution System which mainly focussed on the poor people.

The goal of TPDS was to differentiate people based on their economic status and distribute the commodities at a household level. The households were broadly classified into two categories based on the state’s specific poverty standard such as Above Poverty Line (APL), Below Poverty Line (BPL). Further, the BPL has been sub categorized as Antyodaya Anna Yojana (AAY) for the poorest of poor population (Ittyerah A C, 2013).

In September 2013, Government of India enacted National Food Security Act (NFSA) 2013, with the objective of providing food and nutritional security to households in the country. National food security act 2013 (NFSA) covers about 75 percent of rural population and about 50 percent of urban population by providing subsidized food grains under targeted public distribution system(TPDS). The major objectives of system are a) maintaining price stability, b) rationing during times of scarcity, c) raising the welfare of the poor and d) keeping a check on the private trade (Swaminathan and Madhura,2000).
As the protection of food security in the country is an essential aspect, the Government of India contributes major share for PDS in every fiscal budget. Several studies have been conducted to assess the efficiency of PDS in different states of India, which reveals positive as well as negative perspective of PDS. Kumar N S, (2014) stated that, the country can achieve food self-sufficiency through well-organized Public Distribution System, Parmod K (2010), analysed that the performance of Public Distribution System was quite satisfactory in Delhi, Uttarakhand, Maharashtra and Kerala, Kumar A (2012) stated that poverty level of the country was reduced by around 3.5 percent points during 2011-12 on account of Public Distribution System, Gupta A K and Saxena A (2014), indicated that, the better implementation of Public Distribution System in Uttar Pradesh played significant role in food security of the most populated state in the country.

As some researchers pointed out the positive effect of Public Distribution System, there are notable researchers who have indicated the other side of the system. Kumar B and Mohanty B, (2012), stated that the system which intended to ensure the food security to the rural households has failed to protect the poor, as the beneficiaries are weak in education and economic condition they were exploited in various ways as regard to quality, quantity, price, corruption in public distribution system in rural areas is very high that attributed to political lines. Cyriac S, Sam V and Jacob N, (2008), stated that, the Targeted Public Distribution System in Kerala did not achieve any remarkable change in the state instead it had directed to sell the unclaimed APL family’s stock in the black market.

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**Flow Chart 1.2 Phases of Public Distribution System**

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One of the major problems in the system is quality and quantity of food grains supplied through PDS. It is not up to the standards that suggested by Government of India, Velmurugan R and Lavanya D, (2015), found that adulteration, poor quality of goods and underweight of food grains are major problems faced by consumers. As per Balani S, (2013), discussed about the drawback of PDS as inaccurate in identification of households such as, exclusion of real beneficiaries and inclusion no ineligible beneficiaries in the system, and leakage of food grains into open market during the transportation between central depots to fair price shop.

The performance of public distribution system differs between the states. A study conducted by Dutta B and Ramaswami B, (2001) explained about the regional variation of PDS between Andhra Pradesh and Maharashtra regarding utilisation, extent of targeting, magnitude of income transfers and the cost-effectiveness of food subsidies, while Kispotta S, (2015) identified several problems in the functioning of system as a) failure to serve the BPL population, b) lack of transparency and accountability, c) diversion / leakages of food grains to the open market, d) management of supply of food grains, e) poor quality of food grains supplied, f) delay in allocation and transportation of food grains, g) limited reach of food grains and often FPSs remains closed and h) issues of improper identification of beneficiaries.

As the performance and problems of public distribution system varies between the states, a study based on a region is essential to identify the status of it. Therefore, the present study has been conducted to analyse the performance of public distribution system in selected three taluks of Mysuru district in Karnataka viz. Periyapatna, Hunsur and H D Kote. The study conducted by Kumar H A and Naveena T M, (2014), to analyse the performance of public distribution system in Mysuru district represents that, large section of population is disappointed with the current public distribution system and most of the households are not purchasing food grains from fair price shop because of poor quality and low quantity which instigated the public distribution system failing to reach the needy section of society.

The assessment of previous research on public distribution system in Mysuru district there were few studies were conducted on public distribution system in
Mysuru, notably Narayana N, (2014) has studied the public distribution system’s impact and economic development of weaker section in Mysuru district, concentrating on three taluks namely H D Kote, Nanjangud, and Mysuru, by comparing weaker and non-weaker sections of society, it was found that, many households were got benefited by public distribution system and it was improved the living standard of poor households. Another study conducted by Kumar H A and Naveena T M, (2014) deals with social security and poverty of Mysuru district, through the assessment of 105 samples they found that public distribution system in the district does not reach the needy people, while Rao V, (2000), generally discuss about the public distribution system and fair price shop status in the district, in which it was mentioned that the fair price shops open once in a month and provide some poor quality of rice.

From the assessment of previous studies conducted in the Mysuru district, it was found that, no one has concentrated on the impact of public distribution system on tribal population in Mysuru district, who are socially and economically vulnerable. In every process of public distribution system’s modification and development, the government of India clearly states that, the main aim of the public distribution system is to protect food security of poor, poorest of the poor and the people living on remote areas, hence it is important to know the status of PDS in tribal community through a proper study which will be fulfilled by the present study. The study conducted by Manjunath R, et al., (2014), to identify the malnutrition of children among the Kadukuruba tribe without consideration of PDS in Mysuru district represent that, nearly one-third of children in the community are affected by malnutrition which directly related to lack of mother’s knowledge regarding nutrition requirement and lack of healthy food consumption.

There are few studies conducted to assess the performance of PDS on tribes in other parts of the state, especially, in the year 2013, Mahendran A, has studied public distribution system’s effectiveness on rural area with special focus on tribes, he has assessed the population living in Bangalore Rural, Davanagere and Chickmangalure. The analysis of 600 household sample revealed that, the public distribution system is not covering rural and hill area fully and in certain villages fair price shops are not at
all open, even if it is open no food grains are available. He also pointed out the specific problems that faced by tribal community such as, low quality and quantity of food grains, administrative weakness in fair price shop, corruption, longer distance between fair price shop and tribal settlement.

Tribes are generally weak in social as well as economic status, they live at the margins of the economy and do not have voice or power of choice. They face worst form deprivation and no access to the minimum services. They are exposed to all kind of susceptibility without any protection, tribes are powerless people who are neither aware of entitlements nor can they access them (Nair K T, 2008). A study conducted by Kantharaju C K and Bhat H K, in 2007 to analysis the health of tribes in H D Kote taluk represents that, they are educationally, economically and socially very backward, they live in unhygienic conditions and their settlements are located in remote areas where even some of them do not have proper transport network. Hence, the study of tribes and their food security is highly important than other sectors of the country to identify the present situation and protect them in the future. Therefore, the present study has been conducted to assess the impact of public distribution on tribal community in Mysuru district, concentrating on three selected taluks.

1.3 Tribes in India

According to census of India 2011, tribes constitute about 8.61 percent of country’s total population with total number of 104.28 million and cover about 15 percent of geographical area. The total number of identified tribe’s community are 705 distributed all over the country. According to Ministry of Tribal Affairs, Government of India, the Article 342 in Indian Constitution describes “who are tribes” in the country and the points to be observed to issue scheduled tribe certificate are, a) where a person claims to belong to a scheduled tribe by birth it should be verified; b) that the person and his parents actually belong to the community claimed; c) That the community is included in the presidential order specifying the scheduled tribes in relation to the concerned State; d) that the person belongs to that state and to the area within that state in respect of which the community has been scheduled; e) he/she may profess any religion; f) he/she should be permanent resident on the date of notification of the presidential order applicable in his case; g) person who is
temporarily away from his permanent place of adobe at the time of the notification of the presidential order, also be regarded as a scheduled tribe, if his tribe has been specified in that order in relation to his state/union territory.

The scheduled tribe’s population in the country has been growing over the years, the information collected from Census of India represents that, in each census year scheduled tribe population has been growing between 24 and 36 percent to previous census year. Table 1.1 and fig 1.1 represent the growth of tribal population in the country as total, rural and urban. From the data it is clear that, higher proportion of scheduled tribes are living in rural areas compared to urban. The total population of ST has been growing in all the years, and urban population growth is higher than rural population growth. The growth of tribal population varies from one decade to another decade there is an increase in the growth of ST’s population from 1961 to 1981 but there is a considerable decrease in the growth of ST’s population from 1991 to 2011. In case of growth of urban ST's population, there is fluctuation in growth of urban ST’s population compared to growth of rural ST’s population

Table 1.1 Schedule Tribe population in India: 1961-2011

<table>
<thead>
<tr>
<th>Census year</th>
<th>Total ST Population</th>
<th>Decadal Growth Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total</td>
<td>Rural</td>
</tr>
<tr>
<td>1961</td>
<td>30,130,184</td>
<td>29,357,790</td>
</tr>
<tr>
<td>1971</td>
<td>38,015,162</td>
<td>36,720,681</td>
</tr>
<tr>
<td>1981</td>
<td>51,628,638</td>
<td>48,427,604</td>
</tr>
<tr>
<td>1991</td>
<td>67,758,380</td>
<td>62,751,026</td>
</tr>
<tr>
<td>2001</td>
<td>84,326,978</td>
<td>77,339,335</td>
</tr>
<tr>
<td>2011</td>
<td>104,281,034</td>
<td>93,819,162</td>
</tr>
</tbody>
</table>

Source: Census of India, 1961-2011
According to Sharma R N and Sharma R K, (1997), tribes in India can be classified into four groups based on their economic activities such as a) hunting and food gathering tribes, b) cattle rearing tribes, c) cultivating tribes and d) industrial tribes. They are very poor in spite of working very hard, their economy is mainly concerned with producing things that are necessary for their daily needs and consumption. As they are illiterate and disconnected from civilized world, they usually carry out cultivation without adequate technology that results in much higher wastage of food grains with less production.

They also pointed out several weaknesses of community such as a) they have tendency of mixing economy, religion and superstition together; for example Naga tribe have the custom of human sacrifice and sprinkling blood over land to increase the fertility of food grains, b) production for consumption; tribes cultivate food grains only for their consumption, hence nothing is left for exchange or hoarding, c) absence of regular markets; no regular markets are present in the tribe’s societies, hence there is no competition, monopoly, business or trade in their economic structure, d) economic backwardness; the economic status of Indian tribes is very much backward as they are not aware of new methods, their method of cultivation, hunting and fishing are very primitive, they are unaware of trade and commerce.
The socio economic and other status of tribes in the country is very much lower than the general population (Panduranga R, Honnurswamy N, 2014). The need of tribal development hardly needs any justification (Beniwal A, 2013), as their way of life is primitive, economic and social backwardness, poor literacy, absence of value system, and demographic quality of tribal areas coupled together, they are core of the poor, which creates poor health and sanitation, illiteracy, bonded labour, land alienation and other social problems among the tribes.

1.4 Tribes in Karnataka

According to the Census of India 2011, total population of Scheduled Tribe in state was 4,248,987, which is 6.95 percent to total population of Karnataka and the decadal wise comparison of ST population represents that, in every census year ST population in the state has been growing as given in the table below.

<table>
<thead>
<tr>
<th>Years</th>
<th>Total General Population</th>
<th>Total ST Population</th>
<th>% ST to Total Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1981</td>
<td>37,135,710</td>
<td>1,825,203</td>
<td>4.91</td>
</tr>
<tr>
<td>1991</td>
<td>44,977,201</td>
<td>1,915,691</td>
<td>4.26</td>
</tr>
<tr>
<td>2001</td>
<td>52,850,562</td>
<td>3,463,986</td>
<td>6.55</td>
</tr>
<tr>
<td>2011</td>
<td>61,095,297</td>
<td>4,248,987</td>
<td>6.95</td>
</tr>
</tbody>
</table>

Source: Census of India 1981-2011
From the table 1.2 and fig 1.2 it is clear that, the growth of ST population was constant till 1991 and it increased rapidly in 2001 to 80.82 percent, this was caused by addition of Naik, Nayak, Beda, Bedar and Valmiki as subgroups of Naikda (Census of India 2001). According to Census of India 2011, there are 50 different scheduled tribes in Karnataka, among these Naikda and its sub categories are around 84 percent to total ST population followed by Gond and its sub categories while Vitolia and its sub categories are having very less percent, the detailed list of tribes in the state is mentioned in appendix.

Major section of scheduled tribes in the state are living in rural area with the percent of 83.1 while 16.9 percent are in urban areas. Even though there are 50 different classified tribes in the state, only six major tribes account more than one percent of total ST population, such as Naikda and its sub category (77.58 percent), Generic Tribes etc. (7.33 percent), Gond and its sub category (3.72 percent), KoliDhor and its sub category (2.64 percent), Marati (1.94 percent), Meda and its sub categories (1.04 Percent) while rest of tribes are below than one percent.

The classification of number of tribes by districts of Karnataka represents that, the highest ST population are living in Bellary district (4,51,406) followed by Raichur (3,67,071) and Mysuru (3,34,547), while the least ST population are living in Mandya (22,402), followed by Ramanagra (22,946) and Hassan (32,329). The distribution of district wise ST population for the year 2011, shown in fig:1.3. The district wise tribe population have been classified into five groups for the purpose of understanding as less than 75,000 (very low), 75,000 to 150,000 (low), 150,000 to 225,000 (Moderate), 225,000 to 300,000 (High) and more than 300,000 (very high). The result depicts that, 12 districts are in very low population group, 7 districts are in low group, 4 districts are in moderate group, 3 districts are in high group and 4 districts are in very high group.

It is important to note that, the study area is one among the highest tribe population districts in Karnataka, which has more than 300,000 tribal populations. The information related to literacy of ST population in state represents increasing trend over the years. During the year 1991 the literacy rate was 36 percent and it was increased into 48.3 percent in 2001, further it was increased as 53.9 percent in 2011.
Fig 1.3 Spatial Distribution of Tribes in Karnataka

According to census of India 2011, 61.63 percent of ST male are literate to total ST male population and 46.08 percent of ST female are literate to total ST
female population. The reason for lesser percent of female literacy than male literacy is caused by the gender bias and social discrimination against female in the tribes (Jogin P B, 2014).

The socio economic condition of tribes in Karnataka is poorer than other population in the state (Manjunatha B R, Annapurna M and Shylaja K, 2014). Tribes continue to live under the poor economic condition that caused by low literacy and lack of vocational skills (Guru B P M C, Shivaraj H S, Gundlupet M and Kumar M D, 2015). As they are illiterate with lack of knowledge, they are not even aware of facilities provided by government for their development. The developmental schemes implemented by central as well as state government of Karnataka has reached only socially upper class population while tribes were left out in the state (Mahantesh S. and Sedam H V, 2014).

Tribes in the state are living in below poverty line and do not have proper houses, most of their houses are built using bamboos and mud in traditional way (Kajekar D, 2015), and majority of the scheduled tribes are small and marginal landholders (Guru B P M C, Shanmugam V, Somanna and Shivaraju H S, 2015). The agriculture land owned by them are low-productivity and rain fed, hence many of the men and women are involved in collecting forest products, weaving cane basket and other labour in nearby places. Tribes generally have low per capita income, limited resources and opportunities. Traditionally tribe’s economy is based on agriculture, hunting and food gathering; however, the tribes land was occupied by outsiders when forest land was treated as common resources (Nayaka S G, 2011), majority of tribes ended up as small and marginal landholders. In overall it can be précis that, the tribe population are economically and socially poor than mainstream population of the state.

1.5 Major Tribes in Karnataka State

The tribes in Karnataka differ from each other by culture, religion, language and ethnicity, mostly tribal settlements are concentrated at hilly and mountainous region. Among the different religions, Hinduism is a major religion that is followed by majority of tribes in the state while Islam and Christianity are followed by only a handful of tribes. Fair and festivals are an integral part of tribal life, during which
dance and other activities will be performed, the famous dance of Karnataka tribes is the open air folk theatre which is popularly known as Bayalata. The tribes practice the culture of acting which basically consist of actors and actresses not more than four or five.

The concept of the dance and drama which are performed by the tribes are all related to mythological stories from the past. Apart from the mythological stories the tribal also perform dance and act on the real life situation stories which take place in the day to day life among tribes. The dance and dramas are normally performed in the social gathering like festivals. Tribes usually prefer to perform dance and dramas in the night time and some time it will continue up to morning. The most famous epic in Karnataka is considered to be Ramayana and Mahabharata. Tribes follow certain rules and conventions while performing dramas and dances, for example, the costumes are complicated, the makeup is heavy, facial expression are important and are generally associated with thunderous noises and war cries.

The tribes in the state ate also known for their cultural habits, folk dance, folk songs, costumes, food, and the way of celebrating festivals. The important group of tribes in the state includes Bedar tribe, Hakkipikki tribe, Jenu Kuruba tribe, KaduKuruba tribe, Kattunayakan tribe, Konda Kapus tribe, Sholaga tribe, and Toda tribe. The detailed information of major tribal groups in the state are discussed below;

1.5.1 Hakkipikki Tribes

These tribes are believed to be a semi nomadic group having four clan divisions such as Gujarata, Panwara, Kaliwala and Mewara, in these four sub groups Mewara is considered as lowest class while Gujarata is considered as highest class. The tribes communicate with each other through the dialect of Gujarata, as well as most of the Hikkipikki are well conversant in Vahgri, Tamil, Kannada, Hindi, Malayalam and Telugu. As per the records of anthropologist of the Indian subcontinent, this tribal community claimed to establish relation with legendary Ranapratap Singh, further it is believed to be that, this tribal community is a Kshatriya or warrior tribal community migrated to the southern part after being defeated by the Mughal kings.
The main occupation of Hakkipikki is hunting. In fact, it is believed that, the unique name of the community is Padi Rajput or Melshikari as this tribal group have developed expertise in hunting airborne creatures. As per the tradition of the nomadic tribal communities, these Hikkipikki also follow the rules of matriarchy. The male member of the household used to be out most often throughout the year, female of the household maintains the family and perform occupations that depend on local raw materials such as polishing beads, prepare decorative flowers and vases amongst the tribal community.

Religion has got a devoted faith in numerous gods and goddesses, every clan of the community has their own deities and the marriage within the same god worshipper is prohibited. Among the several gods, the supreme god is considered as Dadaji, and other notable gods are Vikhli, Dugao-Kalka, Nokor, Jagan. This tribe is believed to be followers of Hinduism beliefs, rituals, ceremonies and rites.

1.5.2 Kadu Kuruba Tribe

The name Kadu Kuruba has got an etymological importance, the meaning of the word can be easily found through Kannada language, the word Kadu refers the forest and Kuruba refers the tribal community, which together refers the people of tribal community in forest. They mainly worship stone and their predecessors with lots of festivity and enthusiasm, their cultural value is widely being depicted in all the ways of dance, dialects, religion and festivals. Like most of tribal communities in Indian subcontinent, Kadu Kuruba also is the ardent followers of Hinduism, especially Kadu Kuruba practice Halumatha which is also known as Palamatha. Their main occupation is collection of foods for their day today life.

According to this tribe community, stone is the source for soil that provides nourishes to all the plants and plants provide sustenance for all the creatures on the earth. Hence, the culture of stone worshiping has developed the trend among the tribes of revering several images of Lord Shiva, which is better known as Pashupati. The evidence from anthropologist illustrates that this tribe also worship power (Shakti) as it called in various forms of deities as Renuka, Kariyamma, Yellamma, Chowdamma, Chamundi, Gullamma, Bhanashankari. The reverence of ancestors in
Hinduism such as Hanuman, Krishna Keshava, Rama, TirupatiThimmappa, Ranganatha, EeraThimmanna are very much present in their culture and tradition.

Plate 1. Group dance of Kadu Kuruba tribes at Festival

Over the year the tribes have involved in other occupation also, and the common practice is that, only Kadu Kuruba tribes are appointed as priest in all the famous temples such as Beeralingeshwara and Milaraligeshwara. This tribe were existing even in the era of prehistory; it can be seen in the golden pages of the history of Indian subcontinent. Majority of Kadu Kuruba had proved their excellence as great warriors and had developed many primeval kingdoms, notably, Hoysala kingdom in Karnataka, Pallava kingdom in Tamil Nadu. Especially, this tribe have reached their pinnacle of affluence between the periods of AD. 1300 and AD. 1600 under the famous Vijayanagara Empire.

But in the recent era, notably after the 1970, the Kadu Kuruba are evicted from their ancient homeland of forest, and they were enforced to reside on the wayside or plantations on the borders, hence, this indigenous people are devoid of land and stay marginalized even today.
1.5.3 Sholaga Tribe

The Sholaga tribes is belong to Kannada group and the language is Sholaga dialect, which is famous among the other people in different names like Kadu, Shologar, Sholiga, Soligar, Soliga, Solaga, Sholigar, Solanayakkans and Sholanayika. Their rich culture, wonderful houses, beautiful cloths, ennobled language drawn the attention of many people. Sholaga’s are follower of Hinduism. Sholaga spread throughout Karnataka with enriched culture and heritage of this state with their own distinctness. Apart from this, the Sholaga are also found in other states of Indian subcontinent.

Plate 2. Soliga tribes are in a group discussion

The major occupation of Sholaga is agriculture and farming, while few of group members also engaged in collecting various products from forest area. This tribe is very much pious and religious minded. This community still retained the local practices and community that only witnessed among them.

1.5.4 Jenu Kuruba Tribe

This tribe is settled in the forest region of Western Ghat and also found in other places of South India. The meaning of Jenu Kuruba can be identified in Kannada language, the word Jenu refers honey and Kuruba refers tribe, which combine the meaning of the people of honey collecting tribe. As per the report of anthropologists, Jenu Kuruba is rich in history and origination in Karnataka. Notably,
after the downfall of Pallava dynasty, several Jenu Kuruba have taken refuge in various parts of Southern India. The tribe communicate in their local language that is known as Jenu Kuruba language.

Plate 3. Honey Collection by Jenu Kuruba Tribes

This tribe also engaged with the occupation like agriculture labour and cultivation. As this tribe are inhabited inside of the forest they embraced the natural habited of the forest area. Due to the isolation of other population this tribe have developed their unique culture and ethnicity. Generally, they practice shifting cultivation and plug the soil surface with a sort of bamboo spear for the process of farming. The settlement pattern and house type is unique in community which represents their culture. Generally, they live in tiny houses, which are popularly known as Hadi or Hatti. It also has been witnessed that, in recent time few of Jenu Kuruba tribes have settled down in numerous of huge hamlets, which is initiated by government and other well fare organization.
1.5.5 Yerava Tribe

The origin of term Yerava is unknown and this Yerava tribe are divided into four sub clans as, Panjari Yerava, Bandaga Yerava, Kege Yerava and Pani Yerava. Among these four clans PaniYerava and PanjariYerava are high in number while KareYerava is few in numbers. The meaning of sub clan’s title can be identified in Malayalam language as Pani refers to work, Panjari means basket to protect chicks and Kage means Crow, a scavenger bird.

Plate 4. Yerava tribes are in coffee plantation work

Based on the oral stories it can be witnessed that, Yerava were rural nomads in the Wayanad district of Kerala, who engaged in the cultivation activities. Over the time, few of them have migrated towards north in search of pasture and finally settled in Virajapet in Kodugu district, Karnataka, where abundant forest and pastures are present. The folklores among the tribe refers that, this people are descendants of a couple called AnijilathAppemuthi and PapalathAmmemuthi who were believed to be sibs as well as couple. The Lord Ippomalai protected them and taught the basic cultivation process for their survival, later their descendants became slaves of the upper castes for the agricultural activities in Wayanad. If a slave tries to escape from the owner, the slave will get punishment and being sold in markets in Kerala. However, this tribe achieved freedom during the British period around 19 centuries, when the abolishment of slave rule implemented by British government. Further, most of them have migrated to coffee plantation in Kodugu district of Karnataka.
1.5.6 Konda Kapus Tribe

This tribe also known as Konda Dora, resists in great number in Karnataka as well as in other states of Indian subcontinent namely, Andhra Pradesh, Tamil Nadu and Orissa. As per the provision of the Indian Constitution, these Konda Kapus tribes are considered to be one of the Scheduled tribes of the country. According to anthologists, this tribe is believed to be descended of famous Pandava kings and thus they identify themselves as Hindus. Even today, this tribe reserve the Pandava and their deity Thalupulamma. Another view from the Scholar Thurston states that, this tribe belongs to the caste that carries profession of hill cultivation which is mainly found in Visakhapatnam of Andhra Pradesh.

Konda Kapus settlements are found sparingly dispersed in the whole area, each being surrounded by mountains and forests. Some of the Konda Kapus tribes also have built on the top of the mountains and also at hilltops. Like most of the tribes in India, this tribe’s economy also depends on agriculture and forest. This tribe practice settled cultivation, shifting cultivation, and also dependence on forest products for sustaining their living, collection is quite frequent.

Dress and jewels are part of their life, usually adult male and female wear simple cloths while aged male keep the upper body bare and wear their lower portion with Pacha, which is piece of round cloth around waist. Youth male wear trouser and shirt while youth female wear saree and blouse. The major armaments of the tribe are made by silver or copper; gold armaments are least used. The notable armament is a necklace that is made using Indian Coin 25 Paisa and 50 Paisa Coins.

Plate 5. Konda Kapus Tribal Women
Konda Kapus have developed their dialect called Kubi or Konda Bhasha, which has a belonging to Gadaba group of the Dravidian language family, this dialect is used to communicate among the clan members, apart from this, the tribe also speak the regional language Telugu popularly. Even in present times, most of the tribe’s houses are constructed with thatched roof, and some tiled houses were built by the initiative of government. They use clay pots and aluminum utensils for cooking purpose. There are certain sub groups which are also witnessed from the Konda Kapus such as, Surya, Korra and Naga, and these clans and major groups in the community can be easily identified from the surname of a person, the notable surnames in the community are Janni, Boyina, Somula, Nandula, Badmini, Deesara, Jami, Tamala, Chittam, Pangi and Gammela.

Konda Kapus family is controlled by the male of the household and nuclear family system is most prevalent in the society. Monogamy is the favourite form of marriage, but due to the financial constraints, of late most of the Konda Kapus have averted the practice of polygamy. Widow marriage and levirate marriage are also practiced among the tribes. The divorce of married couple will be declared only after the permission of the Konda Kapus head. The marital bonds are very weak among the tribes and extra marital relations are prevalent among this people.

Konda Kapus practice Hinduism as well as Christianity and these people are widely oriented to religion as well as superstitions. Festivals and fairs are combined with the culture and tradition of this tribe. The major festival of this tribe called EtikelaPanduga, apart from this, they also celebrate Hindu and Christian festivals such as Sankranti, Sivaratri, Diwali, and Christmas, apart from this the notable festival is Paderu which organized collectively in every year within the month of May.

Every Konda Kapus villages have conventional panchayat system that is administered by the tribal head. This administrative system has certain rules and regulation through which the tribes are guided and regulated. The head of administrative power is given to a person based on the hereditary norms, and he handles all the cases such as elopement, divorce, adultery, thefts, and family as well as property disputes. The tribal head plays the position of opinion leader and representative of entire Konda Kapus tribal community.
1.5.7 Kota Tribe

The Kota tribe is mostly present along the border of Karnataka and Tamil Nadu; their villages consist of row thatched huts which is called as Pai. These houses are generally built using mud and brick walls. The houses of Kotas are present in linear pattern with two or three localities which is called Keri, with two or three streets forms the integral place of the village. Every village has three exogamous clans of similar name, each clan settled in a street known as Keri. This tribe are believed to be originated from the place called Kotagiri, which is the traditional home for Kotas, the name Kotagiri means mountain of the Kotas.

The Kota tribal language is Ko-v Ma-nt, which is considered to be an old and rude dialect of Kannada. It also has close relationship with Toda language. The village that Kota lives is known as Kokkal in their language, and their traditional garment is called as Varad, which is a white lengthy cloth, that covers around the body by men and women. Both men and women used to wear traditional ornaments. The structure of Kota tribes is divided into two parts as living and sleeping apartment. The house also consists of front room, kitchen and back room for bathing. Each room in the house or part of each room has specific name and functions. The walls in the house are having special gaps for oil lamps and other objects are often kept on the rafters above the kitchen room.

Plate 6. Women of Kota tribes are dancing
This tribe consider themselves as Hindus, and their major deities are Aynor, Amnor, Kamatraya and Kamatiswari. The place of worship is in each village consists of large square, walled round with loose stones having three feet height and having two pent-shaped sheds in the centre. Opening of front and rear are supported by stone posts on which the figures are drawn. They do not have habit of worship images; the temples are located in the separate sacred complex that adjacent to the Kota settlement.

1.5.8 Siddis Tribe

The Siddis tribe is a group of tribes in Karnataka who also referred as Siddhis, this tribe is descended of Bantu tribes in Southeast Africa, and brought to Indian subcontinent by Portuguese merchants as a slaves. During the inquisition some of this tribe were freed and few of them escaped into the forest of neighbouring Karnataka state. As the records of inquisition are destroyed over the time, a thorough reconstruction of this tribe’s history in Karnataka and country is very difficult. Even though, a few records of inquisition saved represents that, ill treatment that the slaves were subjected to do, and few of them were also said to have escaped slavery. Most of them were victims of slave trade. Few of them were sailors on the trade boasts from the east.

Plate 7. Siddhi Tribal Folk

In the year 2013, the New York Library conducted an artistic exhibition in entitled Africans in India: From Slaves to General and Rulers, in which retraced the lives and accomplishment of prominent Siddis from the past. There are around 50,000 siddhi tribes in India, among which more than third are living in Karnataka. In Karnataka their
concentration is high in Mundgod, Sirsi, Ankola, Haliyal and Yellapur taluks in Uttara Kannada district, Kalghatri taluk in Dharwad District and Khanapur in Belgaum district.

1.5.9 Kattunayakan Tribe

Kattunayakan tribe is majorly present in Karnataka, apart from Karnataka they are also present in other states of Indian subcontinent such as Kerala, Tamil Nadu and Andhra Pradesh. This tribe is having good relationship with other tribe’s clans such as Paniyas, Adiyars, Kurichyas, Kurumas and Ooralis. This tribe is decedents of ancient Pallavas and the early dwellers of Western Ghats. The literal meaning of Kattunayakan is king of the jungle. They are generally of black complexion, short in height and protruding foreheads. The men in the group wear short dhotis and half sleeved shirt while the female in the group wear long piece of cloth on their waist leaving arms and shoulder part of the body bare.

In early days the tribes were practiced child marriage, but now a day it is prohibited and marriage happens only after the age mentioned by the government. They practice the monogamy marriage system. Their houses are made up of marshy valley and plateaus that constructed using mud, bamboo and brick, while roofs are thatched. They are well in preparation of holistic herbal mediations, which has high demand in local as well as nationwide. They are also good in preparation of art and craft products, and their musical melodies, dance forms, jewelleries are also considering as a master piece. For making these things wonderful the tribes have got inspiration from various themes and motifs and materials of the nature.

Plate 8. Kattunayakan tribes dancing
The majority of this tribe have adopted Hinduism as their religion, and they are very religious and believe on spiritual and norms. The tribe also worship animals, birds, trees, snacks, rocks and ancestor’s souls. Over the time, this tribe were engaged in several occupational activities to sustain their basic necessities. Notably, most of this tribe have played the role of leaders in the forest interiors. The major occupation of this tribe is collection of honey and forest ingredients. The poverty and unemployment is the major problems in the community.

As per the outer look of this tribe, no one finds it difficult to come to conclusion that, this tribe resemble any other tribes of a hilly region. Generally, this tribe communicate with the language that blended of all the Dravidian language to communicate with among the groups and outsiders. This tribe are fond of love songs, dance and music.

1.5.10 Bedar Tribe

This tribe is found in several places of Karnataka, who belongs to the famous Dravidian language family group. This tribe is also known as Berad, Bendar, Beda, Boya, Burar, Berar, Ramoshi, Byadar, Valmiki and Talwar. The word Bedar is derived from the word bed or bedaru which refers the hunter. The ancestors of this tribe are Pindaris, however, some claim that, their ancestors are TiroleKunbis. This tribe practice Hinduism and Islamic. The Hindu tribe are identified as Bedar while the Muslim tribe are identified as Berad. This Bedar tribe like to identify themselves as Naikwadi since they engage as village policemen or Talwar or Naikmakkalu.

The social structure of this tribe is quite significant like other tribes in Indian subcontinent. The predominant occupational structure of this tribe is agricultural labour, security guards, stoncutters, drivers and workers. Apart from these, this tribe also engaged as servant, traders, police, soldier and messengers. This tribe is divided into three sub clans as Maratha, Telugu Bedar and Kande. In these, each group have their unique custom and tradition, this tribe is having the habit of consuming meat and drink liquor.

As like other tribe community in Indian subcontinent, the institution of marriage is given higher important in Bedar community, the proposal of marriage
generally comes from the parents of the bridegroom. The child marriage is also predominant among the tribes but the bride does not reside with her husband till her puberty. The marriage is practiced only within the same group and prohibited with the sub groups. They do practice the remarriage and widow marriage among the group, the decision of any cases like divorce, family and land dispute matter is handled by the village head who is popularly known as Kattimani.

The important deities of this tribe are Jokhai, Khandoba, Janai, Hanmappa, Jotiba and Ambabai. The images of deities like Durgava, Venkatesh, Maruti, Mallikarjun and Yellamma are made in silver, brass or copper for worship. The unique cultural of Bedar is clearly visible in their festival, jewelleries and language, the language spoken by this community is called Bedar language, apart from this, Bedar also speak Kannada and Marathi languages. Jewels are integral part of their life, both men and women are found of wearing jewels that is made of silver and gold. They were jewels like gold and silver bracelets, waist girdles, and earrings. Females keep their hair loose knot and wear various ornaments such as nose rings, gold necklace and Dhora which is a social hoofed silver jewel wear on head of females. There are few tribes who shave their hair according to the custom of the tribal community.

Tattooing is one of the other customs in the community, men and women do tattoo on several parts of their body like forehead, corners of the eyes and forearms. Rites, rituals and customs are part of their life. Basavis are the section of Bedar tribal females who live inside of the temple premises, these women are announced as spiritual persons by the head of the tribes and a necklace is attached around their neck in the name of god. Fairs and festivals are main part of the culture, and festivals like Diwali, Dussehra and Holi are celebrated grandly with tribal songs and dances.

1.5.11 Adiyan Tribe

This tribe also called Adiya, mainly living in Mysuru district and border of Kerala. Linguistically and ethnically they are related to Yerava tribe who live in neighbouring Kodagu district. The word Adiyan means service class in Malayalam, most of them are agricultural labourer, and believed to be agricultural serfs in the past. They have their unique dialect called Adiya language. Apart from this they are also fluent in Kannada as well as Malayalam. The marriage practiced with the cousins, and
mostly they follow the monogamy marriage system. Generally, the marriage is arranged between the families through negotiations. The marriage is solemnized by bride’s family in which bride’s family pays all the money for the wedding. This tribe is Hindus, who worship family and village deities alongside the other Hindu gods.

This tribal community is divided into 20 clans that is called Mandu, the head of the Mandu is known as Chemmankkaran or Peruman. The females in the community are well experts in body tattooing. Their folk song is known as Sopanappattu and Poigavanappattu which is very famous. Dance and music are integral part of their day to day life. The important ritual dance is Gandhikamadal from which they believe diseases can be healed by the dance performance. The other notable forms are Malakari, Pookkari, Magatheyyam and Vattakkali.

1.5.12 Irular Tribe

This tribe is present along the borders of Tamil Nadu and Kerala, the work Irula refers the darkness. The name of the community might be originated from the dark skin colour complexion of the tribes. They practice Hinduism and their language is called Irula, through which they communicate with community members. Their language is related to the Dravidian languages such as Tamil, Kannada and Malayalam. This tribe is descendants of nomads who lived in caves with hunting and gathering as their family occupation. Over the time this tribe have learnt the art of cultivation and settled as agriculturists and agricultural labours. They also engaged in the preparation of fine baskets and mats with cane and bamboo.

Their main deity is lord Siva and Kaliamma, Karittyamma, Madhura, Ayyappa, Meenakshi, Murukan, Valliyamma are other important deities. Irula’s does not marry in the same clan, the marriage is arranged by the elders in the family and marriage ceremony takes place at the bride grooms residence, an elder called Guruyan preside the marriage. The marriage which does not have the permission of the local panchayat is considered as invalid. Irula’s has a belief of life after death. In general moral value of community is high among the community people but in recent days, the influence of chewing beetles, liquor consumption and cheating are witnessed.
1.5.13 Koraga Tribe

This tribe is mainly present in Dakshina Kannada and Udipi districts of Karnataka, as well as in few numbers in Uttara Kannada, Kodagu and Shimoga. Koraga have their own language called Koraga that is strongly influenced by Malayalam, Kannada and Tulu languages. There are few legends which illustrate the origin of Koraga, among the few ones, legend represents them as the issue of Brahmin women by a Sudra on account of the difference in the social status of the parents, and their children were treated with contempt. By looking into the etymology, the word Kora means Sun, this name might be originated from their conventional worship of sun. There is another opinion that, there is a possibility of their name of Koraga, which means people of hills in Tulu language.

The ethnical and anthropogenic features illustrate that; this tribe is original Dravidian tribe. Koraga’s belong to matriarchal family system and worship mainly Hindu gods along with few specific Bhutta worship. They perform very simple ceremonies during the death, puberty and marriage. They mainly worship the god called KoragaThaniya. Every colony of the tribe villages’ small stones and trees are worshiped. Family structure of Koraga is like other tribes in the country. Once they were lived as joint family but over the time in recent days they wish to live nuclear.

There are few sub clans also in Koraga tribe such as SoppuKoragas, OntiKoragas, MuduKoragas, Dadi or KadaKoraga, TappuKoraga, KappadaKoraga and Vastra or KuntuKoraga. The marriage system in the community is simple, generally matrimonial allied will be made as according to the cross matrimonial relationship. Usually arranged marriage is common among the community but there is no such rule followed in the system.

1.5.14 Malaikudi Tribe

This tribe are mainly present in Chikkamagalore and South Kannada district of Karnataka, the name Malaikudi represents the meaning of hill family, where Malai refers Hill and Kudi refers family, as these people live on the top of mountains they refer as Malaikudi. This tribe are practicing Hinduism and the name of the main gods is Bhramery, Kallurti, Moojilnaya, Pilli Chavandi and Panjurli. Apart from these gods
they also worship other Hindu gods such as Ganesha, Manjunatha and Kukke Subramanya. Malaikudi’s. This tribe are non-vegetarians, having habit of consume pork, goat, chicken and fish.

Malaikudi tribe have small land in which they perform cultivation, few of them make articles using bamboo and cane, and some of them are also engaged in beedi rolling and cashew collection. They have their unique dialect which originated from Dravidian language Tulu. Apart from their own dialect, most of them speak in Kannada and Tulu to communicate with the outsiders. Malaikudis are font of hunting and taste the meat of rabbit, fowl and wild boar, but beef is prohibited in the community. Rice of uneven variety is their staple food and tapioca and yam also consumed regularly.

They have been divided into several clans as Moolya, Bunnalu, Bartheru, Saliyana and Pargada, the marriage between different clans are allowed, monogamy marriage system is practiced by the tribes. They Malaikudi have the system called Panchayat which is headed by the elders in the community. Their houses are made using bamboo wattle and thatch with wild grass, they generally use mud pots and aluminium vessels for household uses. Men wear dhoti around their waist and shirts, women wear the sari, with one end taken across the chest from the left side and knotted on the right.

1.5.15 Meda Tribe

This tribe is also known as Medar, Mada, Medaru, Burud or Buruds and Gauring. They are found in Karnataka, Tamil Nadu and Orissa. The traditional occupation of the tribes is to build baskets and mats using bamboo and trade in the local market. They do have their own dialect known as Medar language, apart from this most of them can speak in Kannada, Telugu and Marathi languages. The origin of the name Meda or Medaru can be traced from the word Bidaru which signifies the bamboo in Kannada, as this tribe mainly occupied with the bamboo product the name might be origin as Bidaru and changed as Medaru over the time.

Generally, the marriage offer is made by the family of the boy with other members in the community, and on an auspicious day man take proposal to the bride’s house. In the older days’ polygamy was practiced by Meda tribe, but
monogamy is followed in recent days. The persons from same clans are not allowed to marry, clan exogamy is the marriage rule, cross cousin marries and maternal uncle niece marriage is in vogue. Divorce is allowed for men and women, also widow and widowers are allowed to marry again.

Meda are non-vegetarians, who has the habit of consuming mutton, chicken, fish and beef is prohibited. The staple food is Ragi, Rice and Jowar, also like Bengal gram, Horse gram and Mung are consumed very often. The consumption of alcohol is also practiced by the community members, especially increased during the festival times, special dishes are prepared in every family to celebrate the festivals.

1.5.16 Gond Tribe

Gond tribes are mainly present in the Uttar Karnataka, and this tribe are different from the great community in the central India. They have their own dialect called Gondi which originated from Dravidian language, but for the writing purpose they use Kannada. This tribe have rich culture and tradition of art and craft that includes pottery, basket making, body tattooing and floor painting. They are fond of dance and music, making music instruments are part of their occupation. The Gond women drape the saree in various fashions and decorate their necks with various long black beads necklace. Traditionally the women in the community do not have the habit of wearing blouse.

This tribe are non-vegetarians, who have habit of consuming fish, chicken and mutton. Rice and Jower are the stable food. The tribal men have the habit of drink alcohol occasionally. As the Gond female wear a unique ornament that includes head ornament, various types of necklace and serious of hairpins they can be identified easily by the outsiders.

1.6 Tribal Occupational Structure

The tribe’s occupation structure by Census of India 2011 illustrates that, among the total (4,983,829) tribal working population 15.93 percent are cultivators, 41.76 percent are agriculture labour, 2.47 percent are household industry workers and 39.84 percent are other workers (table 1.3 and fig 1.4). The percentage of cultivators
among the tribes is relatively low compared to the general category of people in India. This is mainly due to their nature of living in the forest land, but however they cannot claim their land ownership in forest area. The cultivator’s percentage among the tribes is not only low but majority of cultivators belong to the category of marginal, small and semi-medium category of farmers. The percentage of agricultural labourers is high compared to other category of occupations. The majority of tribes used to work on some farmer’s land on the periphery of forest or they travel one or two kilometres away from forest in search of jobs as agricultural labourers in nearby villages. Since the collected of minor forest produce is seasonal in the forest.

Table 1.3 Occupational Structure of Tribes – Karnataka - 2011

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Population</th>
<th>% of Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cultivators</td>
<td>794,100</td>
<td>15.93</td>
</tr>
<tr>
<td>Agricultural Labor</td>
<td>2,081,142</td>
<td>41.76</td>
</tr>
<tr>
<td>Household Industry</td>
<td>122,868</td>
<td>2.47</td>
</tr>
<tr>
<td>Other Workers</td>
<td>1,985,719</td>
<td>39.84</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>4,983,829</td>
<td>100</td>
</tr>
</tbody>
</table>

Source: Census of India – 2011

Cultivators are the people those who have own land and pursue cultivation in their land, agriculture labours are the people those who do not have own land and
working in other’s cultivation land for daily wage, household industry workers are those who are engaged in industry that is small and run in a household and other workers are those who does not come under any of the above three categories.

The occupational structure data illustrates that, major section of tribe population in the state is agriculture labour, who work for daily wages in other cultivation land followed by other workers. Generally, other workers in tribe community refers low profile job such as, hunting, coolie, cow herder and shepherd, the income generated by tribes are very low in which they cannot adopt a standard life (Jyothi D B, 2013).

The low economic status of tribes in the state initiated worst health status, they suffer from infant and maternal deaths, hunger, malnutrition and cataract blindness are the major problems among the tribes, These affected people are not even aware to utilize the available facility to cure the problem, the major barriers of tribes are poor economic status, fear of surgery and treatment, lack of transport and lack of proper information on health care services (Kantharaju C K and Bhat H K, 2007).

According to Register General of India report on 2011, maternal deaths and infant mortality of tribes in Karnataka is higher than other south Indian states. Tribes in Karnataka suffer from certain genetic and other diseases caused by improper healthcare facilities, malnutrition among women and children is high due to decreasing access to forest resources, the government organizations and non-governmental organizations have not developed a healthy partnership for the development of scheduled tribes in the state (Guru B P M C, Shanmugam V, Somanna and Shivaraju H S, 2015). The severe poverty and negligence over generation left the tribes in poor condition of health and nutrition (Roy S et al., 2015).

Specific genetic disorders and deficiency infections are found among the tribes such as Sickle Cell Anaemia, Malaria, Tuberculosis and sexually transmitted diseases (Karnataka Human Development Report 2005). As the tribe’s habitations are located in remote areas in the forest, trained medical staffs are rarely available when it is most needed. The unhygienic environment contributes to proliferation of diseases leads to high sickness rates, which reduces productivity and affects the earning capacity.
Even though there are several schemes have been implemented by state as well as central government for the development of tribes in Karnataka, the tribes in the state still remain in worst condition. The major problems are faced by tribes in state are a) high poverty b) higher illiteracy and low income, c) food insecurity, d) lack of empowerment, e) harassment and exploitation of tribal women, f) generalised lack of basic infrastructure and civic amenities, g) higher maternal mortality and infant mortality, h) widespread diseases, like related to hereditary, sickle cell, anemia, genetic diseases, communicable and tropical diseases like malaria, and parasitic diseases (Murthy S M, 2013).

1.7 Food Security of Tribes

Ensuring food security is a major issue for a country like India where more than one third of the population is considered to be absolutely poor and one and a half of the children are undernutrition in one way or another (Dev S M and Sharma A N, 2010). According to India’s National Food Security Bill (NFSB) - 2011, food security means “availability of sufficient food grains to meet the domestic demand as well as access, at the individual level, to adequate quantities of food at affordable prices.” In other words, it can be defined as it is contingent on three parameters such as availability, accessibility and affordability (Krishnaraj M, 2005). The NFSB also states that, the proposed legislation marks a paradigm change in addressing the problem of food security as, from the present welfare approach to a right based approach. As per the scheme about two third of the country’s population will be receiving entitlements through Targeted Public Distribution System.
Further, National Food Security Act - 2013 implemented with the objective of offering food and nutritional security in human life cycle approach, through ensuring access to adequate quality and quantity of food at reasonable prices to beneficiaries to lead a life with dignity. The act also highly concentrates on the nutritional support to children and women, besides meal to pregnant women and lactating mothers during the pregnancy and six months after child birth. The beneficiaries will receive food security allowance in case of non-supply of entitlements, around 75 percent of rural population and 50 percent of urban population will be covered under targeted public distribution system.

Government of India has also implemented several schemes apart from PDS to protect food security of citizens, like a) introducing new technologies in agriculture; by expanding irrigation facility, use of high yielding variety of seeds, water management, and protection of crops from usage of fertilisers and pesticides, also turning land unfit for cultivation into suitable land, b) establishing banks to support formers, like National Bank for Agriculture and Rural Development (NABARD) which worked on expanding the credit facility to farmers, c) rural empowerment programs, such as Marginal Farmers and Agricultural Labour Development Agency (MFALDA), Integrated Rural Development Programme (IRDP), Jawahar Rozgar Yojana (JRY), National Rural Employment Programme (NREP), National Rural Employment Guarantee Act 2005 later named as Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA),Small Farmers Development Agency (SFDA), Rural Landless Employment Guarantee Programme (RLEGP) and Employment Assurance Scheme (EAS), through which rural people can earn money to support their livelihood.

Even though the country has achieved self-sufficiency in cereals and increased in production of fruits, vegetables, dairy products, meat, poultry and fishery products, the country is still lagging behind in the production of oilseeds and pulses. However, the per capita availability of these commodities is still far less than international and national norms and standards. It is witnessed that, over the years the hunger level among the households has been declining and significant lowering of below poverty line, which indicates improvement in access to food. Accessing public distribution
system that contributes to overall access to food has generally shown an increase in practically all the regions, however it is also witnessed that, the access to public distribution system is still low in many states and regions of country (Ittyerah C A, 2013).

The country has achieved success in combating transient food security caused by droughts or floods, but it miserably failed to make achievement in chronic food security as reflected in the low energy intake and higher incidences of under nutrition (Radhakrishna R and Reddy K V 2004). India ranked 63rd out of 120 countries in Global Hunger Index of 2013, which quite disturbing because India is one of the largest food producer in the world (Jaswal S in 2014). Hence, higher attention has to be taken to achieve the food security in the country such as climate change, agricultural prices, unsuccessful delivery of public services, integrated water management, inadequate storage capacity and mismanagement of food products and crop insurance. In overall, despite ensuring ample availability of food, existence of food insecurity in the country has remained a difficult challenge.

1.8 Need of the study

The public distribution system is one of the largest schemes in the country to protect the food security of people, and the scheme has been modified and developed over the time to fulfil the largest targeted population, but the research conducted by several researchers to assess the performance of public distribution system in the country depicts several drawbacks in the system (Khera R, 2011; Kumar B and Mohanty B, 2012). The major problems in public distribution system are corruption, quality and quantity of grains, non-availability of entitlements at fair price shops, improper classification APL and BPL population and so on. As the public distribution system is handled by state and central government, the performance of public distribution system varies from one state to another. Therefore, to assess the performance of public distribution system in a region, a proper study is necessary at grass root level to know whether goal of the scheme is achieved or not.

The public distribution system scheme is implemented for the food security of poor and poorest of poor population in the country. By looking at socially and economically the miserable community is scheduled tribe, who even do not have
basic amenities for their livelihood. They are more vulnerable than other population in many ways such as higher illiteracy, malnutrition, poor health condition, unhygienic environment and less accessibility to other places. Therefore, the study of scheduled tribal population and their food security through public distribution system is highly needed for the present situation to understand the loopholes in the system as well as the problems faced by the tribes.

Hence, the present study is conducted to assess the food security of tribes in selected taluks of Mysuru district. From the lessons of previous studies carried out in the district reveals that, there are few scholars (Narayana.N, 2014) studied the public distribution system of Mysuru district with general population and few scholars who evaluate the general status of scheduled tribes in Mysuru district (Nayaka S G, 2011), but there was no significant study to assess the impact of public distribution system on tribal population. Therefore, the present study was conducted to understand socio-economic status of tribes and structure and function of PDS and Food security of tribes in the Mysuru district. The outcome of the study about public distribution system, problems faced by the tribes and their level of food security. The result of present study can be used for planning of new policies to create an optimistic future of tribes to ensure food security.

1.9 Objectives

As the present study aimed to assess the role of public distribution system on food security of tribes in selected taluks of Mysuru district, the followed objectives were framed to understand the situation.

1. To study the socio-economic conditions of the tribal beneficiaries in the district.
2. To analyse the structure and functions of public distribution system and food security of tribes in the study area.
3. To understand the socio economic status and problems of fair price shop owners in the study area.
4. To identify the problems involved in effective implementation of PDS in Tribal areas and suggest suitable measures to ensure food security among the tribes in the district.
1.10 Hypotheses

1. There is no relation between the members in the tribal households and the quantity of food grains obtained by the tribal households from the FPS.
2. There is no relation between the proximity of the FPS and tribal households and quantity of food grains obtained from FPS.
3. PDS is not effective to provide food security among Tribal Population.

1.11 Study Area

1.11.1 History

Mysuru in recorded history may be traced to 245 B.C., i.e., to the period of Asoka when on the conclusion of the third Buddhist convocation, a team was despatched to ‘Mahisha-mandala’ for propagating Buddhism. An old Jaina work of 10th Century mentions that when Bhadrabahu came to the south with Chandragupta in the 3rd Century B.C., he was on his way to the Punnata country. This ‘Punnata’ corresponds to ‘Puonnata’ mentioned by Ptolemy and the ‘Punnadu Ten Thousand’ which the Gangas were ruling during the 5th Century A.D.

Ganga dynasty which appears to have been established in the second century A.D., ruled over the greater part of Mysuru district till 1004 A.D., and the tract under their region was known as ‘Gangavadi Ninety-Six Thousand’. During the third century, the Gangas established their capital at Talakad on the banks of the river Cauvery in Tirumakudalu-Narisipur taluk. During this period, the South of the Mysuru District formed part of the ‘Punnadu Ten Thousand’ kingdom with its capital at Kittipura - identified with Kittur on the banks of the river Kabini in Heggadadevana kote taluk. In the 5th Century, Ganga king Avinita married the daughter of Skandavarma the Punnada king and later, his son Durvinita absorbed Punnadu Ten Thousand into the Ganga dominions. During the earlier 9th century, the Rashtrakutas whose capital was at Manyakhetaseiged and imprisoned the reigning Ganga king and appointed their own Viceroy to administer the erstwhile Ganga territory. However, later the Ganga king was again restored to power. In the 10th Century, there were matrimonial alliances between the Gangas and the Rashtrakutas resulting in the two powers becoming allies.
In about 1004 A.D., RajendraChola invaded the Ganga kingdom, captured Talakad and renamed the place as Rajarajapura. The Cholas captured all the tracts south of the Cauvery along with the areas east to Srirangapatana, Bangalore and Kolar districts. They held these territories for about a century and imposed their own names on the conquered provinces. Accordingly, the south of Mysuru district was renamed as ‘MudikondaChola Mandala’ and the Talakad came to be known as ‘RajendraCholaValanad’. Towards the west, the Cholas subdued Changalva king of Nanjarajapatna and Periyapatna, who in consequence received the name ‘KulottungaCholaChangalva’.

In 1104 A.D., the Hoyasala king Bittideva, who later assumed the name ‘Vishnuvardhana’, captured Talakad, conquered the former Ganga strongholds and drove the Cholas out of Mysuru. He earned the title ‘Viraganga’. The Hoysalas continued their control over the Ganga territory till 14th Century whereafter the Vijayanagara Kings established their supremacy throughout the South. In 1495 A.D., Srirangapatana was captured by Narasanayaka and later on Srirangaraya was appointed as the Viceroy and he ruled over these territories with Srirangapatana as his capital.

The subsequent history of Mysuru is closely associated with the rise of Wodeyars of Mysuru. The origin of this family is traced to two brothers, Yaduraya and Krishnaraya of Yadava dynasty, who induced by circumstances had moved south from Gujarat to carve out their careers and happened to encamp at Hadinadu on the outskirts of Mysuru in about 1399 A.D. Their help was sought for by the ruling family at Hadinadu to vanquish a tormenter. Later the heiress of Hadinadu was offered in marriage to Yeduraya and thenceforth he became the chief of Hadinadu and the founder of the Wodayar family. These Rajas established themselves as feudatory chiefs under the renovated suzerainty of the Vijayanagara empire. During the reign of Chamaraja Wodeyar III (1513-1533 A.D.) who divided his estate among his three sons, Puragere or Mysuru was assigned to Chamaraja Wodeyar, the ‘bald’. In about 1524 A.D., a fort was either built or renovated at Mysuru. With the decline of Vijayanagar, the Wodeyars of Mysuru gradually rose to a position of independence. In 1610 A.D., Raja Wodeyar (1578-1617 A.D.) gained possession of Srirangapatana. The quite retirement of Tirumalaraya, the Viceroy of Vijayanagara, to Talakad,
enabled peaceful occupation of the capital. Raja Wodeyar soon shifted the seat of his
government from Mysuru to Srirangapatana from where he and his decedents
continued to rule the country without any interruption till 1761 A.D. KantiravaNarasaraja (1638-1662 A.D.) and Chikkadevaraya (1672-1704 A.D.) are
amongst the most illustrious rulers of this dynasty. The kingdom extended from the
mountain ranges of Chikmagalur to Tumkur districts in the north to Annamalai and
Palani hills in the south; from Selam in the east to Belur and Kodagu in the west by
1704 A.D. After the demise of Chikkadevaraya, the royal power began to decline and
the administration of the State fell into the hands of the Dalavays.

In 1761 A.D., Hyder Ali usurped power and became the de facto ruler of the
kingdom for the next twenty years during which the territories of the kingdom were
greatly extended. In 1780 A.D. Hyder Ali joined the confederacy formed against the
British by the Marathas and the Nizam. In the Second Anglo-Mysuru War, Hyder Ali
died of sickness in December 1782 A.D. He was succeeded by his son Tipu Sultan
who continued the war and defeated the British at Wandiwash in 1783 A.D. However,
at the Third Anglo-Mysuru War, Tipu Sultan suffered defeat and humiliation.
Ultimately, during the Fourth Anglo-Mysuru War, when Srirangapatana was besieged
in 1799 A.D., Tipu Sultan fought heroically and was slain in the battle field.

With the fall of Tipu Sultan in 1799 A.D., the kingdom was restored to the
Wodeyars of Mysuru by the British. In 1800 A.D., the seat of the Government was
shifted to Mysuru which paved the way for a flourished Mysuru. Under the suzerainty
of the British empire, the Wodeyars of Mysuru ruled over Mysuru kingdom till the
independence of the nation in 1947. However, for 50 years starting from 1831 A.D. to
1881 A.D., the British ruled the State directly through their Commissioners and
reinstated the Wodeyar dynasty on the throne in March 1881 A.D. After Rendition
when Chamaraja Wodeyar I was crowned as the king, many administrative changes
were introduced. The post of the Commissioner was abolished. A British Resident
was appointed at the Mysuru Court to head the administration of the state. A post of
Deewan along with that of two advisors was also created. A Representative Assembly
constituting of 144 members was formed and this institution was the first of its kind in
the country under the British rule. Subsequent rulers of the State like Krishnaraja
Wodeyar IV and Jayachamaraja Wodeyar endeared themselves with the masses by their exemplary actions. The administration of the State was manned by many able and illustrious Deewans including Sir M. Visweswaraya who is hailed as the “Maker of Modern Mysuru” and Mysuru state greatly developed into a model state in the country. The state of Mysuru and its surroundings enjoyed an aura of royal splendour and had their share of development.

In September 1947 Mysuru became a part of the Union of India and erstwhile Maharaja was appointed as the Rajapramukh of the State. As a result of the reorganization of the states in 1956, the taluk of Kollegal belonging to the erstwhile Coimbatore district of Tamil Nadu was included in the Mysuru district.

In 1997 a new district namely Chamarajnagar was carved out of the Mysuru district. Presently Mysuru district consists of seven taluks namely Heggadadevana Kote, Hunsur, Krishnarajanagar, Mysuru, Nanjangud, Tirumakkudal Narsipur and Periyapatna and the remaining four taluks namely, Kollegal, Yelandur, Chamarajnagar and Gundlupet formed Chamarajnagar district.

1.11.2 Location

The study area located in southern part of Karnataka and lies between 11° 44' 12.81" N and 12° 39' 15.47" N latitude; and between 77° 8' 6.94" E and 75° 54' 34.26" E longitude. According to Census of India’s district handbook of Mysuru 2011, the total area of district is 6307 sq. km., consists of seven taluks namely, Krishnarajanagara, Periyapatna, Tirumakkudal Narsipur, Hunsur, Nanjangud, Heggadadevana Kote and Mysuru. The district ranks in 3rd place in total general population and 2nd place in density of population in Karnataka.
Among the total population of Mysuru district, 17.9 percent belong to scheduled caste and 11.1 percent belong to scheduled tribes. The district is divided into 1,336 villages with 9 statutory towns and 10 census towns for administrative purpose. As mentioned earlier, three taluks in Mysuru district have been selected for analysis of food security of tribes, namely, Periyapatna, Hunsur and H D Kote. The reason for selecting these three taluks among the seven taluks is, because of higher concentration of primitive tribes in selected taluks. According to department of tribal welfare Mysuru, 38.36 percent of primitive tribes are in H D Kote, 31.23 percent of primitive tribes are in Hunsur and 29.14 percent of primitive tribes are in Periyapatna, and less than 3 percent of primitive tribes are living in other four taluks.

Mysuru District is an administrative district located in the southern part of the state of Karnataka, India. The district is bounded by Mandya district to the east and northeast, Chamarajanagar district to the southeast, Kerala state to the south, Kodagu district to the west, and Hassan district to the north. From ancient times Mysuru
The district has played a significant role in the history of South India. Mysuru District is a popular tourist destination, offering several attractions ranging from the royal splendour of Mysuru City and its fabulous Dasara Festival to exquisite temples, pilgrimage centres and scenic spots. Mysuru city in Karnataka State is at 770m above sea level and 140 Km. from Bangalore. Mysuru also known as the ‘garden city’ and ‘City of Palaces’, Mysuru retains a quaint charm, that never fails to enchant.

The total geographical area of the district is 6,854 Sq.km. being sixth in rank among the districts in the State in its size. Mysuru city was the capital of the former princely state of Mysuru. On independence it became part of Madras presidency. On the linguistic reorganization of the state in 1956 a new state named Mysuru State was formed with its headquarters at Bangalore in which Mysuru was a district. Later, on the first of November 1973 the state was renamed as Karnataka. Then Mysuru district comprised of 3 sub-divisions viz. Mysuru, Hunsur and Nanjangud sub divided into 11 taluks with a total area of 11954 sq.km. The district was bifurcated with the creation of a new district viz. Chamarajanagar, with its headquarters at Chamrajnanagar by taking out the taluks of Chamarajanagar, Gundlupet, Kollegal, and Yellandur. Thus the district at present consists of 7 taluks with a total area of 6269 Sq.km.

Some of the places belonging to Mysuru district are of great antiquity. Thirumukudalu Narasipur and Hemminge being prehistorical sites. The district is mainly drained by the Cauvery River, besides the Kabini and the Lakshmanathirtha, which are the tributaries of the Cauvery. Irrigation by canals is a characteristic feature of the district. The climate is moderate throughout the year and the district is generally free from occurrences of earthquakes. The district is the second richest district in forest wealth in the State, next only to Uttara Kannada. The Mysuru district is known for its traditional industrial activities such as the agarbathi (incense sticks), silk reeling, handloom, silk weaving and crafts. Rearing silk worms is one of the major cottage industries of the district, and thus it stands first in the area of sericulture. Mysuru district is well served by a large network of roads connecting all the taluks and important trading centres outside the district. Also trade and commerce, Mysuru district is favourably placed. Considering its progress in respect of development and utilization of irrigational facilities, exploitation of forest wealth and
its sericulture potential, Mysuru district may be considered as one of the prosperous districts of the State.

1.11.3 Origin of Name Mysuru

According to a legend, the name ‘Mysuru’ is said to be derived from ‘MAHISHASURA’. In Sanskrit ‘Mahisha’ means a buffalo. There is a popular story to substantiate the association of a buffalo with the city’s name. In the ancient days, Mahishashura, a Rakshasa who could at his will assume any form including that of a buffalo, ruled the town. He was very cruel and took pleasure in torturing the devas and the Rishis living in the hermitages. To seek relief, the devas and the rishis went to Kailas, the abode of Lord Shiva and pleaded him to destroy the cruel Rakshasa and establish peace on earth. When Lord Shiva expressed his inability to kill their tormenter, they approached Parvathi, his consort. Thereupon, Parvathi assumed the responsibility by waging a war and finally killed the Asura when he took on the form of a buffalo and attacked her. She came to be known as MahishasuraMardini. Later, the ruling family of the Wodeyars of Mysuru adopted MahishasuraMardini, also called Chamundeshwari, as their family goddess. Another theory behind naming it as ‘MYSURU’ is the mention of ‘MYSOORU’ in the copper plate inscription dated 862 A.D. and later in 11th and 12th Centuries it was called as ‘MAISURNAD’ and later it took the Anglicized form of Mysuru.

1.11.4 Climate

Mysuru has a warm and cool climate throughout the year. It has a salubrious climate. The climate of Mysuru is moderate. The weather in winter is cool and the summers are bearable. The minimum temperature in winter is around 15 degrees Celsius and in summer the maximum temperature is around 35 degrees Celsius. Mysuru gets most of its rains during the monsoon between June to September. Mysuru average rainfall annually is around 86 centimetres.

There are mild temperatures during the months of December-March, but starting in April, the temperatures increase gradually to reach a peak in May and begin to decrease only after the end of the southwest monsoon, in September. The climate is salubrious for nearly 5 months because of the elevations, but is generally hot the rest of the year.
1.11.5 Temperature

The district in general enjoys cool and equable temperatures. In the period from March to May, there is a continuous rise in temperature. April is the hottest month with the mean daily maximum temperature at 34.5° C and the daily minimum is at 21.1° C. On normal days, the day temperatures during summer may exceed 39° C. After mid-November, both day and night temperatures decrease progressively. January is the coldest month with mean daily maximum at 11° C. On some days, during the period November to January, the minimum temperature may go below 11° C.

The highest maximum temperature recorded at Mysuru was 39.4° C on the 4th of April 1917. The lowest minimum temperature was 10.6° C on the 13th of December 1945. The temperature remains nearly the same for several months but begins to rise in February and touches the peak in either April or May, in both maximum and minimum. Minimum is near about 20° C and the maximum is near about 30° C for several months.

1.11.6 Humidity

In Mysuru district, relative humidity is about 70 per cent and over in the mornings throughout the year, while in the afternoons, humidity is comparatively lower except during the southwest monsoon. The period January to April is the driest part of the year with relative humidity of about 30 per cent and still lower in the afternoons.

1.11.7 Rainfall

H.D. Kote, Hunsur and Periyapatna taluks are cool and moist during winter and rainy seasons and these taluks are in the semi-malnad region of the State. The remaining taluks are comparatively dry (except along the river line tracts). As per the information collected from Indian Meteorological Department, highest rainfall generally recorded in H.D. Kote and the lowest recorded in Hunsur taluk.

1.11.8 Natural Environment

Mysuru district lies in the Southern Maidan region and it is in the southernmost part of Karnataka State. Physiographical, the region in which the district is found may be classified as partly maiden and partly semi-malnad (malnad is hilly
land). The district forms the southern part of the Deccan Peninsula with Tamil Nadu on the southeast, the Kodagu district on the west, Mandya district on the north, Hassan district on the northwest and Bangalore district on the northeast.

1.11.9 Physiography

Mysuru district is an undulating tableland with granitic rocks protruding at odd intervals and the general elevation of the district ranges between 700 meters and 900 meters above the mean sea level. Except in the north, the district is almost surrounded by the Western Ghats, which at places are an elevation of more than 1,200 meters above the mean sea level. Only along the southeast, the mountain ring is broken, where the river Cauvery takes its course towards the Ghats and plunges into the famous Gaganachukki and Barachukki falls at Shivanasamudram.

1.11.10 Geology

Geologically, the district is mainly composed of igneous and metamorphic rocks of Pre-Cambrian Era either exposed at the surface or covered with a thin mantle of residual and transported soils. The types of soil found in Mysuru district are red soils (red gravelly loam soil, red loam soil, red gravelly clay soil, red clay soil), lateritic soil, deep black soil, and brown forest soil. And some of the minerals also found in Mysuru district are kyanite, sillimanite, quartz, magnesite, chromite, soapstone, felsite, corundum, graphite, limestone and dolomite.

1.11.11 Drainage

The major drainage in the district is the east flowing Cauvery River. The Cauvery river is the lifeline of the district. It springs up on the Western Ghats at Talacauvery in Kodagu district, entering the district near Abbur in the northwest of K.R. Nagar taluk. It meanders through the district for about 250 km. The Kabini River one of the major tributaries of Cauvery flows diagonally from the SW of the district to the NE before joining the Cauvery River at T. Narasipur in the NE part of the district. The main Cauvery River flows from west to east in the northern parts of the district till its confluence in the K.R. Sagar reservoir. The reservoir makes the northern boundary of the district. Kabini river, a tributary of Cauvery enters the
district from its southern part, flows in the easterly direction and receives Nugu and Gundal rivers. Lakshmantirtha river, another tributary of Cauvery enters the district in Hunsur taluk near Chikka Hejjur. It flows in NE direction through Hunsur and K.R. Nagar before joining Cauvery. It is a perennial system of rivers.

1.11.12 Geomorphology

Geomorphological, the district is classified as de-notational uplands with about 85 to 90% of the district falling in this category. The next important geomorphological unit is older flood plains mainly in the H.D Kote taluk and parts of Mysuru taluk. Ridges and valleys form the third important unit and is mainly restricted to the Nanjangud and H.D Kote taluk and north western part of Mysuru taluk. Flat valleys are not very common except for isolated appearances. The general elevation in the district ranges from 700-800 m amsl except for the denudation hills and ridges. However, the H.D Kote taluk in the southern parts of the district has higher elevation ranging from 2200-3150 m amsl. The Mullur betta with an elevation of 3150 m amsl falls in the area. The Hekkan betta (3732 m amsl) of the Naganpur Reserved Forest, the Shigebetta (3724 m amsl) of the Ainurmarigudi Reserved Forest and the Jainbaribetta (3231m amsl) of the Bedrampadi reserved forest mark the water divide making the southern boundary of H.D. Kote taluk and also of the district.

The soil type of district is grouped into three types viz., the red sandy soils, red loamy soils and deep black soils. Almost entire district is covered by red sandy soil except a small parts of T. Narapur taluk. The soils are having high permeability and neutral with a pH of 7. The thickness of the soil varies from less than a meter to 6 m. North-eastern part of T. Narasipur taluk comprises of red loamy soil. It is characterized by clay content mixed with sand. It is less permeable compare to sandy soil. It is having good moisture holding capacity and is fertile. The thickness varies from less than a meter to 16 m. Deep Black soils occur in south-western part of T. Narasipur taluk in a small area. These soils are dark brown, dark greyish brown to very dark grey or black in colour. The texture is usually clay throughout the profile. These soils are fertile and generally produce good yields. Adequate soil and water management practices and drainage facilities are essential to obtain sustainable yields;
otherwise salinity and water logging conditions may develop. These soils need to be drained once in 3-5 years with good quality water.

1.11.13 Forests

Mysuru District has only 10 percent of the total geographical area of the state. Even this is also deteriorating. Hence, the Zilla Panchayat is interested in developing social forestry in the Government and private lands with the co-operation of people instead of just improving the reserved forests. Much importance has been given to involvement of rural people at the Grama Panchayat level. According to a Census report, the total geographical area covered by the forests is 62,851 hectares. However, due to imbalances in the environment of Mysuru District, the State has initiated various other programs through Zilla Panchayat.

1.11.14 Agro - Climatic Conditions

District climatic conditions are favourable to crops like paddy, jowar, ragi, pulses, sugarcane and tobacco. The district can be divided into two major agro-climatic zones. Such as Southern Dry Zone and Southern Transition Zone. The Southern Dry Zone comprising of 4 taluks, namely, Nanjangud, T. Narasipura, Mysuru and K. R. Nagar and the Southern Transition Zone consisting of H. D. Kote, Hunsur, and Periyapatna taluks. The annual rainfall ranges from 670 mm to 888.6 mm in dry zones and from about 612 mm to 1,054 mm in the transitional zone.

1.11.15 Irrigation

A total of 159,230 hectares is the net area irrigated in Mysuru district. The main rivers of Kabini, Cauvery and Harangi supply water for agriculture in the district. Among them, the Cauvery flows through K.R. Nagar and T. Narasipura taluks, Kabini flows through H.D. Kote, Nanjanagud and T. Narasipura taluks and join the Cauvery. The minor irrigation systems such as the tanks, wells and bore wells have played a crucial role in the development of irrigation facilities to promote and enhance agricultural production in the district.
1.11.16 Horticulture

Mysuru district is renowned for special horticultural crops like Nanjangud Rasabale, Mysuru betel leaves, Mysuru Mallige (Jasmine) and Erengerebrinjal. A total of 3,030 ha of land are utilized for growing varieties of fruits and 1985 hectares of land utilized for growing varieties of vegetables in the district. However, it is most unfortunate that the varieties like the Nanjangud Rasabale (a variety of banana, tastier and nutritious) and Mysuru betel leaves are fast disappearing due to continuous indifference by the Government.

1.11.17 Sericulture

Sericulture is a combined venture, including the cultivation of mulberry plants, rearing of cocoons and reeling silk. The Mysuru silk is known for its quality and traditional designs, which attracted the people not only at the national level but also at the international level. The Central Government has established a Central Sericulture Research Training Centre at Mysuru to help with the farmers. For transacting and getting good prices for cocoons produced in Mysuru district, the cocoon markets have been established at Nanjangud, T. Narasipura and Hunsur.

1.11.18 Fisheries

Mysuru district is endowed with inland fisheries through its rivers and their tributaries and also the reservoirs, tanks, ponds, irrigation wells and the like. The district has 465 km of rivers; there are as many as 210 large lakes and 760 small lakes available for various purposes including irrigation, covering a water territory of 18,472 hectares for fisheries. The Zilla Panchayat under the State sector has helped many beneficiaries to be engaged in self-employment in this profession. At present, the fisheries provide good income to the Government apart from providing employment to thousands of people.

1.11.19 Communications

The district is well connected by all-weather roads. The state highway connects the district headquarters with the state capital and other important cities of the district. The broad gauge railway line passes through Mysuru and the taluk headquarters of KR Nagar. All the other taluk headquarters and other towns are connected with all-weather roads thus making all parts of the district accessible throughout the year.
1.11.20 Demography

The data collected from Census of India for the decadal variation of population of Mysuru district represents that, population of district has been growing as shown in table 1.4 and fig 1.6. Notably the population of district during the year 1901 was 589,987 and it was increased as 3,001,127 in 2011, with 408.68 percent of positive growth. The growth between the census year shows increasing trend especially the higher growth took place between 1961 and 1971 with 28.40 percent and least growth took place between 1911 and 1921 with 2.62 percent.

Table 1.4 Growth of General Population in Mysuru District

<table>
<thead>
<tr>
<th>Years</th>
<th>General Population</th>
<th>% of Decadal Growth</th>
</tr>
</thead>
<tbody>
<tr>
<td>1901</td>
<td>589,987</td>
<td></td>
</tr>
<tr>
<td>1911</td>
<td>608,961</td>
<td>3.22</td>
</tr>
<tr>
<td>1921</td>
<td>624,889</td>
<td>2.62</td>
</tr>
<tr>
<td>1931</td>
<td>678,700</td>
<td>8.61</td>
</tr>
<tr>
<td>1941</td>
<td>788,657</td>
<td>16.20</td>
</tr>
<tr>
<td>1951</td>
<td>975,193</td>
<td>23.65</td>
</tr>
<tr>
<td>1961</td>
<td>1,137,640</td>
<td>16.66</td>
</tr>
<tr>
<td>1971</td>
<td>1,460,736</td>
<td>28.40</td>
</tr>
<tr>
<td>1981</td>
<td>1,827,702</td>
<td>25.12</td>
</tr>
<tr>
<td>1991</td>
<td>2,281,653</td>
<td>24.84</td>
</tr>
<tr>
<td>2001</td>
<td>2,641,027</td>
<td>15.75</td>
</tr>
<tr>
<td>2011</td>
<td>3,001,127</td>
<td>13.63</td>
</tr>
</tbody>
</table>

Source: Census of India 1901-2011
1.11.21 Literacy in Mysuru District

According to 1991 Census, the literacy was 48.32 per cent, of which rural literacy accounted for 49.20 percent and urban literacy for 62.43 per cent. According to 2001 Census, the literacy rate increased from 48.32 per cent to 63.50 per cent over the period 1991 to 2001, while rural literacy increased from 49.20 per cent to 51.80 per cent and urban literacy increased from 62.43 per cent to 82.80 per cent, during the same decade. Literacy further increased to 72.56 per cent in 2011, with rural literacy accounting for 57.02 per cent and urban literacy for 77.84 per cent. Throughout, there were gaps between rural and urban literacy, with urban areas accounting for higher percentages than the rural areas, primarily because of the concentration of education as a service in the cities and towns. The below table shows the distribution of literacy in Mysuru district during the period 1991 to 2011.

1.12 Scheduled Tribes in Mysuru District

To understand the distribution and decadal changes in the population of tribes in Mysuru district, the decadal wise and taluk wise number of tribe's information was collected from Census of India. The information regarding year wise total population of ST in district represents the positive growth over the years.
### Table 1.5 Decadal growth of ST Population of Mysuru District

<table>
<thead>
<tr>
<th>Years</th>
<th>ST Population</th>
<th>Decadal Growth</th>
</tr>
</thead>
<tbody>
<tr>
<td>1961</td>
<td>16805</td>
<td></td>
</tr>
<tr>
<td>1971</td>
<td>19547</td>
<td>16.32</td>
</tr>
<tr>
<td>1981</td>
<td>166649</td>
<td>752.55</td>
</tr>
<tr>
<td>1991</td>
<td>102102</td>
<td>-38.73</td>
</tr>
<tr>
<td>2001</td>
<td>271351</td>
<td>165.76</td>
</tr>
<tr>
<td>2011</td>
<td>334547</td>
<td>23.28</td>
</tr>
</tbody>
</table>

Source: Census of India 1961-2011

### Fig 1.8 ST Population of Mysuru District

The table 1.5 and figure 1.8 above represents the positive growth had happened in all the decades except 1991, it might be caused because of bifurcation of district. Further the taluk wise number of scheduled tribe information have been collected and shown in the table below.
The above table clearly depicts the increasing trend of scheduled tribe in taluks between the census years. The higher number of scheduled tribes were presented in Mysuru taluk while lower number of scheduled tribes were presented in Krishnarajanagara in 2001 as well as in 2011.
1.13 Public Distribution System in Mysuru District

The public distribution system is being implemented in all districts of Karnataka and entitlements are provided through Fair Price Shops (FPS) to the beneficiaries. The number of fair price shops in each district varies based on the number of beneficiaries in rural, urban and IRA (Informal Rationing Area). According to Food, Civil Supplies and Consumer Affair Department of Karnataka 2016, there are 1,059 fair price shop that are active in Mysuru district while 33 are inactive, among the active FPS, 703 are located in rural areas, 72 are located in urban areas and 284 are located in Informal Rationing Area (IRA). Among inactive FPS, 7 are located in rural areas, 3 are located in urban areas and 23 are located in IRA areas (table 1.7). From this, it is clear that, more number of active FPS are located in rural area followed by IRA and Urban areas, and more number of inactive FPS are located in IRA followed by rural and urban. The information regarding number of FPS in each taluk represents that (table 1.8), higher number of FPS are located in Mysuru taluk and least number of FPS are located in Periyapatna.

<table>
<thead>
<tr>
<th>Classes</th>
<th>No of Active Shops</th>
<th>No of Inactive Shops</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rural</td>
<td>703</td>
<td>7</td>
</tr>
<tr>
<td>Urban</td>
<td>72</td>
<td>3</td>
</tr>
<tr>
<td>IRA</td>
<td>284</td>
<td>23</td>
</tr>
<tr>
<td>Total</td>
<td>1059</td>
<td>33</td>
</tr>
</tbody>
</table>

Source: Food, Civil Supplies and Consumer Affair Department - Karnataka
Table 1.8 Taluk Wise Fair Price shop of Mysuru District

<table>
<thead>
<tr>
<th>Taluk Name</th>
<th>No. of Active Shops</th>
<th>No. of Inactive Shops</th>
</tr>
</thead>
<tbody>
<tr>
<td>Heggadadevana Kote</td>
<td>124</td>
<td>4</td>
</tr>
<tr>
<td>Hunsur</td>
<td>106</td>
<td>1</td>
</tr>
<tr>
<td>Krishnarajanagara</td>
<td>90</td>
<td>1</td>
</tr>
<tr>
<td>Mysuru</td>
<td>390</td>
<td>18</td>
</tr>
<tr>
<td>Nanjangud</td>
<td>134</td>
<td>5</td>
</tr>
<tr>
<td>Periyapatna</td>
<td>81</td>
<td>3</td>
</tr>
<tr>
<td>Tirumakudal Narsipur</td>
<td>134</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1059</strong></td>
<td><strong>33</strong></td>
</tr>
</tbody>
</table>

Source: Food, Civil Supplies and Consumer Affair Department – Karnataka

1.14 Research Methodology

As the study has been designed to understand the public distribution system and the impact of PDS on tribes, the primary survey has been chosen for the data collection and to know the real situation of tribes. Further, the supporting information for the study have been obtained from secondary resources that is discussed below in detail.

1.15 Sample Villages

As it has mentioned earlier among the seven taluks of Mysuru district, three taluks were selected for the present study such as, Heggadadevana Kote, Hunsur and Periyapatna based on the higher concentration of primitive tribes. Each taluk is having several villages which have been grouped for the purpose of giving equal representation.
for each group of villages and weightage to select few villages based on the appropriate method to conduct the field survey. Thus, the sample villages have been chosen based on the percentage of ST population in each village has discussed below in detail.

According to Census of India 2011, Heggadadevana Kote taluk is having 281 villages among which 40 villages are uninhabited, Hunsur taluk consists of 213 villages in which 18 villages are uninhabited and Periyapatna taluk consists of 203 villages in which 7 villages are uninhabited. To classify the villages based on the percentage of ST population, the information about ST population in each village have been obtained from Census of India and using these percentage of ST population in each village was derived.

Further, the villages are classified into six groups in each taluk as, a) villages having below than 10 percent of ST population, b) 10 – 20 percent, c) 20 – 30 percent, d) 30 – 40 percent, e) 40 – 50 percent and f) more than 50 percent (table 1.9). From each group a village having higher ST percent of population was selected for the study in selected three taluks which makes the sum of 18 villages for entire study area as shown in table below.

### Table 1.9 Classification of Villages Based on Percentage of ST Population by Range

<table>
<thead>
<tr>
<th>Percent of ST Population</th>
<th>Heggadadevana Kote</th>
<th>Hunsur</th>
<th>Periyapatna</th>
</tr>
</thead>
<tbody>
<tr>
<td>&lt; 10</td>
<td>123</td>
<td>114</td>
<td>145</td>
</tr>
<tr>
<td>10 – 20</td>
<td>30</td>
<td>22</td>
<td>22</td>
</tr>
<tr>
<td>20 – 30</td>
<td>20</td>
<td>19</td>
<td>10</td>
</tr>
<tr>
<td>30 – 40</td>
<td>16</td>
<td>10</td>
<td>7</td>
</tr>
<tr>
<td>40 – 50</td>
<td>9</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>&gt; 50</td>
<td>43</td>
<td>25</td>
<td>7</td>
</tr>
<tr>
<td>Uninhabited</td>
<td>40</td>
<td>18</td>
<td>7</td>
</tr>
<tr>
<td>Total</td>
<td>281</td>
<td>213</td>
<td>203</td>
</tr>
</tbody>
</table>

Source: Census of India

Table 1.9 reveals that the number of villages in each group for respective taluks as mentioned above from each group the village which has highest ST percent population has been taken for study. As the sample size was confined to 500 households, it is necessary to identify how many sample households should be surveyed from each selected village (table 1.10). Hence, the number of tribe’s households was identified by using the formula below.
Estimated ST household of a village = \frac{\text{Total Households of a village} \times \text{Total ST Population of a Village}}{\text{Total Population of a village}}

Illustration of estimated Lingapura ST households

Estimated ST household of Lingapura = \frac{85 \times 346}{372} = 79

To estimate the number of household in a selected village which sums 500 of total samples, the formula given below was used.

Selected ST HH in a village = \frac{\text{Total Number of estimated ST HH in a particular village}}{\text{Total Number of ST Households in all villages}} \times 500

Illustration of number of selected households in Lingapura

Selected ST HH in Lingapura = \left( \frac{79}{2777} \times 500 \right) = 14

Table 1.10 Villages Selected for Survey by Range of Percent in Selected Taluks

<table>
<thead>
<tr>
<th>Range</th>
<th>Villages</th>
<th>Total No. of Households</th>
<th>Total Population</th>
<th>Total ST Population</th>
<th>% of ST population to total Population</th>
<th>Estimated ST HH's</th>
<th>18% of the total ST household (Selected)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peryapatna</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&gt;50</td>
<td>Lingapura</td>
<td>85</td>
<td>372</td>
<td>346</td>
<td>93.01</td>
<td>79</td>
<td>14</td>
</tr>
<tr>
<td>&gt;40-50</td>
<td>Kalethimmanahalli</td>
<td>85</td>
<td>390</td>
<td>176</td>
<td>45.13</td>
<td>38</td>
<td>6</td>
</tr>
<tr>
<td>&gt;30-40</td>
<td>Laxmipura</td>
<td>170</td>
<td>682</td>
<td>258</td>
<td>37.83</td>
<td>64</td>
<td>12</td>
</tr>
<tr>
<td>&gt;20-30</td>
<td>Sulekote</td>
<td>368</td>
<td>1716</td>
<td>485</td>
<td>28.26</td>
<td>104</td>
<td>19</td>
</tr>
<tr>
<td>&gt;10-20</td>
<td>Kurgallu</td>
<td>182</td>
<td>760</td>
<td>143</td>
<td>18.82</td>
<td>34</td>
<td>6</td>
</tr>
<tr>
<td>0-10</td>
<td>Kampalapura</td>
<td>1112</td>
<td>4721</td>
<td>430</td>
<td>9.11</td>
<td>101</td>
<td>18</td>
</tr>
<tr>
<td>Hunsur</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&gt;50</td>
<td>Settalalli</td>
<td>202</td>
<td>864</td>
<td>735</td>
<td>85.07</td>
<td>172</td>
<td>31</td>
</tr>
<tr>
<td>&gt;40-50</td>
<td>Ummathur</td>
<td>958</td>
<td>4765</td>
<td>2337</td>
<td>49.05</td>
<td>470</td>
<td>85</td>
</tr>
<tr>
<td>&gt;30-40</td>
<td>Bilikere</td>
<td>1226</td>
<td>5491</td>
<td>2194</td>
<td>39.96</td>
<td>490</td>
<td>88</td>
</tr>
<tr>
<td>&gt;20-30</td>
<td>Haralahalli</td>
<td>248</td>
<td>999</td>
<td>288</td>
<td>28.83</td>
<td>71</td>
<td>13</td>
</tr>
<tr>
<td>&gt;10-20</td>
<td>Duddahejju</td>
<td>298</td>
<td>1417</td>
<td>281</td>
<td>19.83</td>
<td>59</td>
<td>11</td>
</tr>
<tr>
<td>0-10</td>
<td>Karimuddanahalli</td>
<td>577</td>
<td>2313</td>
<td>220</td>
<td>9.51</td>
<td>55</td>
<td>10</td>
</tr>
<tr>
<td>Heggadadevana Kote</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&gt;50</td>
<td>Itna</td>
<td>564</td>
<td>2410</td>
<td>2078</td>
<td>86.22</td>
<td>486</td>
<td>87</td>
</tr>
<tr>
<td>&gt;40-50</td>
<td>Bidarahalli</td>
<td>403</td>
<td>1702</td>
<td>842</td>
<td>49.47</td>
<td>199</td>
<td>36</td>
</tr>
<tr>
<td>&gt;30-40</td>
<td>Jinnahalli</td>
<td>488</td>
<td>2045</td>
<td>804</td>
<td>39.32</td>
<td>192</td>
<td>35</td>
</tr>
<tr>
<td>&gt;20-30</td>
<td>Shanthipura</td>
<td>173</td>
<td>688</td>
<td>206</td>
<td>29.94</td>
<td>52</td>
<td>9</td>
</tr>
<tr>
<td>&gt;10-20</td>
<td>Halemagge</td>
<td>292</td>
<td>1275</td>
<td>244</td>
<td>19.14</td>
<td>56</td>
<td>10</td>
</tr>
<tr>
<td>0-10</td>
<td>Chikkereyur</td>
<td>596</td>
<td>2615</td>
<td>241</td>
<td>9.22</td>
<td>55</td>
<td>10</td>
</tr>
</tbody>
</table>

Source: Census of India 2011
Fig 1.12 Sampled Villages of H D Kote
Fig 1.13 Sampled Villages of Hunsur
Fig 1.14 Sampled Villages of Periyapatna

The figure above shows the villages that were selected for the primary survey. After the determination of villages was over, further it is necessary to determine the number of households in each village. Therefore, 18 percent of total ST household in each village have been selected that makes the sum of 500 households.

1.16 Sample Fair Price Shops

As the study has designed to assess the performance of fair price shops, totally 30 fair price shop owners were taken for the evaluation. The fair price shops which provide the entitlements to the selected villages are 18, for the purpose of overall understanding of the taluks 12 more fair price shops were also surveyed within the
three selected taluks, that are located adjacent to study villages as shown on the map below.

![Location of Selected Fair Price Shops]

**Fig 1.15 Location of Sampled Fair Price Shops**

### 1.17 Primary Data

The primary survey was conducted among the tribes and fair price shop owner’s separately to identify the status distinctly. Then the informations were used to identify the influence of PDS on tribes. To obtain the information from tribal community, a well-structured questionnaire was prepared that contains a) detailed information about the family members, b) socio-economic status of household, c) details of entailment obtaining, d) details of fair price shop from which household is obtaining entailment, e) quality and quantity of food grains provided by fair price shop, f) level of food security of household, g) problems faced by household and h) suggestions from them.
To understand the status of public distribution system in study area, a separate questionnaire was prepared to obtain the information from fair price shop owner/trader, that contains the information about a) detailed information of fair price shop owner/trader, b) socio-economic statues of owner/trader, c) information about the warehouse from which they obtain entailments, d) information about the function of fair price shop, e) quality and quantity of entitlements, f) information about the consumers, g) problems faced by owner/trader and h) suggestions from them.

1.18 Secondary Data

The necessary secondary data for the present study has been obtained from authorized sources such as, a) demographical information of general and ST population and their occupation were obtained from Census of India, b) information regarding the primitive tribes in the study area were obtained from Department of Tribal welfare, Mysuru, c) information regarding number of fair price shops and number of beneficiaries were obtained from Food, Civil Supplies and Consumers Affairs Department of India and d) associated information was collected from previous studies like journals, Ph.D. thesis and published newsletters that have mentioned in the references.

The Information collected through field survey among the tribes and fair price shops have been converted into digital format using spread sheet in MS Excel, then suitable statistical analysis has been performed to obtain the results such as percentage, frequency, regression, bivariate and univariate analysis. The statistical analyses have been accomplished using Statistical Package for the Social Sciences (SPSS) and the suitable graphs were prepared using MS Excel.

1.19 Chapter Organization

The present study has been organized into six chapters for the proper presentation of research.

The first chapter is an introductory chapter that deals with the introduction, need of study, overview of study area, status of tribes in country, state and district, methods of data collection and the techniques used to process the data, assumed hypothesis and the chapter organization.
The second chapter framed to discuss about the previous researches that contributed for scheduled tribes and public distribution system. The chapter also analyses the merits and demerits of previous studies and the gaps in the review of literature.

The third chapter outlines the analysis of the socio-economic status of scheduled tribes in study area, it is one of the core chapter in which the information collected through primary survey was analysed with the suitable statistical techniques and the results were discussed.

The fourth chapter is constructed to discuss about the function of fair price shops and food security of tribes. This is one of the core chapter in which each household was analysed to understand the role of public distribution system in tribe’s livelihood, the problems faced by household while purchasing entitlements, quality and quantity of food grains obtained from fair price and the behaviour of staffs in fair price shop. The information collected through primary survey was analysed and the results were discussed in detail.

The fifth chapter made to assess the functioning of fair price shop from the view of fair price shop owner/trader. It is also one of the core chapter, in which the detailed information of fair price shop owner’s socio-economic status, functioning fair price shops and problems faced by owner/trader. The information collected among the fair price shop owner/trader was analysed and discussed in detail.

The sixth chapter is a final chapter that deals with summery of entire research, major findings and role of PDS in tribe’s livelihood. The chapter also illustrates the problems faced by tribe’s and the fair price shop owners. Finally, the chapter ends with conclusion of the research followed by appropriate suggestions.