

CHAPTER ONE

**INTRODUCTION AND REVIEW
OF LITERATURE**

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INTRODUCTION :

Today India is faced with a paradoxical and conflicting situation because of its twin tasks of economic development as well as protecting its natural resource base and habitat land, forests, and water on whom the indigenous, castes, tribes, communities and peoples of India depend upon. Though India is one of the leading countries involved in space research yet, more than 40% of its population is still defined as poor. In spite of increasing industrialisation, urbanisation and expansion of telephones, roads, STD's and Television facilities we are facing a number of problems such as displacement, unemployment, migration, religious tensions and extremist problems, poverty, and inequality. The key problem that Indian Society is facing today during the 21st century is how to reconcile economic growth with conservation of natural resources.

The controversies and debates during 1980's and 1990's regarding development versus environment has given rise to a new concept and alternative thinking namely sustainable development. The World Commission on environment and development known as Brunt land commission defined sustainable development as "Meeting the needs of the present generation without

compromising the needs of the future generation.”. Later many social scientist have tried to sharpen the concept and meaning of sustainable development. Indicators like economic growth and social justice, elevation of poverty, conservation of resources, peoples participation, conscientisation etc., have been putforth.

During such a critical phase of transition of Indian society, economy and culture there is a need for empirical studies on simple communities living close to nature and land. This is especially because more than 70% of India’s population is rural including 7.85 percent of the tribal population. Agricultural land and other natural resource are depleting at a faster rate.

THE RESEARCH PROBLEM :

The topic chosen for this present M.Phil. work is “Economy And Development Communication among the Gavalis of Uttara Kannada District, in Karnataka”. Gavalis are pastoral who domesticate cows and buffaloes. As the title itself indicates this work is concerned with trying to understand how simple communities try to adapt with nature and what are the forces and factors that bring changes among them. In other words the problem chosen aims at understanding the interrelationship between Gavalis Economy, their habitat and external forces such as industrialisation, urbanisation, planned programmes of the state and central governments, education and outside contact and communication network.

REVIEW OF LITERATURE :

Many studies have been carried out by historians, geographers, sociologists, anthropologists and social workers. in India.

Anthropological Studies :

Rivers (1906) was the first anthropologist to trace the evolution of modern pastoral culture from the tribal society to the modern society. According to him "*Todas represent the most extreme example of Pastoral tribal group in Peninsular India*". (cf Vignesh, 1987). Thurston E. (1909) also studied the '*Caste and Tribes of Madras*' and traced the system of cattle culture and folk religion. He provided a detailed analysis of certain pastoral tribes such as Todas, Gollas, Kurubas whose society is centred around animal husbandry. A similar type of anthropological study was carried out by Crooke (1917).

Draxe P. B. (1987) worked on '*Dange Dhangar of Kolhapur District*'. He studied their historical background, their economic activities, income and expenditure patterns and social organisation which includes, family, marriage, kinship, clan and political organisation.

Ambekar, J. B. (1995) has studied "*Resource Use Pattern Among the Dange Dhangars of Radhanagari in Western Ghats*". On account of several Dams. Dange Dhangars have been displaced and have migrated to various regions of Karnataka wherein they are known as Gavalis.

Sherring M. A. (1974) says that the Gavalis are a pastoral people inhabiting the uplands of baitool and elsewhere, tending flocks and herds and cultivating the land. They are probably the remnants of the royal Gavali race which many ages ago ruled over some parts of central India.

Shashi's (1978) work entitled "*The Shepherds of India*" deals with the historical background and socio-economic life of the Dhangars of India.

Palakshappa T. C. (1976) studied "*Siddis of North Kanara*" in Karnataka which is an ethnological description of the social, economic and cultural life of the Siddhis - people born with intermarriage of African slaves with the local women during the British rule.

Historical/Archaeological Studies :

As early as 1900, most of the historians started analysing pastoral society of India from the historical point of view. Jackson (1906) studied the religious significance of cattle culture in India with particular reference to cow-dung and Vibhuti. (See, Vignasha, 1987).

Allchins (1963) studied "*Cattle-keepers of South India*". He observes that cow-dung or rather the ashmonds of cow-dung dates back to 30 to 40 thousand years of the Neolithic period. The worship of cattle : of cows, draught oxen and sacred 'dedicated' bulls was present. Among the constellation of occupational castes each region of India has its own pastoral groups. The

cattle breeding practice of the hills to the south of Ganges valley seems to have much in common with that of the Deccan.

Some of the historians like Srinivas Iyengar (1932), Dikshit (1940), Sankalia (1941) and Shastri (1950) took keen interest in the study of the development of animal husbandry from a socio-historical perspective.

Rural Studies :

There are many who have conducted studies on Rural development. Anna Hazare's (1994) '*A Veritable Transformation of Ralegaon Siddi*' in which he has discussed various projects leading to comprehensive village development such as watershed development, proper planning of water usage, elimination of superstition prevalent in rural areas, celebration of simple community weddings instead of costly individual ceremonies, education, health and hygiene, creation of grammin bank, participation of women in all the projects and de-addiction from all vices. Shashi (1977) has studied the social structure, marriage, tribal economy, religion and ritual culture, socio-economic aspects of the '*Gaddi tribe of Himachal Pradesh*'. Hayami Yujiro, a Japanese agricultural economist (1981) has made a study on "*Understanding Village Community and the Direction of Agrarian change in Asia*". Professor Hayami has studied the economic organisation of village community mode of production and exchange, social interactions and social structure. He also discussed directions of agrarian change in Asia and polarisation or peasant stratification.

The impact of community development programmes in a typical Tamil Nadu village PithalaiPatti has been studied empirically by S. S. Thekkamala (1983).

Social Ecological Studies :

Malhotra K. C. and Gadgil M. (1981) have tried to analyse the ecological basis of the geographical distribution of the Dhangars, a pastoral caste cluster of Maharashtra and also described the historical background, cultural practices, ecology and impact of modernisation on the life of these people (See Draxe, 1987).

Gadgil and Malhotra (1983) in '*The Ecological Significance of Caste*' apply ecological perspective to examine adaptation of both castes as well as nomadic tribes living in the Deccan Plateau. Agriculture in this region is really productive only in the river valleys where the Kunbis practice cultivation. The large tracts of un-cultivated land away from the valleys support pastoralism as well as hunting-gathering. Pastoralism is practised by Gavalis who keep large herds of buffaloes, curdle the milk, sell the butter as well as milk for cereals and grains from the rural Kunbis. The Gavalis also practised some shifting cultivation from the upper hill terraces of the forest area.

Other contributions in this field come from Shivavandana (1993) '*Monocultures of the Mind*' and in her other (1991) work of '*Ecology and*

Politics of Survival : Conflicts over Natural Resources in India'. Shiva Vishwanath. Bina Agarwal and others have also contributed to this field.

Communicational Studies :

Anthropologists believe that there is an intimate relationship between a communication system and the culture in which it operates (Hall, 1976, In Ambekar, J. B. 1992). Development has also been studied from the point of view of communication. (Rogers, 1969).

Lakshman Rao Y. V. (1990) has done a Monographic study of two Indian villages based on the Anthropological approach namely Kothuru and Pathuru of two South Indian villages were found at contrasting stages of development. He stated how communication plays an important role in bringing about development in economic, social and political spheres.

Prasad C. R. and K. Rangarao (1994) have studied the village communication channels in three villages of Andhra Pradesh. Damle (1990) studied the diffusion of modern ideas and knowledge in seven villages near Pune.

Among many other works "*Human Problems in Technological Change*" edited by Spicer (1952), Bliss (1960) and Wood Ruffs (1967), studied the impact of the western man on the world society. In these studies, qualitative description has been given to understand the role of planned process of development. (cf Vignesh, 1987). Similarly, Ambekar (1980) attempted to

explain the different formal and informal channels of communication and adoption of innovations in a Karnataka Village.

SOCIAL ECOLOGY / ENVIRONMENTAL SOCIOLOGY :

Growing environmental pollution in India and destruction of natural resources has led to various Protests and Environmental Movements in India. As a result we have a new field in sociology which is addressing issues related to environment and development. It is known by various names such as Social Ecology (Radhakamal Mukharjee, Ramchandra Guha), Environmental Sociology (Amita Baviskar), Sociology of Environment (UGC, Shivaji University, Dept. of Sociology Environment Resource Centre) and Ecological Anthropology (Hardesty D. L.).

Amita Baviskar (1997) rightly points out that the origins of environmental sociology is closely linked with the environmental issues and movements viz. Chipco and Silent Valley. She further argues that the spread of concept of '*Sustainable Development*' transformed ecology from the Monopoly of the physical and biological sciences into a subject to which the social scientists also contributed.

Amita Baviskar (ibid : p. 4) points out that close relationship exists between 'environmental sociology' and 'development sociology' in India. She argues shows that many social scientists have ignored the study of power dynamics while studying gender, caste and class relation of conflict within the

village as well as outside. The author points that environmental sociologists have closely followed social activists and aid administrators and their activists intervention into agenda.

Contributions to the scientific understanding of man-environment relationship had been earlier made by Fredrick Engels (1891), Karl Marx (1904) who applied the Marxist perspective to the understanding of the alteration of nature by Man. These early contributions to an ecological perspective had varied ideas and contributions ranging from Fredrick Engels who believed that human thought develops during the process of alteration of nature by man to Lenin who criticised the plundering of natural wealth in Tsarist Russia. Lenin associated Capitalism with most intensive plunder of natural resources. Karl Marx maintained that men entered into relations of productions appropriate to their "Material Forces of Production" - that is their technologies.

Frank Speck (1940), Julian Steward (1955), Lewis Henry Morgan (1877), Daryll Ford (1934) brought forth cultural ecological view points in their study of different tribal communities of Northern America. Verrier Elwin (1939), Patrick Geddes (1920), Radhakamal Mukherjee (1942), Ramchandra Sinha (1989), Madhav Gadgil and K. C. Malhotra (1994) and various other empirical studies carried out by Centre for Science and Environment, New Delhi and UGC Environment Resource Centre at Department of Sociology, Shivaji University Kolhapur have all contributed to this branch in Sociology. This field is an emerging area in Indian Sociology in the new Millenium.

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