

**AN ANALYSIS OF SOCIAL MOBILIZATION OF JENUKURUBA COMMUNITY IN
CHAMARAJANAGARA DISTRICT, KARNATAKA**

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Abstract:

The present study deals with the social mobilization of the Jenukuruba community in the district of Chamarajanagara in Karnataka state. Social Mobilisation is the cornerstone of participatory approaches in all types of community development activities. It is an approach and tool that enables people to organize for collective actions by pooling resources and building harmony to resolve common problems and work towards community advancement. In the study area, social mobilization is a very significant role in the community of Jenukuruba tribes. The tribes who are very backward are grouped into 'Primitive Tribes' having a low level of literacy, declining population, poor technological access and extreme economic backwardness. Jenukuruba Tribal communities are one of the vulnerable tribal groups living in the district of Chamarajanagar district of Karnataka state. The present study mainly focused on the socio-economic life of Jenukuruba tribes covering personal profile, age structure, education status, family types, socio-economic conditions, housing pattern and other social mobilization factors.

Key words: Social Mobilization, Jenukuruba Tribes, Lifestyle, Socio-economic Status, and Social Mobilization Factors.

Tribal community development has been achieving of the livelihood and socio-economic development in backward areas, especially for tribal peoples live in hilly, forest and rural areas in Karnataka. Karnataka state has achieved notable progress in the fields of agriculture and allied activities, industry, education, science, technology, human development, media management and other sectors of development in rural areas. The state has also emphasized the need and importance of tribal development in the post-independence era. The Jenu Kuruba's belief system centers on their connection to the forest, its wildlife, and their gods who live there. They are experts in their environment, having 25 names for different parts of the forest. They gather medicine, honey, fruits, vegetables, tubers and the thatch and bamboo needed to build their houses. These beliefs are behind the tribe's careful management of their environment and have ensured the survival of the tiger. Indeed, the healthy tiger population found in their forest is what drove the Indian government to turn the area into a Tiger Reserve. Social mobilization is the process of bringing together allies to raise awareness of and demand for a particular programme, to assist in the delivery of resources and services, and to strengthen community participation for sustainability and self-reliance. (Survival International Report, 2020).

Objectives of the Study

The present study was conducted based on the following objectives:

1. To study the origin and status of the Jenu Kuruba tribal community in Karnataka state and Chamarajanagar district.
2. To analyse the role of social mobilization in the Jenu Kuruba community development in the study area.

Hypothesis of the Study

1. There is a significant role in the development of the Jenu Kuruba tribal community in the study area.

Research Methodology

In order to fulfill the objectives the study adopted a descriptive design. The present study is mainly based on descriptive in nature and the structured questionnaire has been used to collect the primary data by using the simple random sampling method. The study considered of 65 Jenu Kuruba Tribes of Hadi villages in Chamarajanagar district, Karnataka State. The secondary data is collected from books, reputed journals and articles, magazines, government sources, and internet sources.

Concept of Social Mobilization

Social mobilization is a way to organize a movement that effectively engages the participation of multiple stakeholders to achieve a specific development goal through community-reliant efforts. Social mobilization involves planned actions and processes to reach, influence, and involve all relevant segments of society across all sectors from the national to the community level, in order to create an enabling environment and effect positive behavior and social change. It has a process that helps people move from the passive status of welfare recipients to that of citizens who possess vital knowledge of their communities and localities and therefore know best how to effect and direct change at the local level, especially in tribal communities areas. Social mobilization thus enhances individual and group capabilities, widening people's choices and enlarging the range of things they can do. Social mobilization processes place the values, priorities, and agency of citizens at the grassroots level at the center of development efforts (Regional Committee for Africa, 2001 and IGI Global Publisher of Timely Knowledge).

Origin of Jenukuruba Tribal Community in Karnataka: A Brief View

The Jenukuruba is a tribal group from the Nilgiris. The population of Jenu Kurubas is 36,076 in Karnataka mostly living in the districts of Mysuru, Kodagu, and Chamarajanaga. They are concentrated in the districts bordering the states of Kerala and Karnataka. 'Jenu' means 'honey' in Kannada, referring to their traditional occupation as collectors of honey in the forest. In the early 20th century they lived in huts in the forests and cultivated. Starting from the 1970s and continuing today, many of the Jenu Kurubas have been evicted from their homes due to conservation measures in the various tiger reserves of the Nilgiris, like Nagarhole and Bandipur. Those who have been relocated outside the forest are daily wagers and agricultural labourers, who live in extreme poverty. Many work as labourers on coffee estates in Kodagu or for the Forest Department. They speak the Jenu Kurumba language, either classified as being related to Kodava or a rural dialect of Kannada. Previously their women wore a sari in the style of typical Mysore rural women, and if poor, wore a cloth around the waist and another to partially cover the upper body. The men of the community cut their hair short in the style of a typical cultivator, providing some protection from heat and sun. (Girisha, 2020).

About the Jenu Kuruba Tribes

Jenu in Kannada means honey and Kuruba is the caste. As the name suggest Jenu Kurubas are honey gatherers. Like the Kadu Kurubas, Jenu kurubas are the original inhabitants of the forests of the Western Ghats, Southern India. They are dark skinned, medium built, wiry with curly hair. They are dark skinned, medium built, wiry with curly hair. The main occupation used to be food gathering in the forests, collection of minor forest produce in the forests, collection of minor forest produce including honey. They are good craftsmen in taming and handling elephants. They were involved in logging and firefighting operations (Thurston, Edgar. (1993).

Lifestyle and Settlements of Agriculture Activity

Jenu Kuruba tribal community lives in small settlements called Hadi. They have traditionally been food-gatherers, practicing shifting cultivation, leading to a nomadic existence. More recently, they have taken to living in larger hamlets, with government interventions. They practice agriculture as a subsidiary occupation. Instead of plowing the field, they scratch the surface with a sort of bamboo spear. Jenukuruba, a semi-nomadic society is not maintained by rulers, police, centralized visible forces, or religious monasteries; but by the technique of its own discipline and diffused power. The pattern is that it is maintained at each settlement level with a head man (yajamana) and a ritual head/shaman (gudda). They decide the movements and functions of the people except for the religious ones. But power is completely centralized by the religious head directly.

Food System

Jenu Kurubas are mostly non-vegetarian. They eat the flesh of animals they hunt. They relish the flesh of goat, pig, deer, rabbit, hen and other birds etc. and even flesh of dead animals found in the forest.

Role of Social Mobilization in Jenukuruba Tribal Community in Chamarajanagar District

The present study mainly discussed the role of social mobilization in the development of Jenu Kuruba tribal areas in the study area. Social mobilization is the underpinning of participatory approaches in all types of community development activities, especially in the Jenu Kuruba tribal community. It is an approach and tool that enables people to organize for collective actions by pooling resources and building harmony to resolve common problems and work towards community advancement. It is the extent to which people are able to move between socio-economic strata during their lifetime and between generations. In societies with low social mobility, individual outcomes are strongly determined by their starting point in life.

Impact of the Social Mobilization on Jenukuruba Tribal Community

The present study deals with the social mobilization play role in the Jenu Kuruba tribal community in the study area. A total of 65 samples of respondents are selected in the district. This study covered gender, age structure, marital status, occupation position, educational condition, and the impact of social mobilization on the development of the Jenu Kuruba tribal community has been studied in the study area. In this given below Table-1 depicts the socio-economic profile of the Jenu Kuruba tribal community households in the Chamarajanagara district.

Table-1: Socio-economic Profile of the Sample Respondents

Category	Variables	No. of Respondents	Percentage
Gender	Male	43	66.15
	Female	22	33.85
Age	Below 30	35	53.85
	31- 60	19	29.23
	61 and above	11	16.92
Marital Status	Married	33	50.77
	Unmarried	24	36.92
	Widows	8	12.31
Educational Level	Illiterate	29	44.62
	Literate	12	18.46
	Below 7 th classes	24	36.92
Occupation	Coolie	15	23.08
	Handloom Works	12	18.46
	Agriculture activities	11	16.92
	Honey collecting works	9	13.85
	Hunter-Gatherers or herders	8	12.31
	Herding and rearing animals	10	15.38
Types of House	Thatched roof	18	27.69
	Tiled roof	9	13.85
	Huts	38	58.46
Family Type	Nuclear Family	24	36.92
	Joint Family	41	63.08

Source: Primary Data

Gender-wise Distribution

The above Table-1 shows that the gender-wise distribution of the respondents in the study area. Out of 65 respondents, 66.15% (43) of the respondents are male and the remaining only 33.85% (22) of the respondents are female in the study area.

Age Structure

Table-1 indicates the age group of the respondents in the study area. Out of 65 samples, the majority of the respondents are in the age group of below 30 years, 29.23% of the respondents are in the age group of 31 to 60 years and the remaining only 16.92% of the respondents are in the age group of above 61 years.

Marital Status

The above table reveals the marital status of the respondents in the study area. Out of 65 samples, the majority of the respondents are married people (50.77%), 36.92% of the respondents are unmarried people and the remaining only 12.31% are widows people in the study area.

Educational Qualification

Education is one of the key factors in the social mobilization factors for community development. The above table result that the educational qualification of the respondents 44.62% of the respondents are illiterate people, 36.92% of the respondents are literate people and the rest only 18.46% of the respondents are below 7th class passed education.

Occupational Status

Jenu kuruba community is one of the living in forest communities. They are major activities such as coolie, handloom works, agriculture activities, honey collecting works, hunter-gatherers or herders, and herding and rearing animals. Out of 65 respondents, the majority of the respondents (23.08%) are involved in daily wage work, 18.46% of the respondents are engaged in handloom works, 16.92% are engaged in agriculture activities, 15.38% are involved in herding and rearing animals, 13.85% of the respondents are engaged in honey collecting works and the remaining only 12.31% of the respondents are engaged in hunter-gatherers or herders.

Types of Houses

The above table indicates the type of house of the respondents in the study area. Out of 65 samples, the majority of the respondents (58.46%) are they have huts houses, 27.69% of the respondents are they have thatched roof houses and the remaining only 13.85% of respondents are they have tiled roof houses.

Family

The above table shows the family types of the respondents in the study area. Out of 65 samples, the majority of the respondents are they have joint family systems (63.08%) and the remaining only 36.92% of the respondents are they have nuclear families.

Testing Hypothesis

H0: There is no significant role in the development of the Jenu Kuruba tribal community in the study area.

H1: There is a significant role in the development of the Jenu Kuruba tribal community in the study area

Table–2: Role of Social Mobilisation in the Development of Jenu Kuruba Tribal Community in Chamarajanagara District

Sl. No.	Social Mobilization Factors	No. of Respondents (Out of 85)	Chi-square Value	Df	Sig
1.	Empowerment of Self and their family	61 (93.85%)	49.985	1	.000
2.	Responsibilities in the family	63 (96.92%)	57.246	1	.000
3.	Change their ideas and beliefs	59 (90.77%)	43.215	1	.000
4.	Organizing the community	57 (87.69%)	36.938	1	.000

5.	Financial development	58 (89.23%)	40.015	1	.000
6.	Improvement of Savings	54 (83.08%)	28.446	1	.000
7.	Strengthening of lifestyle	64 (98.46%)	61.062	1	.000
8.	Decision making	62 (95.38%)	53.554	1	.000

Source: Primary Data

The hypothesis of the study has proven with the help of a statistical tool like the Chi-square Test that the various factors of social mobilization role in the development of the Jenukuruba tribal community have affected the changes in their lifestyle and the standard of living of the respondents in Chamarajanagara district. The variables considered to prove this hypothesis like opinions on social mobilization factors such as Empowerment of Self and their family; Responsibilities in the family; Change their ideas and beliefs; Organizing the community; Financial development; Saving improvement; strengthening of lifestyle; and Decision making. Therefore, for the Chi-Square test, the variable considered Jenukuruba tribal community development through social mobilization has a higher impact on the changes in their lifestyle and the standard of living of the respondents in the Chamarajanagara district.

The collected data on different kinds of factors have been tested with the help of statistical tool like the Pearson Chi-Square Test.

- The estimated Chi-square test value on Empowerment of Self and their family to the respondents is 49.985 at 1 percent level of significant.
- The estimated Chi-square test value on Responsibilities in the family is 57.246 at 1 percent level of significant.
- The estimated Chi-square test value on Change their ideas and beliefs is 43.215 at 1 percent level of significant.
- The estimated Chi-square test value on Organize the community is 36.938 at 1 percent level of significant.
- The estimated Chi-square test value on financial development is 40.015 at 1 percent level of significant.
- The estimated Chi-square test value on Improvement of Savings is 28.446 at 1 percent level of significant.
- The estimated Chi-square test value on Strengthens of lifestyle is 61.062 at 1 percent level of significant.
- The estimated Chi-square test value on Decision making is 53.554 at 1 percent level of significant.

Therefore, the significant role in the development of Jenukuruba tribal community coefficients that the null hypothesis "There is no significant role in the development of the Jenukuruba tribal community in the study area" is rejected, and accepted the alternative hypothesis "There is a significant role in the development of the Jenukuruba tribal community in the study area" which says the Empowerment of Self and their family; Responsibilities in the family; Change their ideas and beliefs; Organize the community; Financial development; Saving improvement; Strengthens of lifestyle; and Decision making which are created the changes of lifestyle and standard of living of the respondents in the Mysuru district.

Findings of the Study

- In the field study observed that gender-wise distribution of the respondents in the study area. Out of 65 respondents, 66.15% (43) of the respondents are male and the remaining only 33.85% (22) of the respondents are female in the study area.
- It is found from the age group of the respondents in the study area. Out of 65 samples, the majority of the respondents are in the age group of below 30 years, 29.23% of the respondents are in the age group of 31 to 60 years and the remaining only 16.92% of the respondents are in the age group of above 61 years.
- In the field study results indicates that the marital status of the respondents in the study area. Out of 65 samples, the majority of the respondents (50.77%) are married people, 36.92% of the respondents are unmarried people and the remaining only 12.31% are widow's people in the study area.
- It is clearly noted that the information about educational qualification of the respondents 44.62% of the respondents are illiterate people, 36.92% of the respondents are literate people and the rest only 18.46% of the respondents are below 7th class passed education.
- In the field study noted that the occupational status of the respondents in the study area. Out of 65 respondents, the majority of the respondents (23.08%) are involved in daily wage work, 18.46% of the respondents are engaged in handloom works, 16.92% are engaged in agriculture activities, 15.38% are involved in herding and rearing animals, 13.85% of the respondents are engaged in honey collecting works and the remaining only 12.31% of the respondents are engaged in hunter-gatherers or herders.
- It is found that types of house of the respondents in the study area. Out of 65 samples, the majority of the respondents (58.46%) are they have huts houses, 27.69% of the respondents are they have thatched roof houses and the remaining only 13.85% of respondents are they have tiled roof houses.
- It is noted that the family types of the respondents in the study area. Out of 65 samples, the majority of the respondents are they have joint family systems (63.08%) and the remaining only 36.92% of the respondents are they have nuclear families.

Conclusion

The present study concluded the role of social mobilization in the development of Jenukuruba tribal community in the Chamarajanagara district. Jenukuruba community has gone through the process of acculturation resulting in the loss of Tribal culture and assimilation in a steady manner. Modernization plays an important role in the changing lifestyle of these tribes. They can be brought under the process of modernization only through the process of integration of tribes with the non-tribes. Due to the spread of social mobilization, their socio-economic condition is improving. In the field study observed that the social mobilisation factors role in the development of Jenukuruba tribal community namely Empowerment of Self and their family; Responsibilities in the family; Change their ideas and beliefs; Organize the community; Financial development; Saving improvement; Strengthens of lifestyle; and Decision making are significantly at 1% level. This as suggested by the Jenukuruba tribal community needs to be identified and worked with capacity-building programs and awareness programs by the government and non-governmental organizations such that the communities could make a sustainable living equal to par with that of the non-tribal communities. Therefore, Government should provide any requirement for social mobilization facilities to this community.

Suggestions

- ❖ The government should be given sufficient social mobilization programmes for increasing the level of socio-economic development in Jenu Kuruba tribal areas.
- ❖ The Government should provide self-employment schemes under NGOs to the Jenu Kuruba tribal community and upliftment the standard of living in their youth people.

- ❖ Government should provide benefits of the sub-tribal plan to the Jenu Kuruba tribal community because changes of in their community development.
- ❖ If there is to be social mobilization, Government should be given agricultural land to Jenu Kuruba tribal community in forest areas.
- ❖ Jenu Kuruba tribal community should develop along the lines of their genius and should avoid imposing anything on them. Government should try to encourage in every way their own traditional arts and culture.
- ❖ The Government should try to train and build up a team of their own people to do the work of administration and development in the Jenu Kuruba tribal community areas.

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