

SOCIO ECONOMIC STATUS OF TRIBES OF COCHIN 1900-2000

INTRODUCTION

PART I

In this research paper assisted by the university grants commission an attempt has been made to present a glimpse into the historical, anthropological and ethnic perspective of Indian tribes in general and Kerala tribes in particular. Here the socio- economic and educational status and backwardness of the peoples, their aspirations and prospects were being analyzed. In addition, case studies were conducted in Cochin, Kuttampuzha panchayat; the only place where tribal people are clustered together and having no developmental prospects are seen. Lack of transportation, electricity, water supply and lack of vicinity of educational institutions are analyzed in detail. It is an irony to point out that amidst all the developmental indices like urban development ie., metro,sky-city, smart-city etc, the tribals of Kothamangalam taluk in the outskirts of Cochin, are marginalized and kept away from all the mantras of development. The socio- economic and educational deprivation that they face are exposed in detail elsewhere.

The word ‘Tribe’ in the dictionary of Anthropology (1956) is defined as a social group, usually with a definite area, a dialect, cultural homogeneity and unifying social organizational and it include several sub groups such as sibs or villages. A tribe ordinarily has a leader and may have a common ancestor as well as a patron deity. The families or small communities making up the tribe are linked through economic, social, religious, and family or blood ties”. The term ‘*Adivasi*’ has become popular in India since they are presumed to form the oldest ethnological sector of the population. Etymologically ‘*Adi*’ means original and ‘*vasi*’ means inhabitant.

Tribal study forms an integral part of human geography. A human geographer will look at a tribe in its geographical milieu. For him, the study of people and their habitat to be considered together, otherwise it makes no sense. This approach is rather holistic. The study of evaluation of tribal society and culture in a particular environment is really a thought provoking subject.

There is a close relationship between men and his environment. In some areas, the relationship is direct and very simple whereas in other cases, it is very complex and indirect. Human geography studies men’s responses to geographical surroundings, ie, it sums up ways in which distributions of human activities and equalities is influenced by natural environment.

The term 'tribe' refers to a cultural and historic concept, a group of families or communities linked by socio economic, religious or blood ties and usually having a common culture and dialect and a recognized leader (Oxford dictionary 1998)

Many tribal people are excluded from development because of their gender, ethnicity, age, sexual orientation, disability or poverty. In terms of every set of indices of development relatively tribes have been found to be at a much lower status than their fellow people. In work, employment, earnings, health and decision making, also they are clearly placed at disadvantageous position.

The tribes are the autochthonous people of the land who are believed to be the earliest settlers in Indian peninsula. They are generally called Adivasis implying original inhabitants. The original and medieval sources of information including the vedic and epic literature mention various tribes like the Bharatas, the Bhils, The Kallaras, the kiratas etc prior to the introduction of caste system, people were divided into various tribes. Tribes occupied a definite geographical area. Permanent settlement in a particular area gave geographical identity to a tribe.

PART II

INDIAN BACKGROUND:

The tribes constitute a small but important elements in Indian population. India has the second largest population after that of African continent. They are found in most part of the country. According to 2011 census, they constitute 8.4 % of the total population. It is seen that 90 % of them live in close proximity to forests.

About 87 percent of the tribal population is concentrated in the central and north-east and western parts of India, especially Madhy Pradesh, Orissa, Bihar, Maharashtra, Gujarat, Rajasthan, Andra Pradesh and West Bengal. About 10 percent in the North-East region and 3 percent on other states. Madhya Pradesh has the highest concentration of Scheduled Tribe Population.

There are about 360 scheduled tribes (sub tribes being more) speaking more than 100 languages. There are 5 major tribes, viz Gonds, the Bhils, the Santhals, the Craons and the Minas, there are five small tribes found in Andaman and Nichobar islands, viz, Great Andamanese, Sentenelse,

Onges, Jarwar and Shompens .Gonds are the single largest tribes and Great Andamanese are the smallest tribe in the country.

Under the constitution of India, comprehensive special provisions have been made for protection and development of Scheduled tribes. The main provisions relating to scheduled tribes are contained in the Articles 15(4), 16(4), 19(4), 19(5), 23, 29, 46, 164, 275(1), 330, 332, 334, 335, 338, 342 and fifth and sixth schedule of the constitution.

The tribes in India broadly belong to three stocks, namely, the Negritos, the Mongaloids and the Mediteraneans. The Negritos are believed to be the earliest inhabitants of the Indian peninsula. Some traces of Negritos are still found among the tribals of the Andaman Nicobar islands, known as the Onges, the Great Andamanese, Sentinelese and the Jarawas and also in Kerala among the kadars, the Irulas and the Paniyans. Their identifying features are dark skin, curly hair, broad nose, and medium height. The mongoloid race is represented by the tribal people of the sub-Himalayan region. They have typical eyes and facial features. The Mediterian people form the bulk of the tribal population and are generally known as Dravidians. Dravidian is the name of the language spoken by these people and has no ethnic significances. They are found in Chotanagapur plateau, Rajmahal hills regions, the Aravali ranges, the Central Vindhyachal , Deacan Plateau and Nilgiri Hills. The Dravidian languages still survive not only in Southern India where Tamil, Telegue, Malayalee and Kannada are its leading representation, but also in Central India where its traces are found in the dialects spoken by the Oraons, the Gonds, the Mundas, the Malers, the Khands and other tribes. The Dravidians are considered to be the authors of Indus Valley Civilization.

The Nordic People speaking Aryan languages, generally called the Aryans, on their entry into Indian Peninsula from the North-West by about 1500 B.C, came into conflict with the Dravidians and called them the Dasyus. The decline of Indus Valley Civilization can be traced to this period. There was a protracted struggle between the people of two races and civilizations, the conquered Dravidians were reduced to servile conditions of the sudras by their Aryan Conquerors. It explains the origin of the Sudra Varna which find mention in the later hymns of the Rig Veda. A section of the Dravidians who escaped defeat and did not surrender to the Aryans, continued to maintain their independent existence in the remote hills and forests. They are believed to be

forerunners of the various tribes in India. All those belonged to pro-to Australoids and Dravidian can be as the fore fathers of the various tribes in India.

The British following the policy of mercantile colonialism made serious efforts to penetrate into the tribal areas with a view to consolidate their position in the country. The tribals could not tolerate any encroachment on the traditional habitants and at times, it resulted into armed revolt. The British had to resort to force and deal with open manifestations of discontent. But they soon realized them fully and made reconciliatory efforts by declaring the tribal areas as the non-regulator areas and accorded recognition to their traditional system of administration. They encouraged the missionaries who had already entered the tribal areas, apparently with a helping hand and a message of love and humanity, but with an ultimate aim of converting tribals to Christianity to intensify their activities, some of the missionaries did really good work among the tribals in the field of education and health. A new class of exploiters represented by contractors, middlemen, zamindars, revenue and police officers accompanied the missionaries who exploited the tribals and disturbed their traditional social and economic system. Gradually, some of the fertile lands were grabbed by the new immigrants. Tribals were reduced to destitution by exploiters.

Despite inaccessible and difficult terrain, the British attempted to have classified information about the tribals, to assess their population they conducted census operation in the tribal areas. In the census Report of 1891, J.A.BAINS, the commissioner of census, classified the caste according to the traditional occupation. Under the category of 'Agricultural and Pastoral Castes', he formed a sub-heading called 'Forest Tribes'. The members of the 'Forest Tribes' were estimated to 16 millions. In the census Report of 1901, they were classified as 'Animists Act in 1911 as 'Tribal Animists or people following tribal region. The Census Report of 1921, they were specified as 'Hill and Forest Tribes' and the 1931 census described them as primitive tribes. The Government of India Act of 1935 specified the Tribal population as 'Backward Tribes'. However in the census Report of 1941, they were classified as 'Tribes' only. Their total population was estimated by 2047 crores. (Census Report of India,1941).

The term tribes, generally means an ethnic group, geographically isolated or semi-isolated identified with one particular territory and having distinct social, economic and cultural

traditions and practices. In the Indian context, the term has undergone further changes after Post Independent period.

Under the constitution of India certain tribes have been specified as Scheduled Tribes. Only those tribes which have been included in the list of Scheduled tribes are given special treatment or facilities envisaged under the constitution. As per Articles 366 (25) of the constitution. The Scheduled Tribes means such tribes or tribal communities which are deemed under Article 342 by a public notification. The Parliament, may by law include or exclude from the list of Scheduled tribes any tribal community or part thereof in any State or Union Territory.

Unlike Scheduled Caste there is no religious bar for specifying a person as a member of Scheduled tribe. The main criteria adapted for specifying communities as the scheduled tribes include

- Traditional occupation of a definite geographical area,
- Distinctive culture which include whole spectrum of tribal way of life, ie., language, customs, traditions, religions, beliefs, arts or crafts etc.
- Primitive traits depicting occupational pattern, economy etc.
- Lack of educational and techno-economic development.

The concept of a tribe has undergone a change from that of a unit of olden days to a group of people identified with poverty, backwardness and exploitation. The government and the conscience of the society should rise and work for the development of the tribes.

The money and plans allocated for them should be utilized for them, only without any manipulations.

In post independent period, grouping together of all the tribal communities as the scheduled tribes under the constitution is a significant achievement. It has helped their consolidation and their position as a distinct, ethnic, linguistic and cultural entity.

Attitude towards Tribes:

Although the early anthropological work of the colonial era had described tribes as isolated cohesive communities, colonialism had already brought irrevocable changes in their world. On the political and economic front, tribal societies were faced with the incursion of money lenders.

They were also losing their land to non-tribal immigrant settlers, and their access to forests because of the government policy of reservation of forests and the introduction of mining operations. Unlike other areas, where land rent was the primary source of surplus extraction, in these hilly and forested areas, it was mostly appropriation of natural resources-forests and minerals-which was the main source of income for the colonial government. Following the various rebellions in tribal areas in the eighteenth and nineteenth centuries, the colonial government set up excluded and partially excluded areas where the entry of non tribals was prohibited or regulated. In these areas, the British favoured indirect rule through local kings or headmen.

The famous isolation versus integration debate of the 1940s built upon this standard picture of tribal societies as isolated wholes. The isolationist side argued that tribals needed protection from traders, moneylenders and Hindu and Christian missionaries, all of whom were intent on reducing tribals to detribalized landless labour. The integrationists, on the other hand, argued that tribals were merely backward Hindus, and their problems had to be addressed within the same framework as that of other backward classes. This opposition dominated the constituent Assembly debates, which advocated welfare schemes that would enable controlled integration. The subsequent schemes for tribal would enable controlled integration. The subsequent schemes for tribal development-five year plans, tribal sub-plans, tribal welfare blocks, special multipurpose area schemes all continue with this mode of thinking. But the basic issue here is that the integration of tribes has neglected their own needs or desires; integration has been on the terms of the mainstream society and its own benefit. The tribal societies have had their lands, forests taken away and their communities shattered in the name of development.

National Development versus Tribal development

The imperatives of development have governed attitudes towards tribes and shaped the policies of the state. National development, particularly in Nehruvian era involved the building of large dams, factories and mines. Because the tribal areas were located in mineral rich and forest covered parts of the country, tribals have paid a disproportionate price for the development of rest of Indian society. This kind of development has benefited the mainstream at the expense of the tribes. The process of dispossessing tribals of their land has occurred as a necessary by-

product of the exploitation of minerals and the utilization of favourable sites for setting up hydro electric power plants many of which were in tribal areas.

The loss of the forests on which most tribal communities depended has been a major blow. Forests started to be systematically exploited in British times and the trend continued after independence. The coming of private property in land has also adversely affected tribals, whose community based forms of collective ownership were placed at a disadvantage in the new system. The most recent such example is the series of dams being built on the Narmada where most of the costs and benefits seem to flow disproportionately to different communities and regions.

Many tribal concentration regions and states have also been experiencing the problem of heavy in-migration of non tribals in response to the pressures of development. This threatens to disrupt and overwhelm tribal communities and cultures, besides accelerating the process of exploitation of tribals. The industrial areas of Jharkhand for example have suffered a dilution of the tribal share of population. But the most dramatic cases are probably in the North East. A state like Tripura had the tribal share of its population halved within a single decade, reducing them to a minority. Similar pressure is being felt by Arunachal Pradesh.

Tribal Identity Today

Forced incorporation of tribal communities into mainstream processes has had its impact on tribal culture and society as much as its economy. Tribal identities today are formed by this interactional process rather than any primordial characteristics peculiar to tribes. Because the interaction with the mainstream has generally been on terms unfavourable to the tribal communities. Many tribal identities today are centred on ideas of resistance and opposition to the overwhelming force of the non-tribal world.

PART III KERALA SITUATION

As in other parts of the country the tribes in Kerala constitutes a weaker section of the population. Tribal concentration in Kerala is very low and they constitute only 1.14 percent of the total population. In all, there are 35 communities recognized as scheduled tribes in the State. Tribal communities remaining at the pre-agricultural stage of development and with very low

literary rates are recognized as primitive tribes by the Government of Kerala. Cholanaikars and Kattunayakas, Kurumbas, Kadars and Koragas are the primitive tribes in the State. They together constitute nearly 4.8 percent of the total Scheduled Tribes population in the state. Owing to peculiar settlement and occupational orientation the Scheduled Tribes are concentrated in certain regions of the State. The Western Ghat region that dominates the cultural geography of Kerala is an area where most of the tribes live. The district wise population of Scheduled Tribes. in Kerala revealed that about 70% of the tribal population in Kerala resides the four districts. In Wayanad (37.40%), Idukki (13.99%) Palakkad (10.89%) and Kasargod (8.33%).

Majority of them are engaged in the collecting minor forest produce. This basic disability is rooted in the physical isolation and associated psychological insulation (1977, Dube Committee). The tribes' folk in Kerala have undergone various kinds of exploitation for long period of time and then life is characterized by poverty and misery. Indiscriminate contact with uprooted people from various cultural backgrounds had led to sexual as well as economic exploitation. The report submitted in 1997 to the Government of Kerala, by the SC and S.T. Welfare Committee stated unequivocally that sexual assaults and crude abortion practices were widely practised by the affluent upper castes on the Tribal women of Wayanad, Idukki and Palghat districts. In Wayanad alone, the number of unwed mothers is more than 400. The social structure of the tribal society continues to stagnation it has no inherent capacity to change and its members have no occupational mobility even under conditions of fast changing production relations.

The tribal communities in Kerala stand at unequal levels of socio- cultural development. Among them, Mala Arayans, Kanikkar, Kurichians, Ulladans and Uralis are comparatively advanced Kattunayakans, Thenkurumans, Paniyars, Hill Pulayas and Naykans are the most depressed among them (Government of Kerala 1979). The Tribal economy from time immemorial has remained forest based. The forest provides everything for their existence. Their day starts and end with the battle for food and they seldom find time to earn for other essential needs. Easy availability of forest land, provided them sufficient opportunities to practice shifting cultivation for long periods. Large scale immigration of settlers and continuous deforestation has distributed the subsistence economy of the tribes folk and rendered the traditionally cultivating tribes folk landless. The burning issue of a tribal Kerala is the land alienation and thirst for owing land. The tribes folk of Kerala were food gatherers and hunters shifting cultivators, farm labourers and agriculturists. At present, most of them are agricultural labourers.

Demographic features of Scheduled Tribes:

According to the census 2011, the total population of Kerala was 3,18,41,374 and as many as 4,84,439 persons belonged to the category of Scheduled Tribes. There are forty eight tribal communities throughout the state, out of which thirty five were Scheduled tribes and the rest denotified tribal communities.

The Scheduled Tribes Order 1950, had been subjected to modification in 1956, and Amendments in 1976 and 2002 respectively for various reasons such as inclusion, exclusion and for collating the list appropriately following the linguistic formation of States in 1956, lifting of area restrictions within the States to solve the problems arising out of mobility, corrections of spellings, addition of synonyms etc. Every time the anomalies are rectified so that the list appears more specific, unambiguous and unequivocal. The salient features of the list after the modifications and revisions are explained below:-

In the present list there are 43 communities of Scheduled Tribes serially numbered from 1 to 43. As per the Scheduled Castes and Scheduled Tribes Orders (Amendment) Act 2002, (Act 10 of 2003) five communities have been excluded and two communities have been clubbed with an existing community. As such there are only 36 communities in the list. (Kotta, Kammara, Konda Reddies, Konda Kapus and Maratti were the communities excluded. Palliyan and Palliyar are the communities clubbed with Paliyan).

Another feature of the Amendment Order 2002 is that eight communities have been newly included in the list, namely; Malavettuvan, Ten Kurumban (Jenu Kurumban), Thachanadan (Thachanadan Moopan), Cholanaickan, Mavilan, Karimpalan, Vettakuruman and Mala Panickar.

Among the newly included, two communities, namely; Mavilan and Karimpalan were in the list of Scheduled Castes and as such it can be considered as transfer from Scheduled Castes to Scheduled Tribes

There are entries in the list which have identical nature. Malai Arayan and Mala Arayan and Malayarayar are one and the same community. Similarly, Kochuvelan and Ulladan, (Ullatan) are also one and the same community. Therefore, the members of Kochuvelan community who

are numerically very few have claimed their identity as Ulladan. Again, Kattunayakan and Ten Kurumban and Jenu Kurumban are also one and the same community.

Kadar is a Particular Vulnerable Tribal Group in Kerala. However, Wayanad Kadar is a distinct community which has not been recognized by Government of India as a Particularly Vulnerable Tribal Group (PVTG).

Out of the three communities, namely; Muthuvan, Mudugar and Muduvan Muduvan could be considered as a synonym of Muthuvan community. But Mudugar is a separate community. Muthuvans reported from Malappuram and Kozhikode Districts are entirely different from the Muthuvans of Idukki, Ernakulam and Thrissur Districts.

False claims have also been detected. A few families who posed as Malakkuravan from Thiruvananthapuram and Kollam Districts were found to be Kuravan, a Scheduled Caste community.

Area restrictions had been imposed in the case of two communities, namely; Malayan and Malavettuvan. The purpose of area restriction to Malayan is only to distinguish the Scheduled Caste Malayan community of Kasaragod, Kannur, Wayanad and Kozhikode Districts. In other words the Malayan community in these four districts is not treated as Scheduled Tribes. The intention to impose area restriction to Malavettuvan is to regulate the infiltration of Scheduled Caste Vettuvan living in other areas. Therefore, the Malavettuvans settled in Kannur and Kasaragod Districts only are recognised as Scheduled Tribes. It has been specified that the Malayalam letters of 'Mannan' has to be used in brackets to distinguish the Scheduled Tribe Mannan from the Scheduled Caste Mannan.

In order to protect the interest of certain communities who use parallel terms or identical names, the synonyms of communities have also been accepted, as shown below:

- Hill Pulaya: Mala Pulayan, Kurumba Pulayan, Karavazhi Pulayan, Pamba Pulayan
- Kurumans: Mulla Kuruman, Mullu Kuruman, Mala Kuruman
- Kurumbas: Kurumbar, Kurumban
- Malai Arayan: Mala Arayan
- Malai Vedan: Malavedan

- Malayan: Nattu Malayan, Konga Malayan (Excluding the areas comprising the Kasaragod Kannur, Wayanad and Kozhikode Districts)
- Paliyan: Pallayan, Palliyan, Palliyar
- Ulladan: Ullatan

The number of Scheduled Tribe communities in Kerala is 34. As per the social economic survey of Scheduled Tribes during 2008-10 with the participation of local bodies having Scheduled Tribe population. The survey has revealed that the population of Scheduled Tribes has increased from 3,64,189 in 2001 to 4,26,208 in 2008-10. Technically, the decadal growth of Scheduled Tribes works out to 17.03 per cent, where as the growth of the general population during 2001-11 is only 4.86 percent. The inconsistency is due to inclusion/exclusion process explained above. Still the representation of Scheduled Tribes to the total population of the State is only 1.28 per cent. Wayanad District stands first with 35.94 per cent of the Scheduled Tribe population of the State, followed by Idukki (12.42%), Kasaragod (11.21%) and Palakkad (11.01%) districts. As usual, Alappuzha stands as the lowest district of Scheduled Tribe population with a representation of only 0.71 per cent of the population. The Scheduled Tribes in Wayanad constitutes 18.76 per cent of the total population of the district. As such they are a decisive fraction in the policy framing of the district as well as the State. In Idukki, the district with the second largest population, the Scheduled Tribes are only 4.78 per cent of the district population. In Alappuzha, the share of Scheduled Tribes in the district population is only 0.14 per cent. Approximately 71 per cent of the Scheduled Tribes in Kerala are in four districts, namely; Wayanad, Idukki, Kasaragod and Palakkad. The district wise population of Scheduled Tribes is shown in Table 1 (*Annexure: 1*)

The total families of Scheduled Tribes in Kerala are enumerated as 1,07,965 spread over in all the districts of the State. Wayanad District has 36,135 Scheduled Tribe families (33.47%) followed by 14,315 families (13.26%) in Idukki, 13,223 families (12.25%) in Palakkad and 11,598 families (10.74%) in Kasaragod. Seventy eight per cent of Scheduled Tribe families in the State are located in five districts, namely; Wayanad, Idukki, Palakkad, Kasaragod and Kannur. See Table 2 (*Annexure -2*)

Tribal Communities and Their Population Characteristics.

Adiyan: Adiyan families are concentrated mainly in Wayanad District. About 99.80 per cent of the Adiyan population is settled in Wayanad District alone. A few families/persons have moved on to Kottayam, Idukki, Kozhikode and Ernakulam Districts; In Wayanad District, Adiyans are found in 9 Grama Panchayats. However, their sizable population is seen in four Grama Panchayats, namely; Thirunelly (5089), Mananthavady (3113), Panamaram (1871) and Pulpally (860). About 45.35 per cent of Adiyan community is found in Thirunelly Grama Panchayat. Eloor Municipality in Ernakulam District is the only urban area where 5 Adiyan families are settled. There are 2576 Adiyan families in the State, of which 2570 are in Wayanad District. Adiyan population numbers 11,221 consisting of 5389 males and 5822 females, registering the sex ratio of the community as 1000 : 1082. The family size of Adiyan community is 4.35, which is higher than the state average. Adiyans used to be bonded to their land lords till the enforcement of the Abolition of Bonded Labour Act of 1976. They are now marginal agriculturists but majority are agricultural labourers. Now a days they migrate to Karnataka to work in agricultural farms. 'Gaddika' is a famous art form of Adiyan community. Adiyans are bilingual. They speak a separate dialect of Kannada known as 'Adiyabhasha'. Adiyan literally means 'slave or serf' in Malayalam. They call themselves as 'Ravulavar'. The community is divided into a number of clans called 'Mantu' or 'Chemmam' and the clan head is known as 'Chemmakkaran'. The children take their mother's clan. 'Chemmakkaran' regulates the life cycle rites of the clan. The hamlets are uniethnic and the head is known as 'Kuntumoopan' who settles disputes among members. The religious rites are officiated by 'Kannaladi'. The 'Nadumoopan' or 'Peruman' controls the regional affairs of the community.

Aranadan (Arandan): Aranadan community is found only in the Nilambur forests of Malappuram District. The community name is derived from two local terms, 'Aravam' means snake and 'Nadan' means countrymen. They are one of the diminutive tribal communities. Their language is found to be a mixture of Malayalam, Tamil and Tulu. Aranadans are endogamous with subdivisions called 'Villa'(clan). Each settlement has a headman called 'Chemmakkaran' who settles disputes and officiates in the rituals connected with their life cycle. 'Kalladikaran' acts as the priest cum healer. Aranadans are believed to be the original inhabitants of the

erstwhile Eranad Taluk of Malappuram District. They were expert hunters and food gatherers with little interest in agriculture and cattle rearing. They used to hunt pythons and extract oil which was used as a remedy for leprosy. They also collect minor forest produce. The deforestation and strict enforcement of Forest Laws have threatened their livelihood pattern. The community as a whole is very backward in terms of social and economic status. There are 80 families of Aranadan community with population of 247, consisting of 107 males and 140 females. The family size is 3.08 which is below the state average. As the females outnumber the males, the sex ratio of Aranadan community is abnormally high i.e., 1000 : 1308. In Malappuram, the community is spread over in 8 Grama Panchayats, namely; Muthedam, Vazhikkadavu, Edakkara, Pothukallu (Nilambur Block Panchayat), Amarambalam, Karulai, Kalikavu and Chokkad (Kalikave Block Panchayat).

Eravallan : Earlier the Eravallans were known as 'Villu Vedan', which means hunters using bows and arrows. In early Dravidian Language 'Eravan' is related to agricultural serfs. Among themselves they speak a crude dialect of Tamil but to others they can speak Malayalam. The institution of headman is called 'Talaivan' and over a period of continuous subjugation the relevance of headman is not there and as a result the 'Pujari' (priest) performs the duties of headman. Eravallans are landless agricultural labourers attached to the local landlords. They are experts in ploughing dry lands for the cultivation of various crops. Caste discrimination is high in their locality. There are 1255 families belonging to Eravallan community as identified in the survey. The community has 2210 males and 2208 females, registering their population as 4418. Since the male members are more than the females, the sex ratio is 1000 : 999, which is far below the state average of 1000 : 1031. The family size works out to 3.52. Altogether 1254 families of Eravallan community are distributed in 7 Grama Panchayats in Palakkad District. The total population in the 7 Grama Panchayats is 4412. Majority of them are settled in Muthalamada (2159), Perumatty (1497) and Kozhinjampara (465) Grama Panchayats. Others are located in Pattanchery, Nalleppilly, Eruthiampathy and Elavanchery Grama Panchayats. Nearly, 49 per cent of Eravallan families are settled in Muthalamada Grama Panchayat. One family, with six members of Eravallan community has been identified in Melukavu Grama Panchayat, Kottayam District.

Hill Pulaya (Mala Pulayan, Kurumba Pulayan, Karavazhi Pulayan, Pamba Pulayan): Hill Pulayas are found only in Idukki District. They are mainly concentrated in Kanthallur and Marayur Grama Panchayats. The population of Hill Pulaya in these two grama panchayats comes to 1797 and 1436 respectively. In Chinnakanal Grama Panchayat their population is 171. In Kattappana and Santhanpara Grama Panchayats also there are scattered Hill Pulayas. Hill Pulayas have 960 families with population of 3415. Their family size is 3.56. There are 1709 males and 1706 females in the community and hence the sex ratio works out to 1000 : 998, which is below the state average. Hill Pulayas are divided into three endogamous sects, viz; Kurumba Pulayan, Karavazhi and Pamba Pulayan. Kurumba Pulayans are found only in the 'Anchunad' area of Devikulam Taluk of Idukki District. They are early immigrants from Tamil Nadu. Kurumba Pulayans consider themselves superior in social status to the other two sects. The settlements of these three groups are separate. Kurumba Pulayans are seen in forest areas while the Karavazhi Pulayans are found in plain areas of Marayur and Kanthallur Grama Panchayats. Pamba Pulayans are seen in Chinnar Wildlife Sanctuary area in Idukki District. All of them speak a dialect of Tamil with a few Malayalam words too. Kurumba Pulayan community has their headman called 'Arasan'. The head man of Karavazhi Pulayan is 'Kudumban'. He has assistants and executives known under various names like 'Varijan' and 'Kolkaran' respectively. Kurumba Pulayan community were food gatherers and hunters and practised slash and burn cultivation. They cultivate lemon grass and extract oil. They are found to be experts in sheep rearing. On the other hand Karavazhi Pulayans are landless agricultural serfs under the Caste Hindus. Currently both these two major sections are engaged in casual labour. Karavazhi Pulayans have many colourful forms of folk dances and they believe that dancing pleases the Gods and better blessings would be granted. They have had the opportunity to present their folk songs and dances in national forums.

Irular, Irulan:

Irular community is distributed in Palakkad District and they are mainly concentrated in Attappady region. They are also found in Tamil Nadu. They have a dialect of their own called 'Irula bhasha', which has more affinity to Tamil. Their traditional social organisation is endowed with various functionaries, namely; 'Ooru Moopan' (Chieftain), 'Bhandari' (Treasurer), 'Kuruthala' (assistant to Chieftain), 'Mannukaran' (soil expert), 'Marunnukaran' (healer) etc.

These positions are hereditary and succession is by the son. These traditional institutions play a decisive role in the social control mechanism of Irular community. Earlier Irular were hunters, gatherers and shifting cultivators. Now they have become experts in settled agriculture and also work as agricultural labourers. The major area in Attappady falls under rain shadow region and as such the important crops raised by them under dry farming are 'Ragi', 'Chama', 'Thina', 'Cholam', 'Thuvara', 'Kadala' etc. For cultivation they stay away from their hamlet and erect temporary huts. Irular community has attractive songs and dances which tell about their forest, cultivation, emotions etc. They have been empowered through 'Thaikula Sangham', exclusively for women and 'Ooruvikasana Samithi' organised under the Attappady Hills Area Development Society. Their livelihood means have been affected due to the influx of non tribal population both from other parts of Kerala and Tamil Nadu. Technically, Irular community has representation in four districts, namely; Palakkad, Thiruvananthapuram, Idukki and Malappuram. There are 7617 families of Irular community, of which 7614 are in Palakkad District and one each in the other three districts. The family size of Irular community is 3.48. Irular population comes to 26,525. They have the credit of being the fifth largest community of Scheduled Tribes in Kerala. They constitute 6.22 per cent of the Scheduled Tribes. In Palakkad they are settled in 10 Grama Panchayats, with the concentration in the 3 Grama Panchayats of Attappady region. Approximately 95.20 per cent of Irular community is located in Agali (9474), Sholayur (9076) and Pudur (6703) Grama Panchayats of Attappady. Pudussery (907) and Malampuzha (245) are the other two Grama Panchayats with a sizable population of Irular community. Since the population consists of 13163 males and 13362 females, the sex ratio of Irular community is 1000 : 1015. The details of Irular population in the districts are shown in Table 3. (See Annexure 3)

Wayanad Kadar:

Wayanad Kadar is a new addition into the list of Scheduled Tribes following the Scheduled Castes and Scheduled Tribes Orders (Amendment) Act, 2002 (Act 10 of 2003). Wayanad Kadar is found mostly in Wayanad District. A few families also live in Kozhikode District. Wayanad Kadars are marginal farmers and agricultural workers. Being a small community they are yet to shape their future development vision. Wayanad Kadar is a marginal community. As the number of families is 174, with a total population of 673, the family size works out to 3.87. The population consists of 348 males and 325 females registering the sex ratio as 1000 : 934. Though

Wayanad Kadars are distributed in 11 Grama Panchayats, they are mainly located in Thariyode (180), Vellamunda(144), Thondarnad (94) Edavaka (78), Pozhuthana (57) and Padinjarethara (53) Grama Panchayats.

Kanikaran (Kanikkar)

Kanikkar are distributed mainly in Thiruvananthapuram and Kollam Districts and in the adjoining areas of Tamil Nadu. They were called 'Kanikkar' by the Sage Agastya, signifying 'hereditary proprietor of the land'. 'Kani' means land and 'Karan' means owner. Their spoken language exhibits features both of Malayalam and Tamil. The Kanikkar have an allegiance to Travancore Kingdom and they visit the Raja annually to present hill produces and in turn receive gifts from the Raja. The 'Kanikudi' or 'Kanipat' (settlement) is the basic unit of social, economic, political and religious organisation. Each 'Kanipat' is headed by a 'Muttukani' who enjoys great powers. The 'Vilikani' (Convener) is the headman's assistant and in some areas the headman is known as 'Muthalpat'. The 'Plathy', next in hierarchy, is the magician cum medicine man. Earlier they subsisted on hunting, minor forest produce collection and cultivation. Now they practise settled agriculture like cultivation of rice and tapioca. The major cash crops raised by them are arecanut, pepper, ginger, turmeric, cashew etc. There are a number of medicinal herbs in the 'Agasthyakoodam' peak and their traditional knowledge system is noteworthy as they are able to identify appropriate herbs for curing almost all diseases. Kanikkar living in the plain areas along with other communities have improved much in their lifestyle while those living in the interior forests called 'Malamkanis' are still deprived of the basic amenities of life. There are 5872 Kanikaran families spread over 48 local bodies in 7 districts. As their population is 19455 the family size of Kanikaran community is 3.31. The population consists of 9212 males and 10243 females. Therefore the sex ratio is 1000 : 1112 which is higher than the state average. Kanikaran community is mainly distributed in 8 Grama Panchayats in Thiruvananthapuram and Kollam Districts. Vithura(3575), Peringammala (2650), Tholikkod (2425), Pangode(991)Amboori (1811) and Kulathupuzha (1956) are the Grama Panchayats which have sizable population of Kanikkar. Nearly one fifth of Kanikkar community is settled in Vithura Grama Panchayat. When compared to other Scheduled Tribe communities, Kanikaran have come into the process of urbanisation. They are settled in Thiruvananthapuram (103) and Kochi (48) Corporations, Nedumangad (47), Neyyattinkara (18), Kalamassery (7), and Punalur (4)

Municipalities. The District wise details on families and population of Kanikaran are shown in *Table 4 See Annexure 4*

Kudiya, Melakudi:

Kudiya and Melakudi are found only in Kasaragod District and in the South Karnataka. Those who live in lowland are called Kudiya and highlanders are the Melakudi. They speak Tulu. A caste council of elders existed among them. Their headman is called 'Gurikara' or 'Malemudiya', who intervenes into transgression of caste rules. The religious functions are officiated by a 'Purohit' (priest). Traditionally, they were hunters and gatherers and in the course of time, they turned into marginal farmers. They subsist on rearing pigs, poultry, cattle and work as agricultural labourers. They also make baskets. Being a community having a population of 911, their development plans are to be focused on family based projects. Those living in remote and isolated areas do not have adequate infrastructural facilities for their total development. Kudiya community is seen only in Kasaragod District. Altogether, there are 195 families with a total population of 911. The population consists of 458 males and 453 females. The family size of Kudiya community is 4.67 and the sex ratio works out to 1000 : 989. Kudiya community is distributed in 7 Grama Panchayats, namely; Paivelika (366), Puthige (198), Panathady (168), Enmakaje (89), Vorkadi (64), Meencha (13) and Belur (13).

Kurichian, Kurichiyan:

Kurichiyans are divided into four groups, namely; 'Jati' Kurichiyans of Wayanad, 'Kunnam' Kurichiyans of Kannur, 'Anchilla' Kurichiyans of Tirunelli and 'Pathiri' (priest) Kurichiyans who embraced Christianity way back in 1908-10. They speak the North Malabar dialect of Malayalam, but the elders still talk in their own dialect. A Kurichian leader, Thalakkal Chandhu along with Pazhassi Raja fought with bows and arrows against the Britishers between 1802 and 1805. The Kurichiya rebellion of 1812 showed how they were organised to fight bravely against the policies of Britishers. Kurichiyans of Wayanad follow joint family system called 'Mittom' consisting of 30 to 100 or more members. The elder male in a mittom is called 'Poopan' and his wife is known as 'Poopathi'. Their territorial head is called 'Nadu Moopan'. They still adhere to the customary laws and practices. The younger generation has shown a tendency to form nuclear families. Kurichiyans are rated as the best paddy cultivators among the Scheduled Tribes of Kerala. They cultivate many species of rice. They are also adapted to the cultivation of ragi,

coffee, pepper, arecanut etc. Both men and women participate in almost all agricultural operations irrespective of their age. They have an expert knowledge in identifying medicinal plants for curing certain diseases. The traditional use of bows and arrows is commemorated through the famous Thalakkal Chandhu Memorial archery competition organised annually by the State Government. Kurichiyans are the second largest community among Scheduled Tribes with 8362 families and 35909 population. They constitute 8.43 per cent of the population of Scheduled Tribes in Kerala. Their family size is 4.29 which is higher than the state average. As the population consists of 18,129 males and 17,780 females, the sex ratio among the Kurichians works out to 1000 : 981. The sex ratio is far below the state average. About 99.96 per cent of the Kurichiyans are concentrated in 3 districts; namely Wayanad, Kannur, and Kozhikode . In Eranakulam, the Kurichian population is only 0.04 per cent of the total population of the community. Kurichiyans are settled in 49 Grama Panchayats and 3 Municipalities. Thavinjhal, Thondernad, Kottathara, Panamaram, Vellamunda, Mananthavady, Edavaka, Thirunelli are the 8 Grama Panchayats in Wayanad District which have sizable population of Kurichians. In Kannur District, Kolayad, Pattiam and Kanichar are the 3 Grama Panchayats having sizable population of Kurichians. Kurichian population is very low in other 38 Grama Panchayats and 3 Municipalities. The details on the representation of Kurichian population in the districts are given in Table 5 (*See annexure :5*)

Kurumar, Mulla Kurumar

Mulla Kuruman, Mulla Kuruman and Mala Kuruman refer to a single ethnographic community called Mulla Kuruman. They are distributed mainly in Wayanad District and also in the adjoining parts of Tamil Nadu and Karnataka States. It is believed that they are the autochthones of Wayanad and descendants of Veda Kings who originally ruled there. The older generation speak a dialect of their own and new generation has switched over to Malayalam Mulla Kuruman settlements are known as 'Kudi'. Each settlement has a 'Porunnavan' who controls the traditional social organisation. He is assisted by a 'Porathavan' and a few others. A group of nearby settlements is controlled by a common headman and above all there is a chief headman called 'Nadukarnavan'. Their traditional political organization was so strong that they had fortified centers and remnants testify the same . Mulla Kurumans are settled agriculturists. The main crop is paddy and staple food is rice. They also rear cattle. They were also experts in

hunting which is a part of their culture Kurumar community is spread over in 6 districts. However, 98.18 per cent of their population is in Wayanad District. There are 5252 families of Kurumar community. The population include 10625 males and 10750 females registering the total population as 21375. They are 5.01 per cent of the Scheduled Tribes in the State. The family size is 4.06 and the sex ratio 1000 : 1012. Though Kurumar community is distributed in 32 Grama Panchayats and 2 Municipalities, they are concentrated in 8 Grama Panchayats in Wayanad, namely; Meenangadi (4010), Noolpuzha (3765), Nenmeni (2741), Poothadi (2639), Ambalavayal (1494), Pulpally (1345), Kaniyambetta (1196) and Sulthanbathery (1494). The details of Kurumar population in the districts are shown in Table 6 (*see Annexure 6*)

Maha Malasar

Maha Malasar, living in inaccessible high forests of Palakkad District, is numerically the smallest Scheduled Tribe community of Kerala. Their counterparts are distributed in the Anamalai Hills of Tamil Nadu State. They speak a dialect of Tamil. Maha Malasar prefer to live in forests at high elevations. They have a headman called 'Moopan' which is hereditary. Their major economic activities are food gathering and collection of non timber forest produces which they exchange with petty traders from the plains for food grains, cloths etc. They also sell their non timber forest produces to Thunakadave Range Hill Tribes Co Operative Society. Sometimes they are employed for daily wages by the Forest Department. The forest laws and menace of the wild animals prevent them from any type of cultivation. There are only 40 families of Maha Malasar community and all are settled in Muthalamada Grama Panchayat, Palakkad District. As there are 74 males and 69 females the sex ratio works out to 1000 : 932. The sex ratio of Maha Malasar community is very low compared to the state average.

Mala Arayan, Malayarayar

Mala Arayans, are mainly distributed in Meenachil Taluk of Kottayam District and Thodupuzha Taluk of Idukki District. They have migrated and formed a few settlements in the Districts of Ernakulam, Pathanamthitta, Thiruvananthapuram and Wayanad. This is the first Scheduled Tribe community in Kerala to embrace Christianity and this group comes to 30 per cent of their population. The conversion dates back to 1853 and the missionaries started vernacular schools and as a result their march to progress has been fast and steady. They speak Malayalam although

they had a dialect of their own which became obsolete. The Poonjar Raja had suzerainty over the Malayarayar people residing in his jurisdiction. The Raja used to confer a title to the Malai Arayans called 'Ponamban' and a silver headed cane. The subjects paid a nominal tax. There has been a council of elders to operate the social control mechanism of the community. Mala Arayans have become settled agriculturists. It is seen that sizable portions of their land holdings have been turned into rubber plantations. Other commercial crops are also there. Mala Arayans have 7957 families located in 13 districts in the State. Kannur District is an exception to the representation of Mala Arayans. Their population is 29,399 consisting of 14716 males and 14683 females. The family size is 3.69 where as the sex ratio works out to 1000 : 998. Though the Mala Arayan population is spread in 13 districts, 92.16 per cent of them are settled in Kottayam and Idukki Districts. In Pathanamthitta and Ernakulam Districts also their representation is sizable. In other districts they are scattered and nominal. Mala Arayans are the fourth largest community of Scheduled Tribes in Kerala. Another feature is that they are the second community among the Scheduled Tribes, which has representation in the largest number of local bodies. They are spread over in 116 local bodies in the State including 2 Corporations (Kochi and Kozhikode), 6 Municipalities and 108 Grama Panchayats. Majority of Mala Arayans are in 9 Grama Panchayats. They are Melukavu (2866), Moonnilavu (2905), Mundakkayam (1466), Koruthodu (1279) and Erumeli (1001) in Kottayam District, Velliyamattom (3425), Arakkulam (3244), Udumbannur (2035) and Vannappuram (1437) in Idukki District. There is sizable population in 7 Grama Panchayats, namely; Ranni Perunad (Pathanamthitta District), Thalanad (Kottayam District), Adimali, Idukki - Kanjikuzhy, Muttom and Kokkayar (Idukki District) and Kuttampuzha (Ernakulam District). The details on families and population of Mala Arayans in the districts are shown in Table 7 (*see Annexure 7*)

Malaipandaram

Malai Pandarams are found on the eastern hill areas of Kollam and Pathanamthitta Districts. They speak a dialect with many Tamil and Malayalam phrases. The social organisation of Malai Pandaram is typical of a territorial nomadic forest dwelling community as they remain for some time in one place and move on to another in search of non timber forest produces. There is area wise grouping called 'Koottam' ie, territorial. The headman is known as 'Muttukani' who acts as their ritual head also. In the erstwhile Travancore area, Malai Pandarams were known as the best

collectors of non timber forest produces which they used for their subsistence and trade. In the past they contacted country traders for bartering hill produces to obtain essentials. Even now they depend on forest produces for their livelihood. The developmental programmes have not helped them to produce even a steady first generation of literates. They need community specific initiatives for improvement of their livelihood. Malaipandaram community has 514 families and 1662 population. Their family size works out to 3.23 which is very low compared to the state average. The population include 821 males and 841 females and hence the sex ratio is 1000 : 1024. About 97 per cent of Malaipandaram families are settled in Kollam and Pathanamthitta Districts. The rest are located in Kottayam and Idukki Districts. The population is distributed in 16 Grama Panchayats and one Municipality. However, majority of Malaipandarams are settled in Piravanthur and Ariankavu Grama Panchayats in Kollam District and Ranni Perunad, Seethathodu and Aruvappulam Grama Panchayats in Pathanamthitta District. See Table 8(*Annexure 8*)

Malavedan, Malaivedan

Malavedans are found mainly in the Districts of Kollam, Pathanamthitta and Kottayam. They are also scattered in the neighbouring areas. They are considered to belong to 'Pre-Dravidian Race'. They speak a dialect of Tamil and Malayalam. In social organisation, they are divided into five endogamous sub-divisions, viz; 'Tolvedans', 'Cheenkannivedans', 'Cheruvedans', 'Elichathvedans' and 'Valiyavedans'. Traditionally the headman acts as the medicine man. Malavedans who subsisted mainly on food gathering and hunting have turned as manual labourers. Both men and women are experts in collecting medicinal herbs. They have lost all their traditional resources and heavily depend upon external support. An integrated rehabilitation measure with proper extension work can build up a first generation of development oriented persons among them. Though there are only 1313 families of Malavedan community, they are distributed in 94 Grama Panchayats and 2 Municipalities spread over 10 districts. As the population is 4728 the family size is 3.60. The population include 2285 males and 2443 females, registering the sex ratio as 1000 : 1069. Approximately, 92 per cent of Malavedan population is concentrated in Pathanamthitta, Kottayam and Kollam Districts. In Idukki District also there is a sizable population of Malavedan community. Among the municipalities, Punalur has representation of Malavedan community. The Naranammuzhi Grama

Panchayat in Pathanamthitta District has population of 1257 which constitute approximately 27 per cent of the total Malavedan community. Piravanthur, Thenmala (Kollam District), Pramadam (Pathanamthitta District), Erumeli and Manimala (Kottayam District) are other Grama Panchayats with population above 100 Malavedans. The details of families and population of Malavedan community in districts are given in Table 9 *See Annexure 9*.

Malasar

Malasar community members are distributed both in the plains and valleys of Chittur Taluk of Palakkad District and also in the adjoining areas of Tamil Nadu. They speak Tamil. They live in settlements called 'Pathi' and each 'Pathi' is headed by a headman called 'Moopan' who is assisted by a few others. They have lost their command over resources and now they depend upon manual labour to eke out their living. Community specific programmes are to be chalked out to address their development in future. There are 1267 Malasar families with population of 4201. They are found only in 7 Grama Panchayats of Palakkad District. The population consists of 2115 males and 2086 females. The family size works out to 3.31 and the sex ratio is 1000 : 986. Both these are negative indicators of population growth. Eruthempathy, Kozhinjampara, Perumatty, Vadakarapathy, Muthalamada, Nelliampathy and Pudukkottai are the Grama Panchayats which have representation of Malasar community.

Malayan

Malayan, Nattu Malayan, Konga Malayan (Excluding the areas comprising Kasaragod, Kannur, Wayanad and Kozhikod Districts) recognised as Scheduled Tribes have two sub divisions, viz; 'Nattu Malayan' who are the original inhabitants in the hill areas of Kerala and 'Konga Malayan' who appears to have migrated from the forests of Coimbatore District in Tamil Nadu. There is another distinct community with the same spelling, classified under the list of Scheduled Castes and the area restriction is imposed to distinguish these two communities. The 'Nattu Malayans' have a dialect of their own while the 'Konga Malayan' speak a mixture of Tamil and Malayalam. They have a headman in every settlement called 'Elumoopan' who is assisted by a 'Kaikaran.' The primary occupation of Malayan community is forest labour and collection of non timber forest produces. They are efficient in cutting bamboo and reeds from the forest are also agriculturists. But the Forest Laws have restricted many of their cultivation and they are now striving to get their traditional rights through the fair implementation of Forest Rights Act, 2006.

The irrigation projects like Peechi and Chimminy have affected their livelihood pattern. Malayan community is mainly settled in Eranakulam, Thrissur and Palakkad Districts with one or two scattered families in Pathanamthitta and Idukki Districts. There are 1461 families with the total population of 5550. The family size of Malayan community works out to 3.80. As the population include 2711 males and 2839 females, the sex ratio is 1000 : 1047. The family size and sex ratio are positive indicators of demographic features. Pananchery Grama Panchayat in Thrissur District has the largest representation of Malayan community among 33 Grama Panchayats which have population of the community. Vengur (Eranakulam District), Pazhayannur, Puthur, Varandarappilly and Athirappilly (Thrissur District), Ayiloor and Kizhakkanchery (Palakkad District) are the other Grama Panchayats which have above 100 population of Malayan community. Further details on the spread of Malayan community are given in Table 10 (see Annexure 10)

Mannan

Mannan community is believed to have migrated to Idukki from Madurai in Tamil Nadu. Their language is a mixture of Tamil and Malayalam. Among the Scheduled Tribe communities of Kerala, Mannan is the only community headed by a Raja, called 'Kozhimala Raja Mannan' whose word is final among their society. There is a 'Mantri' (Minister) working under the Raja Mannan. Each settlement has a headman called 'Kanikaran'. In the past the Poonjar Raja conferred certain privileges to the Mannan community like acting as agents for management of the jurisdiction and collection of taxes. Earlier they were nomadic agriculturists and practised shifting cultivation. Now they have become expert settled agriculturists. They also supplement their economy by the collection of non timber forest produces wherever available. They are also associated with the activities under the Eco Development Committees and Vanasamrakshna Samithis. The self perception of the community is high. But educationally they are very backward. Therefore, for their survival, the focus should be on human resources development. Nearly 97 per cent (9064 persons) of Mannan community are inhabitants of Idukki District. However, their representation is reflected with 173 persons in Eranakulam District, 103 persons in Thrissur District and 5 persons in Thiruvananthapuram District. There are 2511 Mannan families with the population of 9345 persons consisting of 4588 males and 4757 females. Their family size is 3.72 with a sex ratio of 1000:1037. Both these are positive symbols of demographic features of the community. Mannan community is distributed over 27 Grama

Panchayats at the rate of 24 in Idukki District and one each in Thrissur, Ernakulam and Thiruvananthapuram Districts. About 33 per cent of Mannan community is concentrated in Adimaly Grama Panchayat, Idukki District. Mankulam, Udumbanchola, Vazhathope, Kanchiyar and Kumily are other Grama Panchayats in Idukki District which have sizable population of Mannan community. Further details on the spread of population are given in *Table 11(See annexure 11)*

Muthuvan, Muduvan

Muthuvan community mainly concentrated in Idukki District and its contiguous hill areas of Ernakulam and Thrissur. Mudugar community found exclusively in Attappady area of Palakkad District, are really two distinct communities. The term ‘Muduvan’ is a synonym of ‘Muthuvan’. Again the people who are referred as Muthuvan community found on the eastern side of Malappuram and Kozhikkod Districts have no connection with the Muthuvans of Idukki District. Details of these ethnic groups are given below:

(a) Muthuvan: Idukki, Ernakulam and Thrissur Districts

Muthuvan community just like the Mannan () community, also came from the erstwhile parts of Pandya Kingdom in Tamil Nadu. Etymologically, it is said that ‘Muthu’ means back and ‘van’ means one who carries weight on the back. The dialect spoken by them is closely related to Tamil. The social organisation of Muthuvan community is unique and they have ‘Chavadis’ (dormitories) system in every settlement to house both boys and girls separately. The headman called ‘Moopan’ holds supreme control of the community and presides over the council of elders. In some area a ‘Kani’ is nominated to deal with the officials Muthuvans are known for their organic cultivation of ragi and paddy. They shift the cultivation site every two years. The wild varieties of cardamom and pepper strengthen their economic base. The traditional value system of purity and pollution ideas prevalent among the Muthuvans distanced them from other communities, especially their women to attain formal education. Their womenfolk face newly developed health problems. There should be a holistic development project to improve their living conditions. There is scope for promoting organic cultivation in their areas.

(b) Muthuvan: Malappuram and Kozhikod Districts

Muthuvan community residing beyond the eastern side of Chaliyar river which drains Malappuram and Kozhikod Districts claimed superiority over other tribal communities. They had a dialect which has given way to Malayalam. The headman controls the affairs of the community. Traditionally they have been expert cultivators. They also depended on forest produces. Now they subsist on agriculture labour, forest labour and cultivation. Geographical isolation has affected their educational development. If agriculture based schemes are revived, the community can attain sustainable development in future. There are 5106 Muthuvan families with the total population of 19163, including 9685 males and 9478 females. As such the family size works out to 3.74, showing the sex ratio as 1000 : 979. The sex ratio is far below the state average. Sixty four per cent (3309 families) of Muthuvan community are concentrated in Idukki District. They have 733 families (14.92%) in Malappuram and 628 families (12.52%) in Ernakulam District. In Palakkad and Thrissur Districts also there are 44 and 66 families respectively. Muthuvan community is distributed in 37 Grama Panchayats. However, their concentration is observed in Adimaly, Marayur, Mankulam, Edamalakkudi (Idukki District) and Kuttampuzha (Ernakulam District). Edamalakkudi, the only tribal Grama panchayat in Kerala, has the total population of 2097 Scheduled Tribes and all are Muthuvans. Table 12 (*See Annexure 12*)

Mudugar

As already mentioned Mudugar distributed in Palakkad district, is one among the three communities of Attappady region. They have a distinct identity because of their traditional right to climb the Malleeswaran Peak and light the lamp on the 'Sivaratri' day. They have a dialect of their own known as 'Muduga Bhasha'. Mudugar have the institutions of 'Ooru Moopan', (Headman), 'Bhandari' (Treasurer), 'Kuruthalai' (Assistant) and 'Mannukaran' (soil expert). This system is similar to the traditional social organisation of the other two tribal communities of Attappady, viz; Irular and Kurumbar.

Mudugar practise settled agriculture with many features of shifting cultivation. They used to cultivate 'ragi', 'chama', 'thina' etc. They also collect non timber forest produces. Their land has been alienated as they have little knowledge to secure documents relating to their possession. The working population among them has become agricultural labourers as agriculture and animal

husbandary, have slowly been changing as their subsidiary occupations. The community is pro-educative and inputs to agriculture can sustain their livelihood means. There are 1274 families and 4668 population of Mudugar community. The population consists of 2225 males and 2443 females, registering the family size as 3.66 and sex ratio of 1000 : 1098. Mudugar community is settled in Palakkad District. In Pathanamthitta and Kannur Districts one family each of Mudugar community has been identified. Mudugar community is distributed in 9 Grama Panchayats in Palakkad but majority of them are settled in Agali and Pudur Grama Panchayats in Attappadi region.

Palleyan, Palliyan, Palliyar, Paliyan

All the above four names with different spelling denote one and the same community. They are distributed in Idukki District and in the adjoining areas of Tamil Nadu. Their dialect has affinity to Tamil. Each settlement has a headman called 'Kanikaran'. The system of traditional headman has given way to a commonly accepted or sometimes elected president (Oorumooapan). In the past, Paliyans were nomadic in their territorial area. They practised shifting cultivation. Few of them had land to cultivate. But majority of Paliyans has become plantation labourers in various tea estates of Idukki District. Community specific programmes can address their low standard of living. There are 423 Paliyan families with a population of 1484. Paliyan community is completely settled in Idukki District. They are seen in 7 Grama Panchayats. But majority of them are settled in Kumily(419), Vandanmedu (501), Chakkupallam (371) and Kattappana (174) Grama Panchayats. As the Paliyan community consists of 741 males and 743 females, the sex ratio is 1000 : 1003. The family size of Paliyan community is 3.50.

Paniyan

Paniyan community which is the numerically largest among the Scheduled Tribes of Kerala is mainly distributed in Wayanad District. They are also found in Kannur, Kozhikode, Malappuram and Palakkad Districts. Paniyan community living in the adjoining areas of Tamil Nadu is recognized as a Particularly Vulnerable Tribal Groups (PVTG) there. Etymologically 'Pani' means labour and 'Paniyan' signifies 'one who works'. According to their oral tradition, they lived freely in Ippimala, a mountain near Banasura Peak in Wayanad and was enslaved by the farming immigrants of the early centuries. They speak a language of Malayalam mixed with Tamil words which is called 'Paniyabhasha'. The headman of each settlement is called 'Kuttan'

appointed by the landlord. A group of traditional areas called 'Nadu' had a hereditary headman called 'Koyma'. Under him, there are 'Chemmi' the actual head of each settlement who is assisted by messengers called 'Karayma'. Paniyans treated as slaves of their respective landlords, were victims of bonded labour system. During the festival of Valliyurkavu near Mananthavady the contract to work as bonded labourer, was renewed annually where the landlord paid an advance called 'Nippu panam'. Paniyans who possessed muscular bodies could carry out any hard physical labour. They have been and continue to be the best tillers of soil. Although they have been freed by the enactment of the Abolition of Bonded Labour system since 1976, they still subsist on agriculture labour or any other manual labour. They migrate seasonally to Coorg and other nearby places in Karnataka for employment. The post independence rehabilitation measures like land for landless have helped a few families while majority of them lead appallingly low life. Their self perception is low because of the attitude of others. Their human capital is to be tapped. A new holistic development package has to be planned in consultation with their 'Oorukootams'. Paniyans are the largest community among Scheduled Tribes. But they are the most backward and the poorest among the Scheduled Tribes in the state. About 74.49 per cent of Paniyan population is settled in Wayanad District followed by Kannur (13.55%), Malappuram (8.10%), and Kozhikode (3.07%) Districts. In Palakkad also there is representation of Paniyan community (0.79%). One family of Paniyan each has been identified in Thiruvananthapuram and Ernakulam Districts. There are 21605 families of Paniyan community and the population is 92,787. They constitute 21.77 per cent of the Scheduled Tribes in the state. The population consists of 45112 males and 47675 females. The family size of this community is 4.29 and the sex ratio works out to 1000 : 1057. Both these indices are positive symbols of the demographic growth of this community. Paniyan population is distributed in 82 Grama Panchayats and 3 Municipalities in the state. Among the urban centers, Paniyan population in Kalpetta Municipality is 2266 and in Nilamboor Municipality their population is 555. In Koothuparamba Municipality Paniyan population is only 16. In Wayanad District, all Grama Panchayats (25) and the Kalpetta Municipality have the representation of Paniyan community. Nearly 75 per cent of the Paniyan population is in Wayanad District. In Kannur District, Paniyan community is distributed in 22 Grama Panchayats and Koothuparamba Municipality. Majority of the population in Kannur is in Aralam and Muzhakkunnu Grama Panchayats. Chaliyar, Chungathara and Pothukallu are the Grama Panchayats in Malappuram

District with sizable population of Paniyan community. There are scattered population of Paniyan community in 11 other Grama Panchayats in Malappuram and 16 Grama Panchayats in Kozhikode. The details of Paniyans in the districts are given in *Table 13 (see Annexure 13)*

Ulladan, Ullatan

As already mentioned, Kochu Velan is a locally known term used by the Ulladans (sometimes as the name of their headman) living in the eastern areas of Pathanamthitta District. 'Ullu' means forest areas and 'Aliyavar' means those who ruled. It is believed that their original settlements were in forest areas and later on they came down and settled in plain areas too. Their traditional dialect is almost not in use and they now speak Malayalam. Generally head man of Ulladan community is known as 'Kanikaran'. The headman presides over the council of elders. They were semi nomadic in the past. They have the indigeneous knowlege of collecting medicinal herbs which they sell in the local markets. They have the right to enter even the sacred groves for the collection of medicinal plants. Ulladans living on the banks of Western Kuttanad backwaters are good carpenters and are known for their expertise in canoe making. They have become wood cutters also. They also subsist on non timber forest produce especially honey collection. Today a major section of them are agricultural labourers. Ulladans who are settled in urban and semi-urban plain areas have responded to development and progressed in their own way. Ulladan community is settled in 12 districts (except Palakkad and Kannur) and in 263 local bodies in the state. The local bodies include one Corporation (Kochi), 17 Municipalities and 245 Grama Panchayats. Thus Ulladan community has the honour of having representation over in the largest number of Panchayat Raj Institutions in Kerala. However, Pathanamthitta, Alappuzha, Kottayam, Idukki and Eranakulam are the 5 districts which have sizable population of Ulladan community. There are 4864 families of Ulladan community and their population is 17557, consisting of 8560 males and 8997 females. The family size is 3.61 where as the sex ratio works out to 1000 : 1051. Even though the population of the community is distributed in a large number of Grama Panchayats, population above 500 has been recorded only in a few Grama Panchayats. Chittar, Naranammoozhy (Pathanamthitta District), Mundakkayam (Kottayam District), Idukki Kanjikkuzhi (Idukki District), and Kuttampuzha (Eranakulam District) are the examples. The details of the families and population of Ulladan in districts are given in *Table 14 (See Annexure 14)*

Uraly

‘Uru’ is a cluster of families and ‘Alunnavan’ means one who rules. It is said that Uralys were from Madurai Kingdom and first settled in Neriya Mangalam. Following the construction of Idukki dam, they have also been rehabilitated in various colonies. The language of Uraly is a mixture of Malayalam and Tamil. The headman of Uraly is known as ‘Kanikkaran’ who regulates the customary practices. The medicine man is called ‘Plathy’. They adhered strictly to marriage by exchanges. The traditional occupation of the Uralies were food gathering, collection of non timber forest produces, shifting cultivation etc. In hilly areas, each house has one or more tree huts for different uses. They are experts in cultivation. Majority of them subsist on agriculture. They also depend on forest and agriculture labour. Uraly community is mainly settled in Idukki District with small representation in Kottayam and Ernakulam Districts. There are 2099 families and 7559 population of Uraly community. Their population include 3848 males and 3711 females. As the male population outnumber the females, the sex ratio is 1000 : 964 which is a negative index of demographic growth. The family size is 3.60. Uraly community is settled in 5 Grama Panchayats in Kottayam, 19 Grama Panchayats in Idukki and 4 Grama Panchayats in Ernakulam Districts. In Kothamangalam Municipality and Kochi Corporation there is one family each of Uraly community. The details of family and population of Uraly community in the districts are given in table 15 (*See Annexure 15*)

Malavettuvan (In Kasaragod and Kannur Districts)

Malavettuvan community classified as an Other Eligible Community (OEC) till the Amendment (Act 10 of 2003), is a new entry into the list of Scheduled Tribes of Kerala. They are distributed only in the Ghat areas of Kasaragod and Kannur Districts. They speak a dialect of Malayalam and Tulu. The headman of Malavettuvans was called ‘Kiran’ who according to tradition was appointed by their respective landlords. The ‘Kiran’ took orders from their landlord and supplied manual workers to the landlords. The relevance of ‘Kiran’ is no more there and each settlement has a leader known in common term as ‘Moopan’. Traditionally Malavettuvans are experts in ‘Punamkothu’. Now they subsist mainly on agriculture labour. Their area is backward and they themselves are backward socially, economically and educationally. However the community is organised and ready to respond to development initiatives. Malavettuvan community is settled

only in two districts, namely; Kasaragod and Kannur. Their population is divided into 93.09 per cent in Kasaragod and 6.91 per cent in Kannur. Of the total 4586 families of Malavettuvan 4259 are settled in Kasaragod. Among the total population of 19728, Kasaragod share 18364 and the rest of 1364 are settled in Kannur District. Their family size is 4.30. As the population consists of 9744 males and 9984 females, the sex ratio works out to 1000 : 1024. In Kasaragod District, 7 Grama Panchayats, namely; Kuttikol, Balal, Kallar, Kodombelur, East Eleri, West Eleri and Kinanoor -Karinthalam have sizable population of Malavettuvan community.

Thachanadan, Thatchanadan Moopan

Thachanadan Moopan is found only in Wayanad District. This community is also a new entry to the list of Scheduled Tribes since 2003. Originally the community was known as 'Koodammar'. It is said that they came from 'Thachanadu' area in Nilambur and hence came to be known by this name. They speak Malayalam. The Thachanadan Moopan has two headmen in every settlement. The senior is called 'Muthalai' who settles disputes, arranges marriages and performs oblations to male deities. 'Eleri' the second headman is the priest and magician and he is the competent person to fix the date and time of marriage and to make offerings to female deities. They are marginal farmers. They are experts in bamboo basket making and they know carpentry. But the entry of plastic baskets have affected their traditional occupation.

Of the total 391 families of Thachanadan community 390 are located in Wayanad District and only one family is settled in Chakkittappara Grama Panchayat of Kozhikode District. Their total population is 1649, 1646 in Wayanad and 3 in Kozhikode. The family size of Thachanadan community is 4.22. As the population consists of 814 males and 835 females, the sex ratio is 1000 : 1026.

Mavilan

Mavilan community is distributed in Kasaragod and Kannur Districts only. There are a number of versions regarding the etymology of the term Mavilan. Some say that they used 'Mavila', ie; leaves of the mango tree to cover their body. Some others say 'Mavila' is medicinal herb used by them and a few others say 'Malayilae Velan' (Forest Velan) came to be known as Mavilan. They speak Tulu and have a good talking knowledge of Malayalam. Earlier the headman was known as 'Kiran' appointed by their landlord mainly to control the work force and also to settle disputes. Now 'Taravad karnavar' acts as the headman and officiates the religious rites and

rituals too. They have been experts in 'Punam Kothu' which involves clearing of virgin forests and converting the same for wet land paddy cultivation owned by their landlords. They were experts in shifting cultivation. Collecting medicinal herbs, non timber forest produces and bamboo provide many with employment. Basket making is also found among them. An overwhelming majority of them subsist on agricultural labour. A few of them are marginal farmers. They have switched over to non agricultural labour too. Mavilan community has been enlisted under the category of Scheduled Castes till 2002. Their cultural identity and political awareness has grown up and formed organisations to empower themselves. As such the community is ready to adopt innovations brought through planned development.

Mavilan is the third largest community among the Scheduled Tribes in Kerala which has 7736 families with the total population of 31166. Their population include 15229 males and 15937 females. As such the family size is 4.02 and the sex ratio works out to 1000 : 1049. Mavilan population is divided in the two districts, at the rate of 26554 (85.20%) in Kasaragod and 4612 (14.80%) in Kannur.

Mavilans are settled in 36 local bodies in the State, including Mattannur and Kanhangad Municipalities, 18 Grama Panchayats in Kannur and 16 Grama Panchayats in Kasaragod. Madikkai, Pullur Periya, Kuttikol, Bedaduka, Balal, Kallar, Kodombelur, Panathady, West Eleri and Kinanoor-Karinthalam (all in Kasaragod District) are the Grama Panchayats which have sizable population of Mavilan community.

Karimpalan

Karimpalans are found in Kozhikode, Kannur and Wayanad Districts. The name appears to have originated from their occupation of collecting 'Kari' (Charcoal). Karimpalan listed as Scheduled Castes has now been included in the list of Scheduled Tribes in 2003. The institution of the headman called 'Karnavar' has now become weak. The clan organisation of Karimpalan is known as 'Taravadis' which regulate marriages. Traditionally they were engaged in shifting cultivation, making baskets, work as labourers in plantations for felling trees and collecting timber, bamboo and fire wood. Now they are engaged in settled cultivation. They are also found to be working as agricultural labourers. The younger generation has started to acquire new skills for employment. The community is progressing much ahead of other Scheduled Tribe communities living in their locality. Out of 3765 families of Karimpalan community 2526 are in

Kannur District, 1199 in Kozhikode, 39 in Wayanad and one family in Malappuram District. The population of Karimpalan community is estimated as 14768 including 7254 males and 7514 females. Their family size is 3.92. The sex ratio is 1000 : 1036. Karimpalan families are settled in 47 local bodies including 4 Municipalities and 43 Grama Panchayats. In Kannur, the population is mainly concentrated in 4 Grama Panchayats. namely; Naduvil, Udayagiri, Alakode and Ulikkal. Details are given in Table 16 (*See annexure 16*)

Vetta Kuruman

Vetta Kuruman, which is recognized as a Scheduled Tribe community in 2003, is found only in Wayanad District and its adjoining areas of Karnataka State. In the local parlance they are known as 'Urali Kurumans'. Prior to 2003 they were under the guise of Scheduled Tribe Uraly community of Idukki District and as such returned as Uraly in Census records. Their real identity is revived now. They are bilingual in Kannada and Malayalam. But among themselves they use their own dialect. They have a headman called 'Megalan' who preside over all their social functions like initiating marriages, negotiations, arranging agricultural activity etc. Vetta Kurumans are basically forest dwellers. They have a unique position among all the Scheduled Tribes of Kerala. They have been well known for their artistic skill in making hand made pottery. They cut and fashion wooden artefact and carry out carpentry work connected with the construction of their houses. They also know blacksmithy and in the past they made the iron part of arrows used by the Kurichiyan community. The women are experts in basketry and bamboo mat weaving. Thus they possess many skills and as such they can be called the 'jack of all trades'. Vetta Kurumans subsist on the collection and sale of non timber forest produces which is a seasonal income for them. They cultivate paddy in limited forest areas. They do forest labour and agriculture labour as well and often migrate to Coorg of Karnataka for employment.

Vettakuruman community is mainly found in Wayanad District. However, two families in Kozhikkod District and one in Alappuzha District have also been identified. There are 1703 families of Vettakuruman with population of 6482 consisting of 3193 males and 3289 females. The family size is 3.81 and the sex ratio is seen as 1000 : 1030. Vettakuruman community is settled in 24 local bodies in the State including one Grama Panchayat in Alappuzha (Aroor), two Grama Panchayats in Kozhikode (Valayam and Balusseri), 20 Grama Panchayats in Wayanad

and also in Kalpetta Municipality. However, majority of them are in Thirunelli (1354), Ambalavayal (698), Noolpuzha (520), Panamaram (572) and Poothadi (573) Grama Panchayats.

Malapanicker.

Malaipanicker community is found only in Malappuram District and they got constitutional recognition only in 2003. They speak Malayalam retaining certain variations of their own. The social control mechanism is maintained by the head of the family called 'Karnavar'. They were cultivators of the land owned by the Nilambur 'Kovilakom'. Earlier they practised shifting cultivation. Now they have become marginal farmers. Majority of them work as agricultural labourers. The developmental issues of smaller communities especially those having below 1000 population like the Malaipanicker have to be viewed separately so as to ensure social justice to all.

Malapanicker is one of the smaller communities having 263 families with a population of 982. The population include 458 males and 524 females. The family size of Malapanicker is 4.16 where as the sex ratio is registered as 1000 : 1144. They are settled in 19 local bodies, including two municipalities.

Particularly Vulnerable Tribal Groups (PVTG)

In Kerala 5 communities, namely; Kadar, Kattunayakan, Koraga, Kurumbar (Kurumbas) and Chokanaickan are recognized as PVTG. There are 6771 families with total population of 26273 consisting of 13073 males and 13200 females. Thus the family size is 3.88, registering the sex ratio among them as 1000:1010. The community wise details of PVTG are discussed below:

Kadar

Kadar population is distributed in Palakkad and Thrissur Districts. In Palakkad they are found in Parambikulam, Kuriyarkutty, Nelliampathy, Kalchadi and Taliyakallu areas, while in Thrissur their settlements are found in Vazhachal, Perigalkuthu and Sholayar forest areas. Kadar speak a form of Tamil with Malayalam elements. The hereditary headman of the settlement is called 'Mooppan' who deal with the social control mechanism of the community They subsist mainly on non timber forest produce collection and forest labour. Traditionally they were expert food gatherers, hunters and trappers. They were adept in making strong ropes required for their honey collection and elephant capturing expeditions. The Britishers had built a tramway deep into their

territory and employed Kadar to shift the cut trees from the forests to Chalakudy. The hydro electric and irrigation projects, namely; Parambikulam/Aliyar, Peringalkuthu, Sholayar, Pothundi, Mangalam and Thunakadavu had forced them to abandon their habitats and move to resettlement areas which had a direct impact on their social life and economy. Tourism near to their settlements is another threat to their social life. They are yet to bring an array of first generation of educated youths. The Forest Rights Act (2006) has so far not benefited them. Holistic projects which have the objectives of interventions in infrastructure development, health care, soil conservation, education, drinking water, nutrition etc may improve their living standards.

Kadar community is mainly the inhabitants of Thrissur and Palakkad Districts. They are found in Kozhikod District also. Kadar have 545 families with a population of 1974. Their family size is 3.62 As there are 967 males and 1007 females, the sex ratio is seen as 1000:1041. Kadar population is distributed in Mattathur (269), Athirappilly (804), Muthalamada (477) Vandazhy (168) and Kodanchery (126) Grama Panchayats. Scattered population of Kadar community is identified in 4 other Grama Panchayats also. The details of families and population of Kadar community are given in Table 17 (*See Annexure:17*)

Kattunayakan

Kattunayakans are distributed in Wayanad, Kozhikode, Malappuram and Palakkad Districts. They are also found in the neighbouring States of Karnataka and Tamil Nadu. An overwhelming majority of the population is concentrated in Wayanad. The term Kattunakayan is derived from the words 'Kattu' (forest) and 'Nayakan' or 'naikkan'(lord). Thus Kattunayakan literally means lord of forests. Jenu Kurumban and Ten Kurumban are the synonyms used for the Kattunayakan community. They speak a dialect akin to Kannada. They can converse with outsiders in Malayalam. Basically Kattunayakans are forest dwellers and hence their social life and economy are forest based. They were used as mahouts and in elephant capture. Among tribal communities they are found to be the best honey collectors applying different techniques. They were mainly hunters and food gatherers with sporadic shifting cultivation around their settlements. They still subsist on non timber forest produce collection. The headman is called 'Muthan' or 'Muthali' who also officiates as priest. They have already responded to quality education and the implementation of development programmes may help them to improve their quality of life

Kattunayakan is a community with the largest population among PVTG in Kerala. Kattunayakan constitute 4.69 per cent of the population of Scheduled Tribes in the State. They have 5137 families and majority of them are in Wayanad District (4369). Malappuram (517 families) and Palakkad (218 families) are two other districts which have representation of Kattunayakan. In Kozhikode District there are 32 families where as one family is located in Idukki District. As the total population of Kattunayakan community is estimated as 19995, their family size works out to 3.89. Among the Kattunayakans there are 9953 males and 10042 females. As such the sex ratio is 1000:1009 Kattunayakan families are settled in 51 Grama Panchayats. Idukki (1), Palakkad (5), Malappuram (16), Kozhikode (5) and Wayanad (24) are the districts which have population of Kattunayakan in Gramapanchayats. Besides, Tirur and Kalpetta Municipalities have also nominal population of Kattunayakan. However, majority of the population are in Thirunelli, Noolpuzha, Poothadi, Mullamkolly and Pulpally Grama Panchayats. The details of Kattunayakan population in districts are given in Table 18 (*see Annexure 18*)

Koraga

Koragas are distributed only in Kasargod District and in the adjoining area of Karnataka State. Ninety Families living in Pavoore Colony having an extent of 311 acres of land at Manjeswaram, had embraced Christianity way back in 1913. They had a glorious history of having a Koraga region under Hubashika Raja, but later on they were enslaved by their rulers. 'Kora' means sun and it is said that they worship sun and hence the term 'Koraga' originated from it. They speak Tulu. They live in 'Mathadi'(settlements) and the headman is known as 'Koppu' or 'Guru Kara' who controls the social and cultural practices. They had also a council of elders for decision making and awarding punishments. Koragas were treated as agrestic slaves and were sold along with the land by their respective masters. They are experts in basketry and weaving a variety of items like winnowing fans, cradles and baskets. They collect the raw materials like bamboos, canes and creepers available from the nearby forests. Currently the community faces severe health problems. Koraga can march ahead through planned development. A concerted effort has to be made for their economic upliftment and redeeming them from the disparities in social position as well. Altogether, 445 families of Koraga community are settled in 11 Grama Panchayats and one Municipality in Kasaragod District. As the population of Koraga community

is 1644, their family size works out to 3.69. The population consists of 802 males and 842 females and hence the sex ratio is 1000:1050.

Kurumbas (Kurumbar, Kurumban)

Kurumbar are distributed in Attappady Block Panchayat of Palakkad District. They are the earliest inhabitants of Attappady area and are called 'Palu Kurumba' to distinguish them from the 'Alu Kurumba' of Nilgiris in Tamil Nadu State. The language spoken by them is a mixture of Tamil and Malayalam. The traditional social organisation of Kurumbar is

similar to that of Mudugar and Irular communities residing in that area. Kurumbar mostly living in Reserve and Vested Forest areas have been practising shifting cultivation called 'Panja Krishi'. They cultivate Ragi, Thuvara, Chama etc. They are experts in cattle rearing. They are also collectors of non timber forest produces. They maintain a community life by sharing land and labour. Kurumbas were once hunters and gatherers and shifting cultivators of Attappady Valley. However, among the five PVTG of Kerala, the younger generation of the Kurumba community have shown more interest than others in organising themselves and getting educated. Kurumba community is settled in Agali and Pudur Grama Panchayats of Palakkad District. There are 543 families with a population of 2251. The family size is 4.14. As the population consists of 1128 males and 1123 females the sex ratio is 1000:996. Ninety eight per cent of Kurumba population is settled in Pudur Grama Panchayat and the rest in Agali Grama Panchayat.

Cholanaickan

Cholanaickans are found only in the evergreen recess of the forests of the Ghat section of Karulai and Vazhikkadavu forest ranges of Nilambur Valley of Malappuram District. They have been geographically isolated and leading a life fully with dense tropical rain forest environment. 'Chola' means shade and 'Naickan' or 'Nayakan' denotes leader. They speak a dialect of their own having a mixture of Kannada and Malayalam. Cholanaickans are distributed in ten hamlets in the deep forest called 'Jemmom' and each 'Jemmom' has a leader called 'Jemmakkaran' who performs both socio political and religious functions. The families associated with each Jemmom do not trespass the rights of other Jemmoms. They practise Jemmom exogamy. Among the Scheduled Tribes of Kerala, Cholanaickan has a unique position in the sense that they are the only community who depend solely on non timber forest produces for their consumption and for

exchange or sale. Their territory is blessed with abundance of non timber forest produces. They spend most of their forest life in natural rock shelters. They visit the Kalkkulam Co operative Society in Nilambur once in a week and bring the non timber forest produces in big bamboo basket called 'Poonikotta' which they carry on their back. The society has served as a nodal meeting point of all the members belonging to various 'Jemmoms'. The community being recognized as a PVTG is poised to get more attention. There are 101 Cholanaickan families with the population of 409 and all are settled in 3 Grama Panchayats, namely; Amarambalam, Karulari and Vazhikkadavu in Malappuram District. The family size of Cholanaickan community is 4.05. The population includes 223 males and 186 females. The sex ratio of Cholanaickan works out as 1000:834 which is lowest among the Schedule Tribe communities.

Hill Tribes of Cochin

The Kadars and the Malayans are the most typical of hill tribes of Cochin. The former are confined to the Nellorepathi and Parambikulam, from which other hill tribes are excluded.

Maleyars are found in most other forests. They are both nomadic in their habit and more than villagers from place to place during different seasons. They are excellent trackers and tree climbers and are used in the collection of forest goods. The Kadars are short muscular people, of a deep black colour, with thick lips and curly hair, true sons of the jungles, they are averse to making their appearance in the plains.

During their working season, the Kadars and Malayars live on the rice supplied by the forest contractors and at other times on the animal as they are able to trap and wild yams bamboo seeds and other forest products. Ullandans and Nayadis live in the outskirts of the jungle. The Ullandans are employed in felling trees, scooping out logs for boats and in agricultural labours. The Nayadis are employed in watching of crops in the plains and beating for game in the jungles. The Nayadis are the laziest and most uncleanly people in the state and eat most dirty reptiles and vermin.

The tribes constitute a small but important element in Kerala population. The descendants of some of the earliest inhabitants of this have contributed to the variety and richness of cultural forms in the country. Over the centuries, they have preserved a distinctive style of life, in terms of the quality of life and culture either most of the tribes stand out in sharp contrast to the general village population of the land. There are significant differences among the tribes themselves. Different tribal groups represent different levels of techno-economic development, they differ greatly in the numbers and complexity of social organizations, and there are wide variations in their customs and institutions. However, they suffer from various forms of economic exploitation, social discrimination and political isolation.

A CASE STUDY OF KUTTAPUZHA PANCHAYATH

Today the contradictory terms development and deprivation have very vital role in the development discourse. The major objective of this developmental activities is to reduce the deprivation rate and to ensure the well-being of the people in a country. But the denial of human rights of the tribal people in and around Cochin, the most developed metropolitan city, is the hypothesis behind this study.

Kuttanpuzha Panchayath the only tribal settlement in Kothamangalam Taluk in Ernakulam district in the outskirts of Cochin. Shows signs of deprivation and retarded development. Diffent Adivasi settlements like Penurkudi, Kandampara.Vellaramkuthu, Metnapara, Elamplassery, Vriampettu Kunji para, Thelavechapara, Thalumkandam Chempuvinkendram, maniankaudi, Kulabnrekudi, Meenakuthi, Pinayoor kudi, Kallelimedu and people in these kudis still lack all the amienities of socio-economic educational and health spheres.

The researcher had selected two settlements like Vellaramkuttu and Kandempara. Geographically they are bounded on the west by Periyars, Mankulam Panchayat in the east, Coimbotre district in the north, and Anakulam road in the south. The area of the entire colony is 543.07 sq. kilometers. The population of the Kuttanpuzha Panchayat is 25435. Out of them 12852 men and 12583 women. 4070 tribals are in various settlements as per census 2011.

Data and Methodology:

Both Primary and secondary data were used. The primary data was collected from 200 household in Kadampara and Vellaramkuth tribals settlements each. It comprises the Scheduled Tribe households only. The researchers had undergone interviews, interactions stay with them, surveys and house vist and Oorukoottams.

The secondary data were collected from sources like census reports, information from Ministry of Tribal affairs, selected Reports from Ministry of Human Resources Development. Reports of the Planning commission of India, National Human Resources Development Report, Economic Reviews, Human Development Report Kerala and India etc. Besides them information has been collected from focus group discussions. This study aspires to explain the perceptions and experiences of the Adivasis on development and marginalization and thus follows an interpretive

paradigm in giving importance to the subjective experiences of the people. Qualitative methodology and ethnographic methods are adopted for the study; multiple tools such as participant and non-participant observation were also used. Various problems met them are

1. Land alienation and livelihood
2. Women problem –unwed mothers,
3. Indebtedness
4. Education
5. Transport and Communications
6. Health
7. Denial of govt. services.

Historically tribal economy the nature of which was primary, informal and local revolved around basic requirements of food and shelter. It was by and large non-monitised with having legitimacy and support from local ecology and socio cultural traditions. The logic behind selecting this place was that the heavy concentration of tribal population in this area in Ernakulam district. Historically, tribals have been residing in large number in this area. The villages under study like vellaramkuthu and Kandampara morethan 98% of the population are tribes. Tribes like Muthuvan ,Mannan Malayarayan, and Ulladan etc accommodate in this areas. The area is located at a distance of about 26 kilometers from Kothamangalam town. There are about 250 households in this area. 250 had participated in this study.

Some of this specific features of this area are that it is the illiterate who out number the literate, Non workers out number the cultivators, female out number the male population. And average number of population each household is five. So far as availability of basic facilities inside the village is conserved out of 30 such items listed by the researchers. 12 are available in the village under study. These are one teacher school, angalavady, kudumbasree units, health centres, rations shops, roads, two wheeler, bycycle, electricity, meeting halls,temples, and provisional stores

Findings:

Tribal economy: Tribal economy revolves around agricultural activity wage work within and outside village through migration, marketing of firewood and forest related activities. Hardly some of the tribals are associated with secondary or tertiary activities for their livelihood. Patterns of savings and indebtedness have also changed over the time which had affected both

quality and number of household and agricultural assets. Public distribution system self help groups, national rural employment guarantee scheme and other development projects are also providing economic opportunities. The net result of interplay of all these local and non local sources of income and livelihood is that it has impacted economic life of tribals in a significant manner. Economically they are at the cross roads and change in their economic life have also influence. This is clear from this findings.

Agriculture: Tribals are historically associated with land and agriculture as a sources of their livelihood in different ways. The tribals under study are neither owners of agricultural land nor taken land on lease or mortgage. 70 % of the people are coolie workers and wage workers and 15 % of them are poverty stricken agriculturist and other 15% have unirrigated land with low sources of income. One time cultivation is being done in every land. Rubber, coconut, nutmeg, rice, tapioca, cocco, papaya and arecut are being cultivated. Soil is of black and yellow combination. Usually rain water drains into the rivers. Cattle rearing is prevalent but no milk cooperative unit or dairy units. Though they live in vicinity of rivers, but nobody is not interested in fishing or fish vending.

Livelihood:

Tribals at large have been associated with the traditional means of livelihood. Forests played a crucial role in the economic and non economic life. Ecology and environment occupied dominant role in their life. But gradually, due to a number of reasons, the local resources have lost its importance. These resources are incapable to meet the ever needs and demands of the tribal masses. These states of affairs have forced many of tribal groups to move towards non traditional occupations. They are either wage workers at the local level or outside. but due to lack of education, lack of skill in wage work and lack of technological modernization in farm work; they are not capable enough to come out of the trap of poverty and backwardness. They keep on poor unorganized unskilled workers. The developmental projects set by the tribal dept speak its in effectiveness. Collection and marketing of firewood is generally the domain of tribal women. This income they immediately spend it to buy provisions for the whole month. Aforestation programme are there, Fire-wood is the staple form of energy.

Kandampara: In the Kandampara tribal settlement it is a pity that around 140 families were being uprooted from their original dwellings in variam after 30 or 35 years of settlement out of

fear of wild animals. Now they are given acute dry land to construct their huts all of them are huts made of fibres. Lack of electricity connection, lack of ownership of land or any document they are having a life fish out of water. Nobody owns a possession deed or title deed of their own. Lack of drinking water is also the problem faced by them. They were not allowed to grow any kind of plant not even thulasi in the courtyard.

Profile of the Household surveyed:

As per the procedure stated before 100 families were selected from each tribal settlement like Vellaramkuthu and Kandampara in Kuttampuzha Panchayat, the only tribal panchayat in Ernakulam district.

Housing Conditions;

In the Vellaramkuttu tribal settlement, the condition of the houses is rather good. 75% of them are having thatched houses with tiles, where as 25% are having small hut like dwellings, but they enjoy necessary, essential requirements like Tables, chairs and fans. Nearly all of them found to the owners of the houses, having possession deed, but no Pattayam or document or title deed. 85 % of the people had the benefit of electricity with one or two points where as 15% of the people do not avail electricity connection. Most of the power connections were found to have been provided by the government. Under the single point connection scheme for the below poverty line people.

Income:

During the survey, the respondents were asked to state their first ranking source of Income. 56% of them considered agricultural work as their first ranking sources; while 40% of them manual labour was the main sources of income. Manual labours include persons those undergone MNREGs work also other are mere coolies working outside the premises. As they lack Pattayam or any deed in their name, they could not take any loans from the banks or co-operative societies.

If we see the annual income of the household they are having less than Rs.11000/- of one fifty household with having land about 72 have Pattaya. 20% of the people have land but no ownership or paper. Most of the land is cultivable, it is relatively cheap. About 22 % respondent

could not estimate the cost of their land, but about half of the total landowners' individually possess land only up to Rs. 1.5 lakhs.

Villagers themselves cultivate their own land. This is a general trend but not universal. While some cultivate (44%) on all the land they have, there are respondents between 3 to 6 % cultivate some part of their land. About 20 households do not cultivate at all. Oxen ploughing are the main tools for cultivation. Almost 85% of them have their own arrangement to plough land. Remaining obtain it on rent basis. The rent of ploughing differs on the basis of season and labour demand. Some have leased out their entire land. Villages do not have land outside the village boundary. Majority felt that they do not have good quality of land in terms of productivity it can be concluded that the state of quality of land irrigation facility and efforts to improve land productivity are invisible in the village.

In course of study it was observed that villagers are reluctant to take land on contract or share cropping basis to ensure food security. Most of those engaged in these processes are only wage earners. Food security provided them with an opportunity to save their income to wage work.

The maximum number of land owners with having different size of land are from below poverty line. It is primarily due to poor income from their main sources of income, i.e. Land. Other sources of income is not effective to bring them out of poverty trap. Needless to mention here that the main occupation of male heads of household is either wage work or farming. In short, none of the current sources of income in its present shape is capable enough to bring villagers out of poverty trap and contribute to economic development in a sustainable manner. They have a number of expectations from government in order to bring improvement in farmwork. Except landless all the remaining had request for improvement in farm activities for majority of them irrigation issue is the main challenge before them. Government should come forward and solve their problem in increasing number of wells, tube wells, diesel engine, provide pump sets etc. many want proper land paper or patta so that a sense of permanent ownership may emerge. Some want (18%) free fertilizer similar number of them wants ox plough and other agricultural tools on subsidized rates. There are people who opinion that they do not have information about schemes meant for tribal welfare schemes for farmers. It should be made available to them in the interest of effective utilization of development schemes.

About 80% of the respondent narrated reasons for not sending their male child in farming to them decreasing productivity in land decreasing quality of land and decreasing social status for farmers in comparisons to government jobs. Farm work being disliked by educated children, insufficient amount of land or landlessness, division of land among brothers, poor and the insecure income from the land etc. they do not wish to see their male child in farming.

Regarding occupation of the children 70% of them preferred government jobs, remaining preferred wage work, farming or both. In short tribals at large have developed strong inclination for government jobs for their children. Their interest for traditional occupation especially for their children is decreasing rapidly.

Wage work is an important source of livelihood for landless villages. About 150 villages are full time wage workers. Besides them many more men and women are occasional wage workers. Their main sources of income or wage is government initiative works within and outside the village. Within the village they are engaged in road construction, well digging and repair work they are also hired for personal work. There is seasonal out migration among them especially men. Many of the wage workers go to neighbouring places and towns for other works or as coolies.

National Rural Employment Guarantee Scheme:(NREGS)

Since the introduction of NREGS frequency of out migration have decreased because workers get wage opportunity at the local level. Their period of outmigration is usually for 2 or 3 months in a year. They showed inability to move out of the village on regular basis in case they get wage work at the village level.

Kudumbasree and economic development:

There are 323 Kudumbasree units in 17 wards in Kuttampuzha panchayat which perform under their CDS and ADS. To form a Kudumbasree, a number of informal meetings were organized and various stages of formation form their Ayalkootams and are having 20 members. Members are between the age group 20 to 35 years. All the members deposited Rs. 100 per month and they have a bank account in Nationalised banks. The group has their saving in their bank account. Members of this group are engaged in wage and agricultural work, but wage work is the primary source of their livelihood. Group members organize meeting in each week to discuss several

issues including money matters. They provide loan to the needy, with interest one rupee for hundred rupees usually they take loans from Canara Bank with 4% interest as they enjoy a subsidy from District Kudumbasree Mission. There are 9 Tribal Kudumbasrees and 9 SC Kudumbasrees in Manikandanchal Tribal Settlement. This group has made them self reliant and confident.

Public distribution system:

Public distribution system is working in the area from the very beginning. All of them are aware of purchasing rice, Wheat, Sugar and Kerosene oil from the shop. Data reveal that 170 households took all items from the shop. Though majority of the beneficiaries are particular about buying the ration goods. Some are prone to miss the purchase due to lack of money and wage work. The data received from the ration shopkeepers that there are two types of cards. To those under below poverty line and above poverty line. There are two rates for the ration, one for BPL cardholders and the other for those who are above poverty line. Of course, there is difference in cost, different categories of population but all get equal amount of commodities, and no matter their family size is big or small. Here joint or extended families are forced to suffer or are bound to manipulate. Logic behind providing 8 kg of rice to one card holder for one month is also not easily digestible.

Villagers are not so satisfied with the quality of rice, wheat and sugar supplied by the ration shops. Some of them (48%) used to make complaints to the shopkeeper, while others are indifferent to it. About 75% of the respondents are not satisfied with the quantity of items distributed. They want food grains to be supplied in huge quality as per the individual requirement of each of the households. Respondents expressed view to strengthen functioning of public distribution system. About half of them opined that efforts should be made to ensure proper weight, no matter one has PDS card or not, they all should be provided items as a fixed price and efforts should be made to supply good quality items. A large number of respondents suggested that shops should open on all days in a week. Some respondents opined that the aged should be provided ration items free of cost. Also there should be a provision to supply ration on credits. About 24 respondents opined that space in the rationshop should be increased. Also may essential items such as common medicine should be supplied through the PDS. In order to deal with the problems of underweighting, improper behaviour of shopkeeper, poor quality of supply

Panchayat official should look supervise it. There is one ration shop for two wards in the panchayat.

Money lending: Traditionally lending money on loan was a sign of prosperity and higher status. But here those taking loan were look down upon and they had lower social status. Related questions were asked to the respondents. In respond to a question that is it difficult and tiresome to take loan from government. Almost 75.5 % replied in the affirmative only 12% disagreed and remaining 12.5% were indifferent. Those tribal people at large dislike to take loans. And therefore, to them, it is a sin and a socially undesirable to take loan from any of the sources. Majority of them do not know about occasional waving of the loans amount under any of the schemes. However, 106 respondents agree with the idea that it would be better if loan is taken for agricultural activities.

Conclusion:

Most of the villages are from below poverty line, socially economically, educationally they are having a second-rate status in the society. There main sources of income, ie farming and wage work is less profit making. Many do not have land and those land owners do not have assured irrigation facility. Land productivity is low. They manage land traditionally. There is no modernization in agricultural process and majority does not wish to engage their children in farming and wage work. They wish to see them getting education and there by government jobs which would provide their security and social status. Villages do not have water scarcity as they are in the vicinity of rivers. Villages spent most of them income for to meet basic requirements.

Liquor consumption is rampant in the village. It is heard that both men and women are resorted to drinking. But example have shown that men misuse their income for these malpractises and their health is also being deteriorated.

It is to be noted that the government schemes gives so far have not get been benifitted these Tribal people as a whole.

For them bicycle was the most affordable and popular means of transport. Motorcycle was also owned by a few youngsters of the area. 80% of the people do not have any entertainment or colour television personally. An auditorium like hall or shelter is being constructed in the middle

of the settlement where television is place for the public. People gather in the hall for their meetings or Oorukuttam.

The level of education in the surveyed population was seen very low. 60% of them are being taught in the schools. Children could go to nearby schools, which are within 5 kilometers distance. 20% of the people have completed 5th standard where as 20% of them are children attending schools regularly. Illiterate parents are so keen about the education of their children. Five of them are being kept in residential schools in Kothamangalam.

The work force of the area. The work structure of the surveyed area depicts near equal participation of females in the workforce. 56% of them are agricultural workforce, 40% were doing manual labour and others are coolies working outside for their livelihood. Due to the absence of the work skill and low economic base, employment in the territory sector was negligible.

Mannan and Muthuvan group collect forest products and land its over to Girijan service Co-operative society and their income is somewhat meager. Arayans depends more on agriculture and their income also somewhat meager.

Concepts of indebtedness has used as a tool to evaluate the resources in production process. It is seen that 80% of the persons do not have any loans, as they are incapable for repaying the amounts. As they don't have any document or title deeds to pledge in the bank, most of them are incapable of taking loans. Personal loans can be seen as a usual practice. To some extent loans from Kudumbasree, helped the familes to overcome their financial stringencies. During the survey it was felt that most of the respondents wre hesitant to give details of the loans and were outrightly opined that they were free of loans. Despite their poverty and financial crises,they never wanted to have burdensome loans which may again put them into crisis. Most of them were either landless labourers, migrating workers or were having very low credit works. Due to them not having any resources they could not get any loans, especially from institutional sources. It may be said that although the loan liability of the tribals in this area is lower, due to the poor assest position and low repayment capacity, even this loan with high interest rates goes on compounding, creating a situation where their income sources, that is land or labour are captivated.

In this manner repayment of loan , majority of them repaid their loan by cash, others had to sell their labours. The manner of repayment of also varied considerably with the economic conditions of the people and the source from which the credit had been acquired. All thos who had required loan from the institutional sources had to repay it by cash only.

The money lenders still dominate the tribal scenario because most of the tribals borrowing small amount of money for small requirements of cash for meeting out contingencies like illness of the family members,death in the family, or meeting out other social obligations have to depend on private sources. The following were the difficulties listed during field survey that came in the way of acquiring loan from the banks and other institutional sources.

1. Small holdings
2. Difficulty in getting no due certificate
3. Lack of document, deeds to pledge
4. Complicated procedure
5. Lack of awareness among the people
6. Limited number of banks in the vicinity

During the study it also came to light that functioning of the government network of health services was highly unsatisfactory and private medical care was not at all affordable to most of them. For common diseases like fever, cold and cough, they mostly depend on indigenous medicines. The health issues of the tribal people could have been easily avoided if the health centres are presented with medicines, good doctors and other infrastructural facilities. Ill health is noted mainly among the females of this area as they used to undergo and take medicines from shops without consulting the doctors or other medical practioners. It is meant for so as to prolong and postpone mentsural period and it help them to keep off from the Valaimapura. There are cases of infertility noted among the tribal women along with the cases of unwed mothers who were deserted and deserned by the authorities.

Suggestions:

1. To give educational facilities nearby strengthen and promote residential schools for tribes
2. Good accommodation facililites, having schemes for the tribals.
3. Loan is to be made available for them

4. Wage laws to be enforced and wage rate to be increased
5. Land to be made available to the landless
6. Irrigation facilities should be assured
7. Sources of income other than agriculture is to be given
8. Proper market for the farm produce
9. Functioning of PDS is to be strengthen to enforce food security
10. Deaddiction centres are to be promoted
11. Tribals are to be motivated to use their incomes properly

CONCLUSION

Kerala model of development has not made much changes in the socio-economic life of the marginalised sections of the society. Everyone has equal right to exist, but exist inequality, extreme level of poverty, deprivation and vulnerability. High level of exclusion both developmental and social. Extreme low levels of empowerment (Political, social and economic) Rapid marginalisation due to unfair, unequal and exploitative relations of production and exchange between tribal communities and others. Practically zero participation in development matters with no autonomy in decision making even with PESA and other legal support.

The foregoing chapters have analysed in details the plight of the tribal people of Kerala. After independence from the first Five year plan onwards, the government of India gave more emphasis to the overall growth and sustainable development of Tribal amenities by providing constitutional and legal rights and through the implementation of various administrative strategies. Despite the implementation of Tribal Sub Plan in 1972 (S.C.Dube Commission) the marginalised tribal people could not achieve the target of development. Socio economic development of Scheduled tribes and protecting them from all kinds of exploitation are the major objectives of TPS. The government should channelize the flow of fund and benefits from general development sectors at least in the proportion of the tribal population of the country. The tribal sub plan, the Tribal development officers, the tribal facilitators , the institutions of PESA, Oorukoothams all of them can make a concerted action and follow up measures to reinstate the development of the aboriginals of our country. The decentralised planning programmes, can do better, if it works properly. The implementation of PESA may enhance the participation of actual beneficiaries among the tribal people and they can make and formulate their own projects for developments.

- There should be far sighted approach to develop the basic infrastructure facilities for the ST in the various settlements. Transportation facilities connecting various settlements, without disturbing the environment of the area, should be provided. Safe walking way through the forest are the dire need of the people.
- Safe drinking water is necessary for the tribals. Even though there are various streams are present, all of them became contaminated through waste dumping and open sanitation practised by the people. Original, traditional water resources are to be maintained and kept

in a hygienic background. Besides they can be provided with such water harvesting. Thus the drinking water problems can be solved and help them to be clean and healthy.

- Lack of electricity is a great obstacle for the development. Installing electricity facilities in the inaccessible forest areas can be solved by solar panels and solar lamps.
- Housing problems can be easily solved by the projects planned and initiated by the Oorukoottams and the Tribal Grama Sabha, as per PESA. The houses should be designed according to the whims and fancies of the tribal mind. Monitoring work, planning and estimate allocation of funds from district block panchayat should be undertaken by local bodies and local peoples. It should be supervised by the expert social audit committee.
- Land alienation is the major hazard met out by the people; it is an irony to talk on providing land to the original inhabitants of the land. Provide at least one acre of land to the landless. As they are getting land, could cultivate the land. Land document should be provided to them for ownership. Forests Right Acts of 2005 should be implemented scientifically in our state. Lands used by the Tribals should be handed over to them after social auditing by the local authorities and Oorukoottams. Alienated lands in the hands of the non tribals should be taken back and give its for cultivators. Irrigation facilities, ie., lift irrigation should be provided using the Tribal sub Plan Fund under the monitoring of Local bodies.
- Lack of food, especially balanced diet is a primary requirement of the tribal people. They could cultivate these necessary fruits and vegetables. Necessary training and support systems should be imparted through officers in charge of agriculture and dairy department. Thereby they can maintain a balanced diet and keep them healthy. Seeds and manure should be provide at free of cost and the products should be marketed without any exploitation of the middlemen.
- Majority of the people are agriculturalist. Mechanised tools may increase their capacity and product, facilitate more production. Diversification of their work, development of their skills through training and experience may also enhance their capabilities and empowerment
- Facilitation centres should be started in each and every settlements, helping them to continue the education of the drop-outs, giving training and experience. Those interested and skilled in sports and games should be given training and other education facilities, they

by exposing the skills to the general society, and they can be recruited to residential sports schools and other educational institutions.

- Those undergoing traditional walks of life like collecting forest goods, should be value added and marketed in a profitable manner. Facilitations centres and marketing outlets should be started for the same.
- Liquor consumption is rampant in the village. It is heard that both men and women are resorted to drinking. But exception is shown that men misuse, their income for these malpractices and their health is also being deteriorated. It is to be noted that the government schemes given so far have not yet been benefitted these tribal people as a whole.
- A fact to be noted is that in conjunction with policies of reservations, education and employment is creating an urbanised professional class. As tribal section get more differentiated ie, develop class and other divisions within themselves in different bases are growing for the assertion of tribal identity. Here special reservations are to be given to those tribes like karimpalan, cholanaikkan, Paniyan etc, the most particularly vulnerable tribes in government jobs and educational reservation, taking into account the various state of the tribes.
- Education of tribal folks has become a major instrument of equalisation and national integration, incentives and special educational programmes to have considerable progress. Incentives given by the government is inadequate in instilling in the need for education. Lumpsum grant for the ST students should be replaced by scholarships similar to that of other minorities. Intra regional and inter-regional disparity in literacy standards can be solved by region specific policies. A large number of tribal parents have no formal education. It calls for urgent need for parental counselling. Crash programmes should be started from school days onwards to increase their standard of living, standard of teaching and learning ability and to increase their capability to convey information and transactional attitudes and abilities. Concerted efforts on the part of the teaching faculty in necessary. Residential schools equipped with all the infrastructural facilities, curriculum sincere teaching faculty, trainers etc may make a lot of changes in the life and developments, intensive coaching for competitive exams, state and board examination can also promote

their learning and writing capacities and they get a chance to compete with other categories and equip themselves a bright future.

- Regarding the future survival development strategy planners should take a long-term view which is embedded in a meaningful policy framework. Emphasis should be on quality and equity rather than quantity as has been the case in the past. The prime focus should be on provision of quality education that makes tribal communities economically effective and independent content of education should be prepared by incorporating relevant information matching with the cultural and social orientation of tribes. Skill development, competency building and teachers motivation also need to be strengthened for sustaining educational development. The teachers should be made the centre of educational transformation and must remain the primary facilitator. In order to make education sustainable and effective, building partnership between the community and government is important. Community partnership in the tribal education guarantees supervision and better monitoring. Environment building is of immense importance in the context of educational development among tribal communities, community awareness and community mobilisation, which are its core elements should receive adequate importance and attention capacity building of tribal students needed to sustain, provide and assessing their social resources. From a developmental perceptions empowering tribal children both in their community and school level have a sustained impact on education, health and social relations in the community and in the society. With this goal, development of the tribal students in the society can be achieved through their interaction with the institutions for greater inclusion and cohesion promote the health care and food security for the people having insufficient nutritional intake and inaccessibility to health care services. Cater to the health needs of the tribal population.
- Provide nutritional food to school children monitor the health status of every students in the school. A permanent clinic and medical officer should be provided in Residential schools. A medical officer should visit each and every tribal settlements and the pregnant ladies, feeding mother and women of this area are to be treated and give check-up once in three months. Public health centres in this area are to function properly with staffs, doctors, and medicines. Nutritional items like Raggi, Peas, and oils can be given through Ration shops.

A sense of nutritional ingredients in food can be given through the Asha workers, Anganwadi teachers and tribal promoters.

- Adivasi Oorukootams can be given higher power. The resolutions of the oorukoottams may get support from panchayats both districts and local members of the Oorukoottams may be invested with higher and increased power. They may be supported by Academic Institutions, college Departments, and other Academic institutions. The powers of the tribal departments can be lessened by empowering PESA and Panchayat. Development planning facilitators may be appointed for the easy implementation convened by the PESA. The state government should prepare a status report of the tribal people annually; it should evaluate the achievements and aspirations of their planning. These reports should be undergone by a social auditing in Grama sabha consisting of the civil society, Planners, social scientists and political parties and they can formulate a plan for the future. The mainstream communities themselves should feel that it is their duty to bring up their tribal communities out of their slumbers in an era of inclusive growth.

In a country of thousand million people, with the best of the brain in the world, with the best of heritage culture and civilisation, the gap between the rich and the poor has increased over the years. Thus Tribal situation in Kerala is unique in many ways. Kerala is the homeland of probably the most primitive and the smallest tribal communities as the Indian mainland. The situation of the Kerala tribes in a telling commentary on the conditions of object poverty and the state of acute malnutrition in which most of the tribal people generally live.

Part II

Suggestions

1. To give educational facilities nearby in strengthen and promote residential schools for tribes.
2. Good accommodation facilities, housing schemes for the tribals.
3. Loan is to be made available for them
4. Wage laws to be enforced and wage rate to be increased
5. Land to be made available to the landless
6. Irrigation facilities to be assured
7. Sources of income other then agriculture is to be given

8. Functioning of PDS is to be strengthened to enforce food security.
9. Proper market for their farm produce
10. De addiction centres are to be promoted
11. Tribals are being motivated to use their income properly Micro finance model has been the potential to improve the economic condition of the tribals.
12. Tribal skills should be introduced to the outside world to improve their economic condition Traditional Knowledge, skills and practices of less known tribes should be documented and recognised. Potentials of the tribal communities have to be recognised
13. Tribal resources may be made fruitful and for this ecology specific strategies should be formulated.
14. Tribal interest and identity should be preserved and need based specific planning should be undertaken.
15. There should be a separate policy for tribes for preservation of all distinct socio-cultural identities against the impact of globalisation and its consequential influence through mainstream life styles.
16. In terms of access utilisation and equality of education, the tribal India lags far behind the other communities. There is need to universalise quality primary education among tribes. Without having proper knowledge tribals can't avail benefits of knowledge based opportunities. For this, the concept of residential schools maybe popularised in the tribal areas.
17. Rehabilitation process should take into account the livelihood aspect, their culture and their sudden exposure to outside culture. No gap should exist between promises and performances while launching resettlement or rehabilitation schemes.
18. Protective legislations like PESA (Panchayat Extension to Scheduled Areas Act 1996) Poverty Alleviation Programme and development programmes should be effectively implemented. Grama Panchayath may be trained and empowered to launch such schemes.
19. To reduce poverty and increase livelihood generation work through forest resources and its protective and proper marketing.
20. Livelihood issues of denotified tribes should be addressed. To frame plans according to the regional needs of the primitive tribes. There is need to investigate the questions that

are why inspite of the huge investment, primitive tribes are incapable to come out of the trap of primitiveness. The structure functions and implications of schemes meant for the development of primitive tribes needs to be thoroughly investigated.

21. Land alienation is another problem which tribals are facing due to their defied economy, Land and forest on which tribal economy is based should not be affected while promoting mega development projects in the tribal world. Tribal lands should not be alienated.
22. Social capital formation is a pre-condition for tribal development social networking would enhance their knowledge capacities and world enhance their economic status.
23. Training and orientation programmes may be organised to facilitate their value added activities in a significant manner.

The development of Kerala starts from the early periods of the formation of the State since then, it was called as a model of development. This model of high social development without economic development was criticised by many as many sections of the population are not benefited from this so called 'Kerala model of Development'. The Scheduled tribe of Kerala is one of the marginalised sections who are recognized as vulnerable group who needs special attention by the government and the public. Besides, there exists differences in the level of development within the tribal community; some communities seem to be better of than the others in all dimensions of development. The planners' social scientist, activist and leaders of political parties may give acute care and sincere efforts to overcome the disparities in the society.

*“Light a candle in darkness,
instead of cursing the Darkness”.*