

**Papers for the conference,
*Market vs. Society? Human principles and economic rationale in
changing times,*
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**1) . TRADITIONAL OCCUPATIONS AND ECONOMY AMONG THE
INDIGENOUS SOCIETIES IN SOUTH ASIA**

Dr.H.M. Maralusiddaiah *
L.S.Balachandra Rao Jadav ++
Sri. Siddalingeswara Swamy**

Email: patel.anthro@gmail.com

The New Economic Policy that was the harbinger of globalization for South Asia was initiated in 1993. Over the last few decades, the open market policy of the South Asia has resulted in increased privatization, huge lay-offs of labour, and heavy debts on the nation. The benefits of development touted under globalization have not reached the poorest sections of the society. Its disturbing impact on family and the drastic erosion of traditional social life is a main concern. In South Asia, globalization has resulted in growing foreign debts of poor countries, the financial crises of 1997, and growing inequality within and among countries. Also globalization in South Asia has been responsible for social unrest, drugs, growth of the culture of violence, trafficking of people. Indigenous peoples have long developed various systems to govern their society. The traditional occupation and economic system ensures sustainable utilization of resources, social responsibility and a harmonious relationship through co-operation since most indigenous peoples are traditionally engaged in collection of forest produce and in agriculture for their livelihood. The principles of indigenous economic systems - reciprocity and social responsibility -are enabled by the strong sense of sharing and kinship among indigenous communities. Sharing of food, labour or implements, the basic needs of everyone in the community are sought to be met. Indigenous people economic systems are characterized by small but diverse economic activities. Traditionally, barter or exchange of goods is still part of the economic system of indigenous peoples occurring daily in village-level. Invariably, the exchange of goods are premised on availability of the goods rather than what may be considered as the current value of individual goods.

This panel invites papers that seek to explain the traditional occupations of different indigenous communities and how the societies are having the complex connections between society and economy The indigenous societies are maintaining the market institutions through their indigenous methods without breaking the society.

***Anthropological Survey of India
Ministry of Culture
Government of India
Manav Bhavan
Bogadi**

**Mysore-570 026
Karnataka
INDIA**

L.S.Balachandra Rao Jadav ++
63 4th Main NGF Layout,
Nrupathunga Nagara
Nagarabhavi
Bangalore-5600072

Sri.Siddalingeswara Swamy**
Panchamasali Matt
M.C.C. B Block
Davanagere-577001 Karnataka state

First Name: Dr.Maralusiddaiah
Family Name: Halasur Matt
E mail: patel.anthro@gmail.com

First Name: Siddaligeswara
Family Name: Swamy
E mail: patel.anthro@gmail.com

First Name: **Balachandra Rao Jadav**
Family Name: Lakkavalli Subbojirao
63 4th Main NGF Layout,Nrupathunga Nagara
Nagarabhavi
Bangalore-5600072
E mail: patel.anthro@gmail.com

2) . THE JENU KURUBA TRIBE IN KARNATAKA AND THEIR ECONOMY AND LIFE STYLE.

Sri.Siddaling swamy* , Sri.Shivananda Swamy# and V.Manohar

In H.D. Kote and Hunsur taluk the Jenu Kuruba The Jenu Kurubas are a Scheduled Tribe of Karnataka inhabiting. The forest being permanent adobe for these tribal, they think, of it as his ancestral home and there exists an emotional attachment between the Jenu Kurubas and forest. The Jenu Kuruba is a primitive tribe in Karnataka state and their traditional practices and rituals are slowly disappearing. In the past, forest, wildlife and the Jenu Kurubas lived happily without pressure and outsiders. The traditional occupation was honey collection and collection of forest produce. They were also employed by the forest department and private contractors for felling trees, collection of fire wood, bamboo cutting, collection of forest product like medicinal plants, roots and tubers, honey, soap nut, gum, wax, etc. they were also collecting them for their own use as well as for selling or bartering the surplus, so that they can procure in exchange essential goods like ragi salt, chilies. As a result of large scale deforestation and indiscriminate shooting and illicit poaching, tribal have been deprived of their basic requirement of honey and other forest produces. It is an abode of their mother deity and represents a whole way of life, a home, culture, worship, food and where with all, employment and income. Their food, dress, worship, house, medicine storing articles furniture etc all are linked with forest. They live in miserably low thatched huts with leaves and grass, with walls of bamboo reeds. The *kumri* a shifting cultivation agriculture was in practice in the marshy waste land they were growing ragi, vegetables, banana, jower, etc ., they were expert in catching the elephants during *khedda* operations during Maharaja Period as well British rule. The Jenu kurubas were working as a *mahuts* after domestication of the elephants. The Jenu kurubas are very good experts in catching the honey comb. They sold honey to others for money or they exchange for food grains and articals. This paper explain how the traditional occupations of the Jenu Kuruba community will have the complexity in economy and changes in their life style during recent days and how the rehabilitation and resettlement programmes are affected the living style is highlighted.

First Name: Siddaligeswara
Family Name: Swamy
E mail: patel.anthro@gmail.com

First Name: Shivananda
Family Name: Swamy
E mail: patel.anthro@gmail.com

First Name: Manohar
Family Name: Vittla
Address: Mr. V. Manohar Bhat
No 884, 19th Main Road

Banashankari 2nd Stage
Bangalore - 560070
E mail: ymanu8@gmail.com