

ಬುಡಕಟ್ಟು ಅಧ್ಯಯನ ವಿಭಾಗ  
ಕನ್ನಡ ವಿಶ್ವವಿದ್ಯಾಲಯ, ಹಂಪಿ - ೫೮೩ ೨೭೬  
DEPARTMENT OF TRIBAL STUDIES  
KANNADA UNIVERSITY HAMPI - 583 276



ವಿಶ್ವವಿದ್ಯಾಲಯ ಧನಸಹಾಯ ಆಯೋಗ  
ನವದೆಹಲಿ - ೧೧೦ ೦೦೨  
UNIVERSITY GRANTS COMMISSION  
NEW DELHI - 110 002

UGC SAP DRS III PROGRAM Thrust Areas  
FOREST COMMUNITIES, INDIGENOUS KNOWLEDGE, FOLK CULTURE  
ಅರಣ್ಯವಾಸಿ ಬುಡಕಟ್ಟುಗಳು, ದೇಸಿಯ ಜ್ಞಾನ, ಜಾನಪದ ಸಂಸ್ಕೃತಿ  
(2015-20)



**Introduction:** The Department of Tribal Studies, Kannada University, Hampi, has submitted the Research Project proposal entitled “An Extensive Study and Evaluation of Tribal Setup in Karnataka State” to University Grants Commission (UGC), New Delhi, under the Special Assistance Programme (SAP). UGC after analyzing the proposal has granted the SAP for the years 2004 to 2009 at the level of DEPARTMENTAL RESEARCH SUPPORT (DRS) Phase I to the Department of Tribal Studies, Kannada University, Hampi. The final report was submitted to UGC in the year 2009. The UGC has granted SAP DRS II for the years 2009 to 2014 entitled “Forest and Tribal Folklore in Karnataka” that was completed in the year 2014. Now as per UGC expert committee recommendations, the Department of Tribal Studies, Kannada University, Hampi is asked to continue the Status of DRS II to DRS III entitled “FOREST COMMUNITIES INDIGENOUS KNOWLEDGE, FOLK CULTURE” for the years 2015 to 2020 [F. No. 1-1/2014 (SAP-III)]. Sanctioned Sum of Rs. 77,75,000/- + 1 Project Fellow (Actuals).

**Indigenous Knowledge:** The increasing attention indigenous knowledge is receiving by academia and the development institutions have not yet led to a unanimous perception of the concept of indigenous knowledge. None of the definitions is essentially contradictory; they overlap in many aspects. Warren (1991) and Flavier (1995) present typical definitions by suggesting:

Indigenous knowledge (IK) is the local knowledge – knowledge that is unique to a given culture or society. IK contrasts with the international knowledge system generated by universities, research institutions and private firms. It is the basis for local-level decision making in agriculture, health care, food preparation, education, natural-resource management, and a host of other activities in rural communities. (Warren 1991)

Indigenous Knowledge is the information base for a society, which facilitates communication and decision-making. Indigenous information systems are dynamic, and are continually influenced by internal creativity and experimentation as well as by contact with external systems. (Flavier et al. 1995: 479)

**Importance of Indigenous Knowledge:** In the emerging global knowledge economy a country's ability to build and mobilize knowledge capital, is equally essential for sustainable development as the availability of physical and financial capital. (World Bank, 1997) The basic component of any country's knowledge system is its indigenous knowledge. It encompasses the skills, experiences and insights of people, applied to maintain or improve their livelihood.

**Significant contributions to global knowledge have originated from indigenous people,** for instance in medicine and veterinary medicine with their intimate understanding of their environments. Indigenous knowledge is developed and adapted continuously to gradually changing environments and passed down from generation to generation and closely interwoven with people's cultural values. Indigenous knowledge is also the social capital of the poor, their main asset to invest in the struggle for survival, to produce food, to provide for shelter or to achieve control of their own lives.

Today, many **indigenous knowledge systems are at risk of becoming extinct** because of rapidly changing natural environments and fast pacing economic, political, and cultural changes on a global scale. Practices vanish, as they become inappropriate for new challenges or because they adapt too slowly. However, many practices disappear only because of the intrusion of foreign technologies or development concepts that promise short-term gains or solutions to problems without being capable of sustaining them. The tragedy of the impending disappearance of indigenous knowledge is most obvious to those who have developed it and make a living through it. But the implication for others can be detrimental as well, when skills, technologies, artifacts, problem solving strategies and expertise are lost.

**Indigenous knowledge is part of the lives;** their livelihood depends almost entirely on specific skills and knowledge essential for their survival. Accordingly, for the **development process**, indigenous knowledge is of particular relevance for the following **sectors and strategies**:

- Agriculture
- Animal husbandry and ethnic veterinary medicine
- Use and management of natural resources
- Primary health care (PHC), preventive medicine and psychosocial care

Indigenous knowledge is **not yet fully utilized in the development process**. Conventional approaches imply that development processes always require technology transfers from locations that are perceived as more advanced. This has led often to overlooking the potential in local experiences and practices. The following experience from Ethiopia food security program may illustrate the consequences if local knowledge is not considered adequately.

Higher yielding sorghum varieties were introduced in Ethiopia to increase food security and income for farmers and rural communities. When weather and other conditions were favorable, the modern varieties proved a success. However, in some areas complete crop failures were observed, whereas local varieties, with a higher variance of traits, were less susceptible to the frequent droughts. The loss of an entire crop was considered by the farming community as more than offset by the lower, average yields of the local variety that performed also under more extreme conditions (Oduol, W. 1992). An approach, that had included the local experience of farmers, might have resulted in a balanced mix of local and introduced varieties, to reduce the risk for the producers.

Introduced varieties and commercially marketed seeds are replacing local varieties – along with them, the concomitant local knowledge disappears. For many years, the international community is establishing - with considerable effort - gene banks to preserve the genetic information of local varieties or indigenous species. However, the seeds and clones do not

carry the instructions how to grow them. This knowledge needs to be captured, preserved and transferred as well.

Indigenous knowledge is **relevant** on **three levels for the development process**. It is, obviously, most important for the **local community** in which the bearers of such knowledge live and produce. Development agents (CBOs, NGOs, governments, donors, local leaders, and private sector initiatives) need to **recognize** it, **value** it and **appreciate** it in their interaction with the local communities. Before incorporating it in their approaches, they need to understand it – and critically validate it against the usefulness for their intended objectives. Lastly, indigenous knowledge forms part of the **global knowledge**. In this context, it has a value and relevance in itself. **Indigenous knowledge can be preserved, transferred, or adopted and adapted elsewhere.**

The **development process interacts with indigenous knowledge**. When designing or implementing development programs or projects, three scenarios can be observed:

The development strategy either relies entirely or substantially on indigenous knowledge, overrides indigenous knowledge or, incorporates indigenous knowledge.

Planners and implementers need to decide which path to follow. Rational conclusions are based on determining whether indigenous knowledge would contribute to solve existing problems and achieving the intended objectives. In most cases, a careful amalgamation of indigenous and foreign knowledge would be most promising, leaving the choice, the rate and the degree of adoption and adaptation to the clients. Foreign knowledge does not necessarily mean modern technology, it includes also indigenous practices developed and applied under similar conditions elsewhere. These techniques are then likely to be adopted faster and applied more successfully. To foster such a transfer a **sound understanding of indigenous knowledge** is needed. This requires means for the **capture and validation**, as well as for the eventual exchange, transfer and dissemination of indigenous knowledge.

**Folklore** (or **lore**) consists of legends, music, oral history, proverbs, jokes, popular beliefs, fairy tales, stories, tall tales, and customs included in the traditions of a culture, subculture, or group. It also includes the set of practices through which those expressive genres are shared. The study of folklore is sometimes called folkloristics, and people who study folklore are sometimes referred to as folklorists. The English antiquarian William Thoms introduced the word "folklore" in a letter published in the London journal *The Athenaeum* in 1846. In usage, there is a continuum between folklore and mythology. Stith Thompson (1885–1976) made a major attempt to index the motifs of both folklore and mythology, providing an outline for classifying new motifs within which scholars can keep track of all older motifs.

**Culture** (/ˈkʌltʃər/, from Latin: *cultura*, lit. "Cultivation") is a concept based on a term first used in classical antiquity by the Roman orator Cicero: "*cultura animi*" (cultivation of the soul). This non-agricultural use of the term "*culture*" re-appeared in modern Europe in the 17th century referring to the betterment or refinement of individuals, especially through education. During the 18th and 19th century it came to refer more frequently to the common reference points of whole peoples, and discussion of the term was often connected to national aspirations or ideals. Some scientists such as Edward Tylor used the term "culture" to refer to a universal human capacity.

Hoebel describes culture as an integrated system of learned behavior patterns which are characteristic of the members of a society and which are not a result of biological inheritance.

Distinctions are currently made between the physical artifacts created by a society, its so-called material culture, and everything else, the intangibles such as language, customs, etc. that are the main referent of the term "culture".

Culture is central to the way we view, experience, and engage with all aspects of our lives and the world around us. Thus, even our definitions of culture are shaped by the historical, political, social, and cultural contexts in which we live.

**The problem :** Human beings are since being were innovatively trying their best to find out what is meant by life on the earth while searching for peaceful life the primitive people believed their niebeuring nature as their lifeline. They thought that there is as natural secret the habitat.

Man is deferent from an animal with a capacity to think past, present and future. In this processes he also become a animal with thinking capacity, at the sometime he followed how birds and animals living in his own habitat.

Surprisingly during his innovation he found mostly native aspects. He found that the artificial life is gradually replacing the truth and forest voice. He found that instead of peace he started facing obstacles. The beautiful life as became ugly, everywhere he found selfishness, he found human being are struggle themselves he concluded by seeing these things that indigenious technology is occupying upper hand .

Due to high level destructive technology which is accqubuity the unconscious events in the name of land, water, assets, Religion, behaviors and also jealousy. There were many wars which destroyed humanity. The human being expected heaven built stepped in hell.

The external forces which technology which destroyed the internal life of ancient human nature which always wishes, simplicity, beauty peace of mind and internal good beginning.

The change that accrued in the aspects of dress, food way life spiritual thinking health environment living with birds and animals are still needs human Religion, value of humanity, struggle less life, etc. Which are unconsciously human beings are expecting to leave.

In this preamble the tribal groups who were obtained the indigenious knowledge from their ancestors are becoming successful models for the modern man to think.

In the direction as animal and plants which are expecting good future are gradually escaping from the turmoil unnatural happenings in the nature. Through these is happening often, but the forest dwellers are still nearer to the truth.

Fortunately in our land hundreds and thousands of tribal groups who loved nature, worship nature, living together with animals and birds are the real intellectuals, who have strong will to protect the natural resource?

So, the study concludes that forest based tribes are the true nature worshippers and their way of life is very much related to peaceful and happy life.

**Objectives of the study:** the following major objectives of the study to be implemented in understanding the problems inside the forest, by tribes and relevant challenges faced by both.

- 1) To derive the livelihood depending by the tribes on the forest
- 2) To understand how the tribes are living in the forest by applying their indigenious Technology
- 3) To assess how the tribes are practicing their way of indigenious Technology when they are away from the forest habitat
- 4) To develop a strategy in understanding tribal indigenious Technology for their development and welfare
- 5) To offer suggestions to modern world to accept tribal indigenious Technology as a model for to preserve and conserve forest environment

**Methodology:** The community studies needs a systematic data collection from the selected area where tribal group live. The research techniques under broad methodology are implemented in this study.

We will prepare an elaborate questionnaire which includes aspects like forest life, tribal way of life and the survival of folklore related to forest and tribe.

An effective workshop cum seminar will be organized with focal theme of thrust areas. The delegates who participate in the workshop were belonging to tribal representatives, government officials related to the forest, intellectual, NGOs and civil society representatives.

The following Scheduled Tribes of Karnataka mentioned against the faculty members, are living in the forest areas to be studied as per the research design.

Sl No	Research Assigned to the Faculty member	Tribal Groups Covered
1	<b>Dr K M Metry</b> , Professor Department of Tribal Studies. Kannada University, Hampi	Jenu Kuruba Katkari, Gowdlu
2	<b>Dr Keshavan Prasad K</b> , Professor Department of Tribal Studies. Kannada University, Hampi	Kaniyan Soligaru, Hasalaru
3	<b>Dr Chaluvraju</b> , Professor Department of Tribal Studies. Kannada University, Hampi	Hakkipikki Yerava, Male Kudia
4	<b>Dr Gangadhar Daivadnya</b> , Professor Department of Tribal Studies. Kannada University, Hampi	Kammara Koraga, Siddi

**Resume of the study:** The resume of the study of 'Forest Communities, Indigenous Knowledge, folk culture' is as follows:

#### **I Introduction**

#### **II Tribal Medicine**

1. Diseases
2. Healing Process
3. Herbs
4. Magico-religious practices

#### **III Land Cultivation**

1. Legal rights on forest land
2. Forest acts
3. Use of Indigenous Technology

#### **IV Food System**

1. Growing Traditional Crops
2. Food gathering
3. Preparation of food

#### **V Environment and Cultural Ecology**

1. Habitat
2. Eco-belief system
3. Folklore and Culture preservation

#### **VI Indigenous Knowledge and Water Management**

1. Water Source
2. Preservation of Water
3. Sharing of Water
4. Water rituals

## VII Indigenous Architecture

1. House
2. Shrine/Temple
3. Material Culture
4. Consumer goods and implements

## VIII Conclusion

1. Summary
2. Findings
3. Suggestions

## Bibliography

## Annexure

### Academic Programme (April 1, 2015 to 31st March 2020)

Sl No	Academic programme details	Months
<b>Preliminary Assignment (I Phase)</b>		
1	Preliminary spade work, Collection of Secondary Sources	1st to 10th months
2	1st Workshop, Finalization of Parameters	11th to 12th months
<b>Field work (II Phase)</b>		
1	2nd Workshop, Pilot Survey and final Questionnaire preparation	13th to 16th months
2	Field work	17th to 24th months
3	3rd Workshop/Seminar, Compilation of Survey/ field work data, Case study	25th to 36th months
4	4th Workshop/Seminar, Compilation of Survey/ field work & Case study data	37th to 48th months
<b>Field work and Report Preparation (III Phase)</b>		
1	5th Workshop, Compilation of data and information	49th to 50th months
2	Analysis of data and information	51th to 54th months
3	Draft report preparation	55th to 57th months
4	Finalization and Submission of report	58th to 60th months



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