

**A STUDY ON THE SOCIO-ECONOMIC CONDITIONS OF THE
TRIBALS WITH SPECIAL REFERENCE TO ATHIRAPILLY
PANCHAYAT**

Dissertation submitted to

MAHATMA GANDHI UNIVERSITY

in partial fulfillment of the requirement for the award of the degree of

MASTER OF ARTS IN ECONOMICS

By

ABMIL MARY BIARIT N

Register No: AM14ECO001

Under the guidance of

Ms. Anju George



**DEPARTMENT OF ECONOMICS
ST.TERESA'S COLLEGE (AUTONOMOUS)
ERNAKULAM
MARCH 2016**

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CERTIFICATE

This is to certify that the dissertation titled "A STUDY ON THE SOCIO-ECONOMIC CONDITIONS OF THE TRIBALS WITH SPECIAL REFERENCE TO ATHIRAPILLY PANCHAYAT", submitted in partial fulfillment of the requirement of MA Degree in Economics to the Mahatma Gandhi University, Kottayam, is a record of bona fide research work done under my supervision and guidance.



Head of the Department

Dr. Nirmala Padmanabhan



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Ms. Anju George



DECLARATION

I hereby declare that the dissertation titled "A STUDY ON THE SOCIO-ECONOMIC CONDITIONS OF THE TRIBALS WITH SPECIAL REFERENCE TO ATHIRAPILLY PANCHAYAT" submitted by me for the M.A. Degree in Economics is my original work.

Signature of Supervisor

Ms. Anju George

Signature of Candidate

ABMIL MARY BIARIT N



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St Teresa's College (Autonomous)

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CHAPTER- 1

INTRODUCTION

1.1 INTRODUCTION

The term 'tribe' is derived from the Latin word '*tribus*' designating a particular kind of social and political organization existing in all these societies. Tribes in India are called as 'Adivasis' literally means 'original inhabitants'. Oxford advanced learners dictionary define the word 'tribe' as 'a social division in a traditional society consisting of families or communities linked by social, economic, religious, or blood ties, with a common culture and dialect, typically having a recognized leader'.

India is the home to large number of indigenous people, who are still untouched by the lifestyle of the modern world. India has the largest population of the tribal people in the world. These tribal people are the poorest in the country, who are still dependent on hunting, agriculture and fishing. Some of the major tribal groups in India include Gonds, Santhals, Khasis, Angamis, Bhils, Bhutias and Great Andamanese. All these tribal people have their own culture, tradition, language and lifestyle.

Tribal people constitute an important segment of the teeming millions in our country. Earlier the tribal community had evolved a way of life, which was woven around forest ecology and forest resources ensuring both conservation and preservation. However with the passage of time, their peaceful world has been disturbed due to entry of outsiders or pressure burgeoning population.

The Tribes generally reside in isolated places situated in remote areas of forests, islands, hills etc. These communities are not able to access basic facilities such as schools, hospitals and other amenities due to their remoteness. Tribes lag much behind in educational attainments compared to other communities in India. The important reason for the low level of education among tribes is the peculiar nature of their habitations. Lack of sufficient educational institutions in tribal areas, poverty, lack of nutritional and healthcare programmes, poor enrolment and high dropout from schools are the major problems faced by Scheduled Tribes in India. All these factors have led to the socio-economic backwardness of the community.

The life in tribal colonies of Kerala is becoming miserable day after day. They are facing problems like unemployment, landlessness, indebtedness, illiteracy, high prices

of consumer goods and ill health. The number of suicides and tendency of alcoholism among them are increasing. The problem of the tribal health and their living conditions as reported by various local and national papers and magazines is very pathetic and very crucial. So it is the need of the hour to uplift them. In order to uplift them, we should first assess the present socio economic status or living condition of those people. The present study is about socio-economic conditions of tribals in Athirapilly Panchayat of Thrissur District in Kerala.

There are 14 tribal colonies in Athirapilly Panchayat with tribal communities such as Kadar, Malayar, Muthuvan, Mannan and Ulladan. The name 'Kadar' suggests that they are the people of forest. The name 'Malayar' connotes that they are people of hills. The name 'Muthuvan' said that those people have the habit of carrying their children, deities and belongings on their backs when they travel. Similarly, the name 'Mannan' means "sons of soil". The present study is based on Kadars and Malayars of Pillapara and Vazhachal colonies in Athirapilly Panchayat.

1.2 REVIEW OF LITERATURE

In a study conducted by Society for Regional Research and Analysis (2010), it is stated that tribal women in India have equal partnership with tribal men in the contribution to household economy. Their women do more physical labour in their agricultural fields and forest than that of the tribal men. Tribal women have usually enjoyed a higher social status in their own communities than Indian women in general. Some of the tribes in sub-Himalayan regions like Khasis of Meghalaya are matriarchal. But the socio-economic profile of tribals especially the tribal women is quite low compared to tribal men and general population and this is also associated with poor nutritional and health status among the tribals. Besides routine household work, the tribal women work in the agricultural fields, forests for long hours. Their schedule of long working hours continues even during pregnancy, natal and postnatal stages. They have a negative energy balance, high morbidity rate, and low child survival rate.¹

According to R. Parimalavalli (2012), tribal population is at a higher risk of under nutrition because of their dependence on primitive agricultural practices and irregularity of food supply. Nutritional status of the population largely depends on the consumption of food in relation to the need and requirement. Some of the studies showed a relationship between the tribal eco-system and their nutritional status. The basic problem of the tribal people is poverty. The problems of low standard of living, hunger, starvation, malnutrition, agricultural illiteracy, disease, poor sanitary and housing facilities, etc. are serious compared to the non-tribals.²

According to Dr. V.A. Haseena (2014), alienation of land among scheduled tribes is a serious problem. The number of landless tribals has increased during the last decade and several reasons can be attributed to this phenomenon. Scheduled tribes largely depend upon non-tribals to meet their credit requirements. The socio-economic survey of tribals, reveals that the main causes of land alienation and landlessness among the tribals are poor economic conditions, drinking habit, indebtedness, urbanization, industrialization, lack of land records, administrative inefficiency, delay in getting Judgment, oral mortgage of lands in the hands of non-tribals, non-possession of Judgment, interest not taken by tribal pleaders due to heavy bribe, fear from police,

court establishing marriage with tribal women and share cropping. Land alienation has given birth to several allied problems among the tribals, i.e increased poverty among the tribals, decreased employment, migration of tribals, exploitation of tribal laborers, exploitation of tribal women, increased distance between the rich and the poor tribals, developed extremism and naxalism in tribal areas, brought law and order problem in tribal areas, directly or indirectly and brought the incidence of beggary and prostitution in the tribal areas.³

According to K Venugopal (2014), tribals in India form the very segment of the weaker sections of the society with their traditional skills and resources. They live in remote and exclusive areas in the forests, on the hill-slopes and plateaus and generally in areas with poor natural resource endowment. This isolation has deprived them out of the fruits of scientific and technological advances. Exploitation and repression of tribals by the heartless moneylenders and other vested interests in different spheres of economic activities particularly in the field of credit and marketing have cut them off from the mainstream of socioeconomic development of the country. Other glaring features of the tribal economy are the traditional type of agriculture, high rate of illiteracy, inaccessibility to road, low and primitive type of technology, and very low rate of per capita income. The tribals generally grow food crops and the produce is mainly used for domestic consumption. The tribal market is highly imperfect one, because there are no organized markets in tribal areas.⁴

An analysis of Janshala Programme (Tribal welfare) by Vinoba Gautam (2015) states that, according to the 2001 census, the tribal population in India is 74.6 million. The largest number of tribals is in undivided Madhya Pradesh (16.40 million), followed by Orissa (7 million) and Jharkhand (6.6 million). There were 16 million ST children (10.87 million of 6-11 years and 5.12 million of 11-14 years) as of March 2001, out of the total child population in India of about 193 million in the age group of 6 to 14 years (Selected Educational Statistics – 2000-01, Government of India). Education of ST children is considered important, not only because of the Constitutional obligation but also as a crucial input for total development of tribal communities. Most of the states have taken up activities for quality improvement of tribal area schools. One of the issues identified by the states was the problem faced by tribal children whose home language was very different from the regional language, which was the medium

of instruction at the primary level. Education can make them socially and economically developed and can help them to acquire various skills.⁵

The Mathrubhumi Newspaper published on April 2, 2013 reports that the ancient tribal faction found in the western ghats, the Kattunayakar, is on the verge of extinction. They are seen only in Wayanad and Mysore forests and are on the verge of extinction due to the high consumption of liquor leading to death and serious mental and physical illness. The number of tribal people succumbing to death are rising and the tribal group are becoming mentally ill. Welfare activists seek anti-liquor activities to solve the issue among the tribals. In Nilambur forests, only 200 Kattunayakars are left.⁶

An article in Tehelka magazine shows that, in Wayanad district, in the year 2010, 46 infant deaths and six maternal deaths are reported from tribal community. The average life expectancy of tribals in Wayanad is merely 45 years, equivalent to that of the poorest countries of the world. The prevalence of communicable diseases, malnutrition and anaemia is considerably high, as is the practice of giving birth at home. According to their data, Adivasi women in Wayanad constitute 85.1 percent of the total number of 'home deliveries' recorded. The prevalence of anaemia among mothers and expectant women is very alarming. In many cases, the haemoglobin count is below four. The prevalence of Hepatitis B is disproportionately high among tribals in Wayanad. In 2010, the number of cases of Hepatitis B was 47, for tribals.⁷

Anosh Malekar(2009), in his article 'India failing adivasi tribes with sickle cell' reports problem of sickle cell anaemia among tribes. Sickle cell disease is largely confined to the adivasi (tribal) hinterlands of the country, from the northeast, across central India, Gujarat, Maharashtra, northern Tamil Nadu, and Kerala. The *Genetic Atlas of Indian Tribes*, published in the 1970s, states that in some adivasi communities, more than 40% of individuals tested carried the sickle cell trait. Low haemoglobin count, is one medical problem caused by sickle cell disease. There is an acute shortage of counsellors and technicians in tribal district to work for welfare of those who are affected by sickle cell anaemia and to provide them basic support.⁸

In an article, 'Law and Tribal Societies in Kerala', T. Madhava Menon (1985) stated that nearly half of the tribal population in the state of Kerala occupies the lands in the reserved

forests and their rights on these land are still unclear. They legally continued to have their traditional rights protected and preserved under the provisions of the Kerala Forest Act. Practice varies from state to state and the rights are redetermined in each revision of the concerned working plan.⁹

According to K Sujatha (1994), tribal communities continue to lag behind the general population in education. The reasons for this can be categorized as external, internal, and socio-economic and psychological. The external constraints are related to problems and difficulties at levels of policy, planning, implementation, and administration. The internal problems of tribal education refer to the quality of school provision, suitable teachers, relevance of content and curriculum, medium of instruction, pedagogy, and special supervision. The last set i.e. socio-economic and psychological constraints refer to poverty and poor economic conditions, social customs, cultural ethos, lack of awareness and understanding of the value of formal education, conflict and gap between the home and school, etc.¹⁰

In an article appeared on The Hindu Newspaper (2013), it is reported that a vicious nexus of ill-health, socio-economic backwardness and exclusion seems to have severely affected the tribal population in Attapady. An assessment made by the Centre for the Study of Social Exclusion and Inclusive Policy (CSSEIP) at the Cochin University of Science and Technology found that unhealthy practices, traditional beliefs and genetically linked disorders might have led to the decrease in tribal population in Kerala by 0.1 per cent (as per the 2011 census) compared to 2001. D. Rajasenan, director of the centre, said that the tribes once had a food habit which carried all the nutrition elements in their food including edible green leaves. But these food habits have totally changed due to the free supply of low quality rice through Public Distribution System. Alcoholic addiction has increased their health problems. Infant mortality and maternal mortality rate are also higher among them than the State average. Dr. Rajasenan said that the government schemes and assistance are not reaching the needy. Studies have found that there is a situation of absolute healthcare deprivation prevailing among the tribal communities.¹¹

K.A Gangadharan (1985), in his article 'Tribal Welfare and Development in Kerala' stated that there are as many as 35 known tribal communities in Kerala. They are mostly agricultural though some have acquired skills in basket making, mat making, weaving and carpentry.

Collection of minor forest produce and firewood is generally done by them. In Kerala, tribal concentration can be found in the forest areas in Mananthody, Kalpatta, Nilambur, Thodupuzha and Punalur. The tribal people are the most downtrodden group living in primitive conditions deserve special attention. Most tribes have the practice of liquor vending earlier.¹²

According to D. Rajasenan, Bijith George Abraham and Rajeev B (2013), the tribal community in Kerala is largely heterogeneous and each community has different traditions, social custom, beliefs, rules and practices. . Wayanad has the highest number of tribes with 37.36 percent, followed by Idukki and Palakkad (14 percent and 10.89 percent, respectively) which constitutes for more than 60 percent of STs in the State (KSPB, 2013). “Kerala Model” have played only a limited role in the development of tribal communities. Irrespective of high social development and reform movements, inter-caste disparity is still prevalent in Kerala and scheduled tribes have been the most marginalized among all groups (CSSEIP, 2010).¹³

According to Sudeep. T.P and Jayashree.S (2015), the growing market uncertainties and depressed farm gate prices for cash crops had affected not only main stream people but also tribal communities. These communities are not equipped with skills that the local market demands. Moreover, impoverization of the region owing to crashes in agricultural prices has resulted in the entry of non-tribals in the labour market, further reducing opportunities for the communities. The reduced employment opportunities and very high influx of non-tribals’ landlessness, indebtedness, illiteracy, high prices of consumer goods and drug addiction were a few highlighted problems that are emerged due to the introduction of globalization and liberalization.¹⁴

Nithya N.R (2013) in her paper ‘Land Question And The Tribals of Kerala’ stated that the adivasis in Kerala are not only geographically concentrated, but are overwhelmingly rural. The celebrated Kerala model of development has not made much change for the socio-economic life of the marginalized sections of Kerala. Extreme levels of poverty, deprivation and vulnerability, developmental and social exclusion, low levels of empowerment, low level of access to entitlements, zero participation in development matters and decision making, poor human development with low levels of literacy and health care, quick deterioration of traditional

knowledge systems and cultural attainments, fast-increasing tendency to use tribal people in criminal activities like illicit distillation, cultivation of narcotic plants, stealing of forest wealth, etc., high levels of exploitation of women by outsiders, weak delivery system of public services, implementation of developmental programmes without proper planning, Very weak monitoring systems etc are the problems faced by the tribal community. Alienation of land is another serious problem faced by the scheduled tribes. The number of landless tribals has increased during the last decade and several reasons can be attributed to this phenomenon. The main causes of land alienation and landlessness among the tribals are poor economic conditions, drinking habit, indebtedness, urbanization, industrialization, lack of land records, administrative inefficiency, delay in getting judgement, oral mortgage of lands in the hands of non-tribals, share cropping etc.¹⁵

1.3 OBJECTIVES OF THE STUDY

- To analyse the socio economic conditions of Tribals in Athirapilly Panchayat.
- To analyse whether tribal people have accessibility towards tribal development programmes/schemes provided by the panchayat.
- To suggest measures to improve the tribal life in Athirapilly Panchayat.

1.4 STATEMENT OF THE PROBLEM

India is the land of diversity. There are different communities exhibiting divergent characteristics of customs, rituals, belief. Similarly there are different communities with unequal standard of living. Only if all the communities are provided the benefits of various developmental and welfare programmes that a country can develop. But a section of our society, the tribals, is leading a very miserable life. The tribal population in the country is facing exploitation and social backwardness. They remained as underdeveloped section of the society and are still lacking various protective measures. In Kerala also the condition is not much different.

1.5 RELEVANCE OF THE STUDY

The tribes constitute a very weaker section of the society. Although numerous steps have been taken both by governmental and non governmental agencies to improve their lot, still their access to mainstream of society is limited. Most of the tribes are living in poverty and uncertainty. An analysis of socio-economic condition of tribals is thus important as it will help to study various threats and difficulties faced by them. It will also help to reach at various suggestions to improve their standard of living

1.6 METHODOLOGY

The dissertation has been designed and conducted as part of a study in IV Semester M A Economics programme. The methodology adapted for the given study is discussed below:

1.6.1 Area of study

This is a micro level study. The area of study is Athirapilly Panchayat in Thrissur District in Kerala.

1.6.2 Types of analysis

The present study is both descriptive and analytical. Descriptive in the sense, an overview of socio-economic condition of tribal people in Athirapilly Panchayat is studied. Also, the data collected from the sample were analysed in the study.

1.6.3 Selection of sample

For the purpose of collecting primary data, among 14 tribal colonies, Vazhachal colony and Pillapara colonies of Athirapilly Panchayat were selected on the basis of random sampling. Among them, 50 households were selected as sample size.

1.6.4 Period of study

The period of study is 2015-2016. All the data were collected during this period.

1.6.5 Sources of data

The study uses both primary and secondary data. Secondary data consists of data from articles, journals, magazines and website. Primary data was collected directly through interview schedule. Interview schedule for collecting information include both open end and close ended questions. The study was based on sample of 50 tribal households of Vazhachal and Pillapara colonies among 14 tribal colonies in Athirapilly Panchayat.

1.6.6 Scheme of the study

The entire study is divided into four chapters. The First Chapter deals with introduction to socio-economic conditions of the tribals. This chapter covers the review of literature, objectives, statement of the problem, relevance of the study, methodology, period of study and limitations.

The Second Chapter deals with an overview of Socio economic condition of Tribals in Athirapilly Panchayat.

The Third chapter deals with analysis of Socio economic condition of Tribals in Athirapilly Panchayat. All the data collected through primary survey from the respondents is analysed in this chapter.

The fourth chapter deals with findings, recommendations and conclusions drawn from analysis of primary data.

1.6.7 Method of analysis

Statistical tools used for analysis are simple tables and percentages, diagrams like Bar charts and pie charts. Tables are used to systematically arrange the data and charts are used to present the data.

1.7 LIMITATIONS

The limitations of the study are as follows:

- Sample size of the study is small so that generalization is not possible.
- Most of them ignore to reveal whether they cast their vote in last election. a

Tribes are facing various socio-economic problems. Thus it is important to study the socio-economic condition of tribals. This study is a modest effort undertaken to study about tribals using a sample of 50 households from two tribal colonies of Athirapilly Panchayat.

CHAPTER - 2
SOCIO-ECONOMIC
CONDITION OF
TRIBALS - AN
OVERVIEW

The tribes are indigenous people who constitute an exotic, primitive and backward section of the society. Most of the tribal communities all over the world are poor and are isolated from the mainstream life and styles of the modern world. The present chapter deals with the tribes in world scenario, tribes in India and Kerala, and the tribes of Athirapilly Panchayat. It also covers the nature of tribe, various problems faced by them, important plan schemes for their upliftment and constitutional provisions for their protection.

2.1 NATURE OF TRIBE

The following are the main views regarding the nature of tribes:

According to Dr. Rivers the tribe is a simple social group the members of which use a common dialect and work together in war and in carrying out their common projects. In the definition of tribe, Rivers have not held common residence at one location to be essential characteristic since most tribes are of the nature of wanderers. Scholars indicate the following defects in this description of the tribe:

- a) According to Dr D N Majumdar, it is incorrect to exclude the characteristics of a definite residential district from the definition of tribe. In spite of possessing the habits of wandering, tribes do possess a definite habitation.
- b) In his definition, Rivers has stressed the unity of tribes in times of war. According to Prof. Brown, there are many tribes within which one faction clashes with another. In the same way many tribes have neither any leader nor any central or any other kind of rule or administration.

According to Lewis Gillin and Phillip Gillin, the tribe is one such group of local communities which live in common area, speak a common dialect and follow a common culture. Two facts have been particularly emphasized in Gillin's view:

- a) Common habitation: In its absence, the consequent disappearance of mutual contact will also shatter the unity of language and culture.
- b) Sense of unity: Due to this the members of one tribe consider themselves distinct from members of a different tribe. It is not enough for some people to stay at one

place in order to form a tribe, there must be endangered in them a sense of unity. This view is shared by most people.¹⁶

2.2 TRIBES IN WORLD SCENARIO

Tribal people are among the most marginalized sections in the world today. They stand on the cusp of the crisis in sustainable development. Their past communities are concrete examples of sustainable societies. But today, they face the challenges of extinction or survival and renewal in a globalized world. Globalization has the strongest impact on these populations. It launches a multi-pronged attack on the very foundation of their existence and livelihood. Global corporations are trying to push them off their lands. Examples of this are available from practically every continent especially Antarctica. The Bayaka in Central African Republic whose community is being destroyed by logging; the Dinka and Nuer in Sudan whose lands are being taken over for oil reserves; the Wichi in Argentina facing a major highway through their territory; gold mining on Miskito lands in Nicaragua; eco-tourism on Kuna land in Panama; mining on Australian aboriginal lands ,industrial plantations in the tropical forests of the Dayak people in Indonesia; export coffee plantations evicting Montangards from their homeland in Vietnam; uranium mining generating toxic waste that destroys ecosystems in Dene and Cree in Canada; over-fishing jeopardizing the survival of the Chukchi and Eskimos in Russia; mining in North American Indian lands that affects the Western Shoshone, Quechan Nation, Mohawk, and Zuni peoples are some of the examples. The very survival of primitive tribes depends on Protection of their homeland.

The tribes are found mostly in Africa and India. In the world, India has the largest population of tribal people.¹⁷

2.3 TRIBES IN INDIA

India is the home to large number of indigenous people, who are still untouched by the lifestyle of the modern world. With more than 84.4 million, India has the largest population of the tribal people in the world. These tribal people also known as the adivasi's are the poorest in the country, who are still dependent on hunting, agriculture and fishing. These tribal people have their own culture, tradition, language and lifestyle.¹⁸

Article 366 (25) of the Constitution of India refers to Scheduled Tribes as those communities, who are scheduled in accordance with Article 342 of the Constitution. This Article says that only those communities who have been declared as such by the President through an initial public notification or through a subsequent amending Act of Parliament will be considered to be Scheduled Tribes.

The list of Scheduled Tribes is State/UT specific and a community declared as a Scheduled Tribe in a State need not be so in another State/UT. The essential characteristics, first laid down by the Lokur Committee, for a community to be identified as Scheduled Tribes are –

- indications of primitive traits;
- distinctive culture;
- shyness of contact with the community at large;
- geographical isolation; and
- backwardness

The Constitution of India incorporates several special provisions for the promotion of educational and economic interest of Scheduled Tribes and their protection from social injustice and all forms of exploitation.¹⁹

2.3.1 Demographic Status of Scheduled Tribe Population in India

Table 2.1 Comparison of Population of Scheduled Tribes in 2001 and 2011(in crores)

Type	Scheduled Tribe	
	2001	2011
Male	4.3	5.2
Female	4.2	5.1
All India	8.4	10.4

Source: Census 2001 and Census 2011

2.4 TRIBES IN KERALA

In Kerala there are 37 Scheduled Tribes out of 48 tribal communities. Among the Scheduled Tribes of Kerala the numerically dominant ones are the Pulayans, Paniyans, Maratis, Malayarayar, Kurumans, Kurichiyans, and Irulas. The numerical strength of each remaining tribes is more or less 1,000. Most of the tribes are forest-dwellers and food-gatherers. Increasingly, they are found living on the fringes of the forests near the highways and the villages of the plainspeople, yet apart from them.

Scheduled Tribes in the State with a population of 3.64 lakh constitute 1.14% of the total population of 3.18 crore as per the 2001 Census. One of the peculiarities of tribal population in Kerala is that there is no Scheduled area, as there is no Block or Taluk having more than 50% tribal population. However, Puthur Grama Panchayat in Attappady Block in Palakkad district and Noolpuzha Village in Wayanad district have more than 50% of tribal population. Edamalakudy Grama Panchayat in Idukki district is declared as the first Scheduled Tribe Panchayat in the State. There are seven Integrated Tribal Development Project [ITDP] Offices and nine Tribal Development Offices [TDO] serving the tribal population.²⁰

2.4.1 Details of Scheduled Tribes in Kerala

Table 2.2 Details of Scheduled Tribes in Kerala in terms of households, population, sex ratio and child sex ratio as per Census 2011.

Details		No. of Scheduled Tribes
No. of household		140468
Total Population	Male	238203
	Female	246636
	Total	484839
Sex Ratio		1035
Child sex Ratio		949

Source: Office of RGI and Census Commissioner of India

Table 2.3 Details of Scheduled Tribes in Kerala in terms of literacy, Worker Participation Rate, Main worker and Marginal worker as per Census 2011.

Details		Percentage (%) of Scheduled Tribes
Literacy	Male	80.8
	Female	71.7
	Total	75.8
Worker Participation Rate		47.5
Main worker		70.1
Marginal worker		29.9

Source: Office of RGI and Census Commissioner of India

2.4.2 Laws related to scheduled tribes in Kerala

- 1. The Kerala (Scheduled Castes and Scheduled Tribes) Regulation of Issue of Community Certificates Act, 1996**
 - i. Act No.11 of 1996. It is an Act to provide for and to regulate the issue of Community Certificates to members of the Scheduled Castes and the Scheduled Tribes in the State of Kerala.
 - ii. Act No.32 of 2008. It is an Act to amend the Kerala (Scheduled Castes and Scheduled Tribes) Regulation of Issue of Community Certificates Act, 1996.
- 2. The Kerala Command Areas Development Act, 1986**
 - i. Act No. 37 of 1986. It is an act to provide for the development of areas benefited by irrigation projects in the State of Kerala.
- 3. The Kerala Prevention of Eviction Act, 1966**
 - i. Act No. 12 of 1966. The act was enacted by the president in the seventeenth year of the republic of India. This is an Act to provide for the prevention of eviction of cultivating tenants, holders of Kudiyiruppus and Kudikidappukars from their holdings, Kudiyiruppus or Kudikidappus, as the case may be, in the State of Kerala and for the restoration in certain cases of the possession thereof and for matters connected therewith.
- 4. The Kerala Restriction on Transfer by and Restoration of Lands to Scheduled Tribes Act, 1999**
 - i. Act No. 12 of 1999. It is an act to provide for restricting the transfer of lands by members of Scheduled Tribes in the State of Kerala and for the Restoration of Possession of lands alienated by such members and for matters connected therewith.
- 5. The Kerala Scheduled Tribes (Restriction on Transfer of Lands and Restoration of Alienated Lands) Act, 1975**
 - i. Act No. 31 of 1975. This is an Act to provide for restricting the transfer of lands by members of Scheduled Tribes in the State of Kerala and for the restoration of possession of lands alienated by such members and for matters connected therewith.

6. The Kerala State Commission for the Scheduled Castes and Scheduled Tribes Act, 2007

- i. Act No. 20 of 2007. It is an Act to constitute a Commission for the Scheduled Castes and the Scheduled Tribes in the State of Kerala and to provide for matters connected therewith or incidental thereto.²¹

2.5 AN OVERVIEW OF ATHIRAPILLY PANCHAYAT

Athirapilly Panchayat is a first grade Grama Panchayat with 489.00 km² area in Mukundapuram Taluk, Thrissur district in Kerala, south India. The boundary of Athirapilly Panchayat are Reserve forest and Kodassery Panchayat in the north, Chalakudy river and Ernakulam District in the south, Edamalayar dam and Tamil Nadu in the east , and Kodassery panchayat and Pariyaram Panchayat in the west.²²

There are 14 Scheduled Tribe colonies in Athirapilly Panchayat. As per Census 2011, there are 451 Scheduled Tribe families in the panchayat and the total tribal population is 1528. There are 5 Scheduled tribe communities in the panchayat. They are Kadar, Muthuvan, Malayar, Mannan and Ulladan.²³

2.5.1 Kadars of Athirapilly Panchayat

The Kadar tribal community came and settled in Vazhachal, Pokalapara and Vachumaram tribal colonies of Athirapilly Panchayat during 1960s. Before settled in Athirapilly, they were lived in Anapantham, Thekkady and Parambikkulam. The Kadars are primitive tribes and were engaged in Collection of honey, bamboo and other non timber forest gatherings and fishing. Kadar speaks a language of Malayalam with Tamil elements and it is locally known as *kadarbhasha* which has no script. The hereditary headman of the settlement is called 'Mooppan' who deal with the social control mechanism of the community. The life style of the Kadars mainly depends upon finding a living from the surrounding forest area. It is to be noted that they catch fish just for their survival and maintains the balance and sustainability of the environment. This balance will be disturbed if the Athirapilly Hydro Electric Project enters the scene. Environmentalists have expressed concern over whether the proposed hydroelectric project at Athirapilly waterfalls would lead to displacement

and eventual extinction of the primitive tribal group, 'Kadars,' in the Vazhachal tribal colony area.²⁴

2.5.2 Malayars of Athirapilly Panchayat

In Athirapilly Panchayat, Malayar tribal community is found in Pillapara, Vachumaram and Thavalakuzhipara tribal colonies. Those in Pillapara colony came from Kuduthane and others came from Idamalayar and Thakandam. Malayar speaks Malayalam. They have their own rituals and food habits. Some of them are still dependent on magic to cure ill rather than consulting a physician. Also, most of them smoke beedis, Chew betel leaves, tobacco and areca-nut and drink liquor.

2.5.3 Muthuvans of Athirapilly Panchayat

The Muthuvan tribal community were found settled in Athirapilly Panchayat very earlier. But there are only six families at that time. All others came and settled in Adichilthotty tribal colony during 1970s. Most of them came from Idamalayar, when they are evicted from their homeland at the time when Idamalayar dam project started. Others came from Mankulam, Karapara, Prambikulam, Karimuty, Araikappu etc. They were engaged in collection of forest resources and rarely in agriculture. There are about 59 Muthuvan families in AthirapillyPanchayat.²⁵

2.5.4 Mannans and Ulladans of Athirapilly Panchayat

The Mannan tribes came to Athirapilly Panchayat mainly from Mankulam. They are engaged in agriculture, collection of forest produces and fishing. They used to live in bamboo huts on tree tops, in the forest areas until the recent past. But now their standards and ways of living has improved a lot.

The Ulladan tribal community is said to have derived their name from two terms *ul*, meaning within and *oddunnu*, meaning to run. They got this name as they used to run away into the forest at the sight of strangers. They are also known as Nayadi or Nadi in some areas. The men are fond of alcoholic drinks and smoking.²⁶

2.6 IMPORTANT PLAN SCHEMES FOR TRIBALS

2.6.1. Housing (2225-02-283-89)

This scheme aims at providing financial assistance to the houseless Scheduled Tribes for construction/ completion/repair of houses. The existing scheme Housing Repair is merged to Housing scheme from 2014-15 onwards.

2.6.2. Hamlet Development Scheme (2225-02-102-88)

The concept of comprehensive development through Hamlet Development schemes is of utmost importance in addressing the grassroot issues and ensuring unskewed Tribal development. It has been envisaged to give thrust on overall development of unattended unique issues of tribal hamlets on a case to case basis and for undertaking various activities viz., drinking water, electricity, solar lighting, link roads, footpath, footbridges, community centres, sahayi centres, libraries, sports centres, children's park, TV parks, anganwadis, employment generation, income generation etc. The outlay is earmarked for creating community assets. Housing cannot be considered under the scheme.

2.6.3. Honorarium to Tribal Promoters (2225-02-102-89)

Tribal promoters are selected and appointed to function as facilitators in tribal areas for channelizing and extending the benefits of tribal development schemes to the STs. They will also make a link between the scheduled tribe beneficiaries and the local bodies / line departments. 1005 tribal youths have been selected and appointed for this purpose and trained in Participatory Rural Appraisal, participatory monitoring, primary health care and natural resource management.

2.6.4. Comprehensive Tribal Health Care (2225-02-282-91)

The Scheduled Tribes Development Department is running five Allopathic outpatient clinics in the remote Scheduled Tribes areas of Attappady (2 clinics), Mananthavady (1 clinic), Chalakudy (1 clinic) and Idukki (1 clinic). ST patients are being assisted annually through these institutions. Ambulance services and medical camps are also being conducted through these OP Clinics.

2.6.5. Promotion of Education among Scheduled Tribes (2225-02-277-35)

The existing scheme Peripatetic Education to the Primitive Tribes is renamed as Promotion of education among STs. Also the schemes of Tutorial Scheme for Students and Gothra Sarathi are merged with this scheme.

2.6.6. Assistance for the welfare of Scheduled Tribes

The existing scheme Assistance to Marriage of ST girls is renamed as Assistance for the welfare of STs. Also the schemes of Assistance for Sickle-cell Anemia Patients, Financial assistance to traditional tribal healers and Janani-Janma Raksha are merged to the scheme Assistance for the welfare of STs. This scheme is intended to reduce the burden of marriage expenses of daughters of parents belong to Scheduled Tribes population.

2.6.7. Assistance for Self employment and Skill Development training to ST youths (2225-02-277-42)

For reducing the intensity of unemployment among the Scheduled Tribes youth in the State, the Department is proposed to assist 500 families for earning a livelihood by giving assistance for self employment. The scheme includes Training of Auto rickshaw driving for youths and providing Auto rickshaw, starting of Petty Shops, coaching for PSC, UPSC, SSC, RRB, Bank examinations etc.

2.6.8. Enhancement of Facilities in Tribal Areas (Other Central Assistance) (2225-02-800-35)

As part of the Anti-poverty sub plan, the State Government intends to bring the ST families into the mainstream by ensuring a minimum standard of living. So, a special focus is to be given to provide acceptable standards of infrastructure and other facilities in schools and hospitals in the most backward tribal areas. This is to ensure that the tribal people get an assured level of services from the hospitals and quality education from the schools. This scheme aims at providing quality infrastructure to schools and hospitals in tribal areas.²⁷

2.7 CONSTITUTIONAL SAFEGUARDS RELATED TO TRIBES

The Indian constitution prescribes protection and safeguards for the Scheduled Tribe and other backward classes either specially or by way of insisting on their general rights as citizens with the object of promoting their educational and economic interest and of removing the social disabilities. The main safeguards include the following articles.

2.7.1 CONSTITUTIONAL ARTICLES FOR THE PROTECTION OF TRIBES

Article 46. The promotion of their educational and economic interests and their protection from social injustice and all forms of exploitation.

Article 25. The throwing open by law of Hindu religious institutions of a public character to all classes and sections of Hindus.

Article 14. The removal of any disability, liability, restriction of condition with regard to access to shop, public restaurants, hotels and places of public entertainment or the use of well, tanks, bathing ghats, roads and places of public resort maintained wholly or partly out of state funds or dedicated to the use of the general public.

Article 19(5). The curtailment by law, in the interest of any Scheduled Tribe to settle in, and acquire property.

Article 29. The forbidding of any denial of admission to educational institutions maintained by the state or receiving aid out of state funds.

Article 16 and 335. Permitting the state to make reservation of the backward classes in public services in case of inadequate representation and requiring the state to consider the claims of the Scheduled Tribes in the making of appointments to public services.

Article 330, 332 and 334. Special representation in Lok Sabha and the state Vidhan Sabhas to Scheduled Tribes till 25 January 1990.

Article 164 and 338 and Fifth Schedule. The setting up of tribal advisory council and separate departments in the states and the appointment of a special officer at the centre to promote their welfare and safeguard their interests.

Article 224 and Fifth and Sixth Schedule. Special provision for the administration and control of Scheduled and tribal areas.

Article 23. Prohibition of traffic in human beings and forced labour.²⁸

2.8 PROBLEMS FACED BY THE TRIBES

Some tribes in Kerala have come to the mainstream while most of them are far from development and education. The Cholanaikkan, Ernadan, Alar, Adiyar and Paniyar are some of the poorest tribes in Kerala. Irrespective of the name of their tribe, the geographical distance from the main towns are another deciding factor of their development. Many tribal villages on the hills are without proper roads and facilities like electricity, drinking water and primary health centers. The tribal population in Wayanad, Nilambur and Mannarkkad area is comparatively poorer.

2.8.1 Poverty and Illiteracy

Poverty and Ignorance continue to keep them poor and less dignified. Education can bring changes and development gradually for the next generation. There are primary schools in several tribal settlements, mostly far away for most of the villages. Moreover, quality education which is available to the majority is not available to the poor tribals. Tribal children can be encouraged to send to towns and cities for better education and higher studies. Distribution of old clothes and some ration is not the solution. Most of the tribal people live for a day and do not plan much for future. Education will bring in change in their world view and give them hopes for a better tomorrow. There are a number of unwed mothers among the poor tribals in Wayanad, especially from the Adiya and Paniya tribe. Assistance to education can change the plight of the poor young girls to find a living think about a family.

2.8.2 Ownership of land and Occupation

Most of the tribes were originally food gatherers and all of them made a living from the forest. Tribals are placed in colonies where they are forced to live. Tribals normally do not destroy forest or its resources. Cutting a tree trunk for building a hut has become an offence. Tribals should be protected with the right to labour and resources of the forest. Assistance should be given to develop better infra structure in their settlements. Harassments from government servants especially of the forest department need to be solved state wide. Tribals should have complete ownership of a piece of land they stay.

2.8.3 Health and Hygiene

Many tribal people die of malnutrition, ignorance and superstitious beliefs. Accessibility to proper health facilities is very rare. In Wayanad, there are many affected by cancer and most of them, abandoned by their dear ones. The Adiya and Paniya tribe in Wayanad are very poor and victims of these kinds of sicknesses. Though there are primary health centers, its services are very limited and not easily reachable. Advanced checkups and treatments are not available and affordable to the majority of the tribal people. Health education and proper sanitary amenities are far from them. Regular medical clinics or camps, special assistance to diagnose and advance treatments in cities can make their life better.²⁹

All over the world, tribes form a weaker section or backward class of the society. Tribes lag much behind other communities in terms of various attainments. In Kerala also, the situation is quite same.

CHAPTER – 3

**AN ANALYSIS OF
SOCIO-ECONOMIC
CONDITION OF
TRIBALS IN
ATHIRAPILLY
PANCHAYAT**

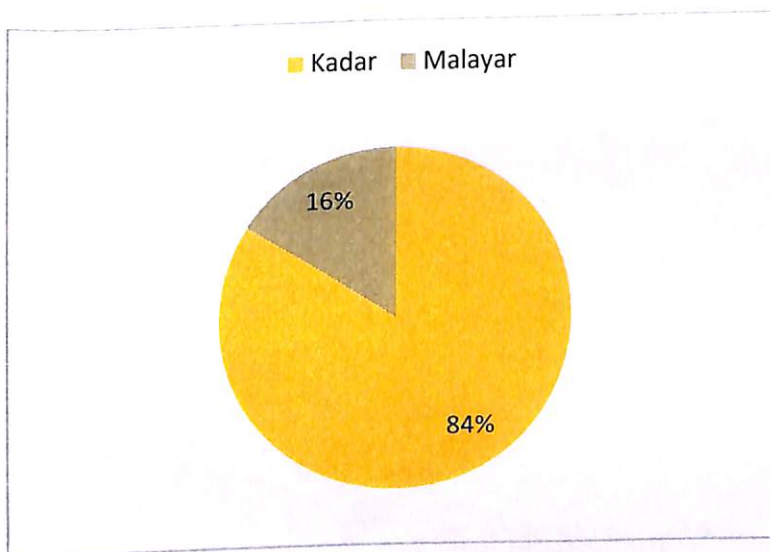
The present chapter deals with an analysis of socio-economic condition of tribals in Athirapilly Panchayat. All the data collected through primary survey from the respondents are analysed in this chapter. This analysis sheds light towards their present socio-economic scenario. Statistical tools used for analysis are simple tables and percentages, Bar charts and pie charts. Tables are used to systematically arrange the data and charts are used to present the data. The details of the analysis are discussed under three main headings:

- I. General information.
- II. Socio-economic data.
- III. Tribal Development Programmes.

I. GENERAL INFORMATION

1. Religion and Community

Figure 3.1 Religion and community of the respondents.



Source: Primary data

Table 3.1 Religion and community of the respondents.

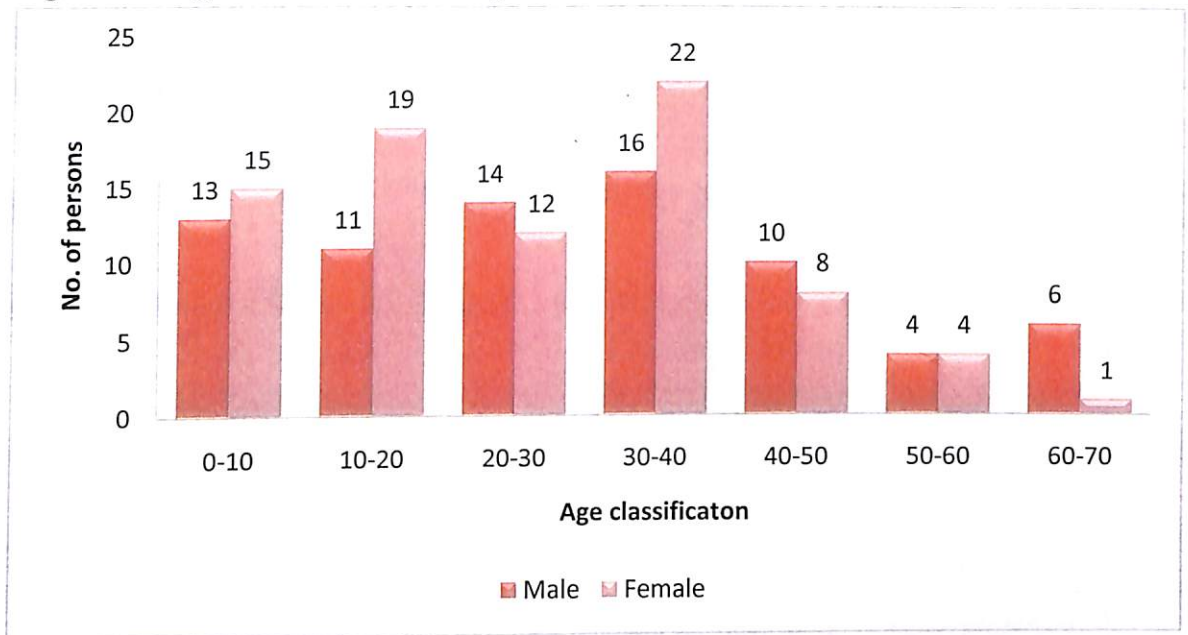
Hindu Kadar/Malayar	No. of respondents	Percentage (%)
Kadar	42	84
Malayar	8	16
Total	50	100

Source: Primary data

The respondents of the study are 50 households from two tribal colonies of Athirapilly Panchayat, Thrissur District. Among the respondents, 84% belongs to Kadar community and 16% belongs to Malayar communities. This Kadar and Malayar community belongs to Hindu religion.

2. Age distribution

Figure 3.2 Age distribution among males and females.

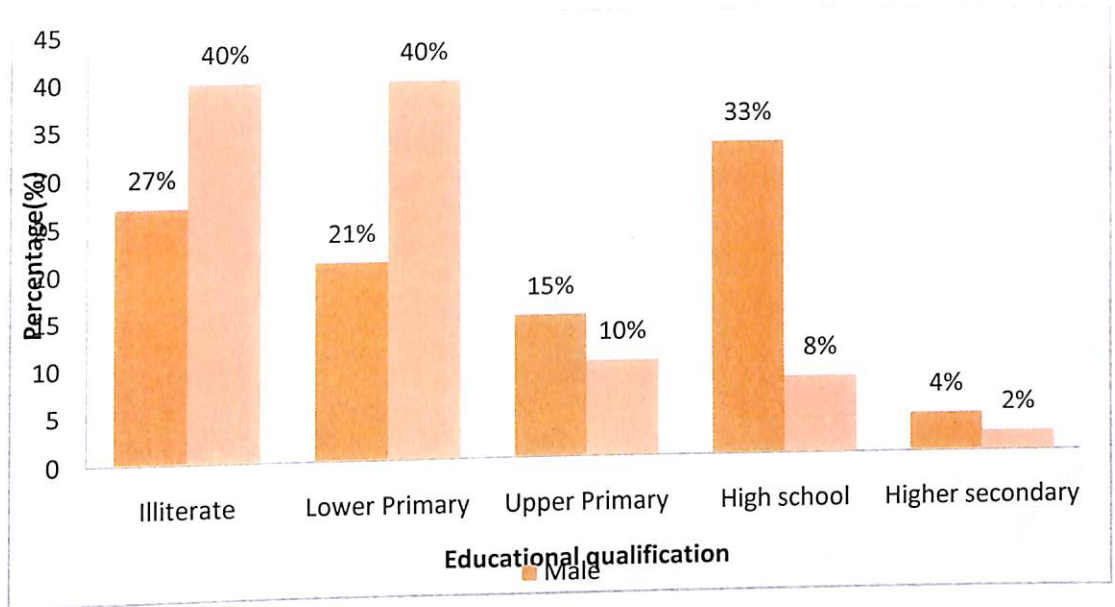


Source: Primary data

The sample size of 50 household includes 81 females and 74 males. Up to age 20, number of females is higher. Similarly females of age category 30-40 are also higher than males. But when considering the age group 60-70, there are only one female to six males which means that the life expectancy is lower for females than males. Also there is no one with age more than 70. This low life expectancy may be due to high consumption of alcohol, malnutrition etc.

3. Educational qualification

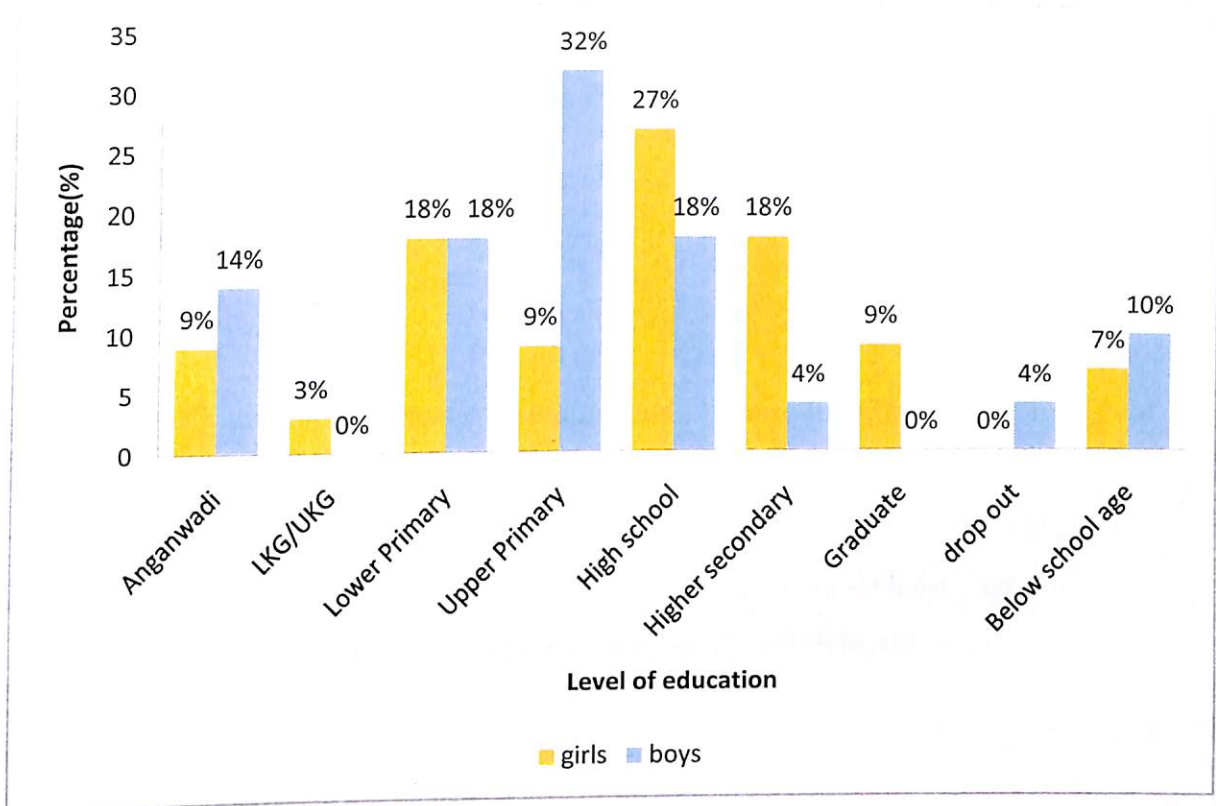
Figure 3.3 Educational qualifications among tribals of age more than 20 years.



Source: Primary data

Among those with age more than 20 years, 27% males and 40% females are illiterates. Among the rest, 40% of females have lower primary education only, 15% females have upper primary education and 8% have high school education. Only 2% females have higher secondary education. The level of education among male is much better compared to female. Among males, 21% has lower primary education, 15% have upper primary education, 33% have high school education and 4% have higher secondary education. This low level of education is one of the important reasons for their socio-economic backwardness.

Figure 3.4 Educational qualification among those below the age of 20 years.

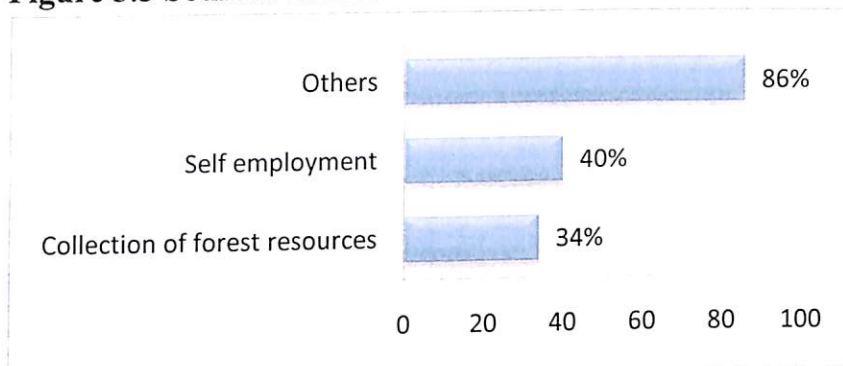


Source: Primary data

The above figure shows the level of education of those below the age of 20 years. The sample size includes 33 girls and 22 boys below the age of 20 years. It is evident that, compared to boys, girls are more in high school level (27%) and higher secondary level (18%). Among boys only 18% are studying in high school and only 4% are studying in higher secondary. There are no graduates among boys but 9% girls are graduates. Similarly there are 4% dropouts among boys but in case of girls there are no dropouts. This means that, among present generation females are given importance and female literacy is improving. The reason for low level of education among boys is that they are less interested in studying and are more interested in earning

4. Sources of income

Figure 3.5 Sources of income of households.

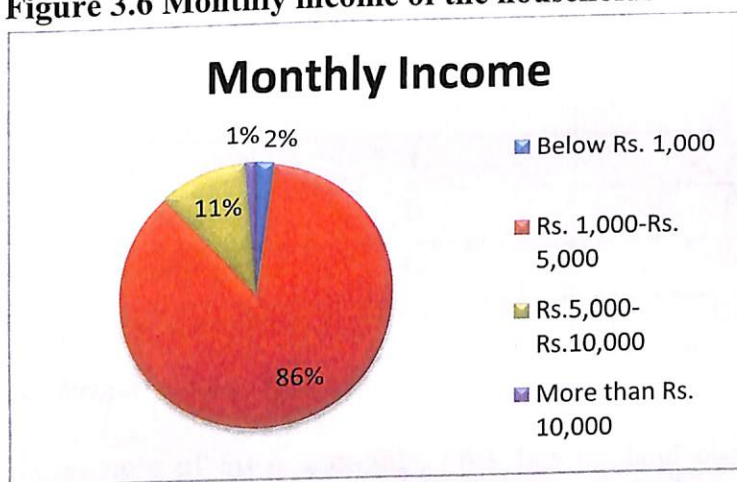


Source: Primary data

Among the 50 households, most of them depend on more than one source for their livelihood. Only 34% depend on collection of forest resources. 40% depends on self employment such as shops, carpentry, construction etc. 86% depend on other sources of livelihood such as Vana Samrakshana Samithi (VSS) workers, bus checker etc. They are ready to do any job with respect to their ability.

5. Monthly income

Figure 3.6 Monthly income of the households



Source: Primary data

Among the sample population, 86% are receiving monthly income between Rs. 1000 and Rs. 5000, 11% are receiving income between Rs.5000 and Rs.10, 000 and 2% are getting income below Rs.1000. Only 1% are getting income more than Rs. 10,000.this means that their income levels are very low compared to main stream society.

II. SOCIO-ECONOMIC DATA

6. Ability to meet necessities

Table 3.2 Ability of households to meet the necessities.

Category	No. of respondents	Percentage (%)
Yes	40	80
No	10	20
Total	50	100

Source: Primary data

Only 80% households are able to meet their necessities with their current income. The rest are not able to meet all their necessities with their income either because their income is very low or because of debt or high consumption of alcoholism.

7. Land property

Table 3.3 Land ownership among tribals

Category	No. of respondents	Percentage (%)
No land	0	0
1-20 cents	7	14
20-50 cents	1	2
More than 50 cents	0	0
Possession only	42	84
Total	50	100

Source: Primary data

Among the sample of 50 households, 84% has no land ownership, but possession only. They have no right to sell or transfer ownership to any other. Among the rest, 14% has land between 1-20 cents and 2% has land more than 20 cent but less than 50 cents.

8. Land alienation

Table 3.4 Land alienation among the tribals.

Category	No. of respondents	Percentage (%)
Yes	0	0
No	50	100
Total	50	100

Source: Primary data

From the above table it is evident that there are no land alienation problems among tribals of Athirapilly Panchayat.

9. Nature of house

Table 3.5 Nature of house

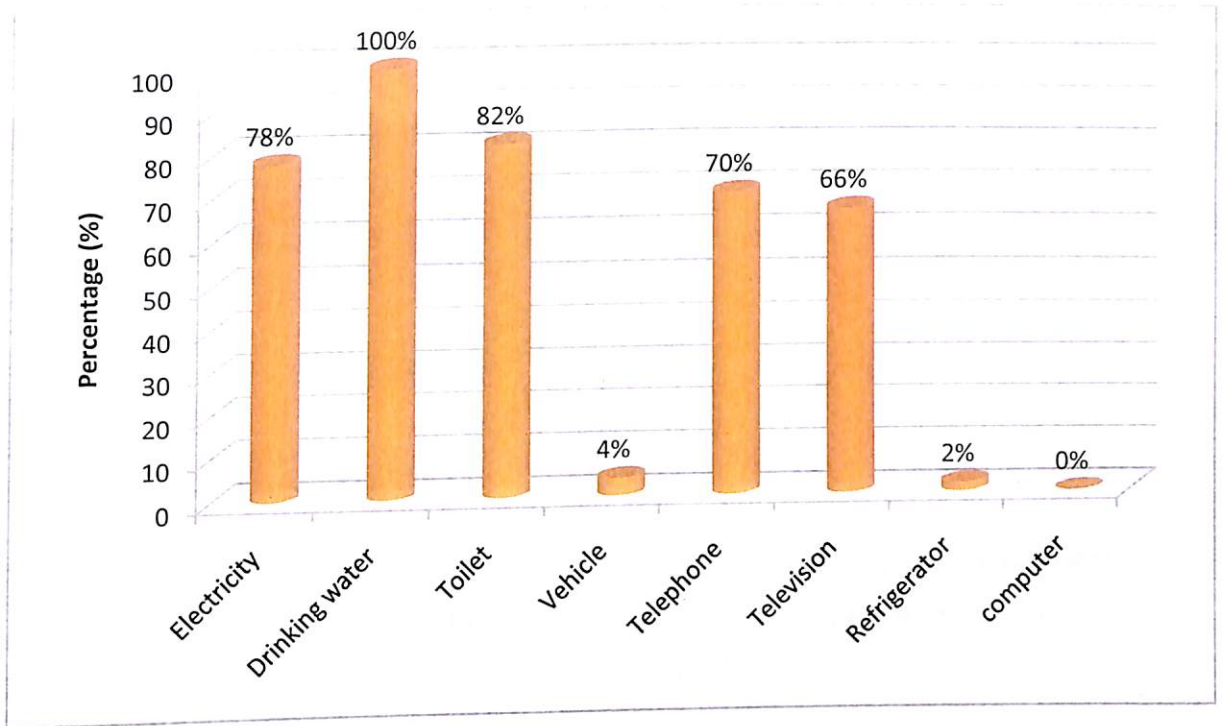
Nature	No. of respondents	Percentage (%)
Thatched	1	2
Concrete	49	98
Total	50	100

Source: Primary data

From the figure it can be seen that only 2% of sample size are having a thatched house. All others have concrete houses. But from the depth of the survey, it is found that the roofs of most of these concrete houses are spoiling. Those houses are constructed by panchayat on behalf of tribal ministry and PVTC, (Punjab Vocational Training Council) an autonomous corporate body established by the Punjab Government through the PVTC Act of 1998. These houses are having a very thin roof. It is difficult to live there during rain.

10. Facilities available

Figure 3.7 Facilities available to the tribes.



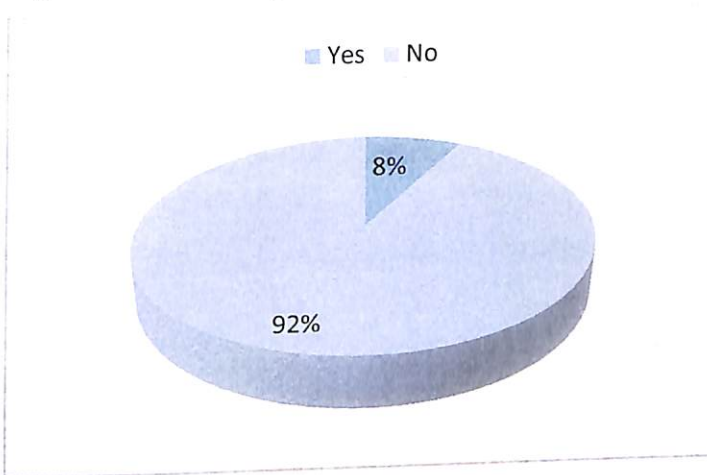
Source: Primary data

It can be seen from the above figure that only 78% of the respondents are having electricity which indirectly says that 22% are not having electricity. The source of electricity for every household is power generated by KSEB. Only 4% households have their own vehicle. 70% households have telephone, 66% households have television and 2% households have refrigerator. No one has a computer.

All the households are provided drinking water through Jalanidhi water connection. But the pathetic situation here is that only 82% households are having a toilet which means that, among the sample size of 50 households, 18% houses lacks toilet facility.

11. Subscription to Newspapers

Figure 3.8 Subscription to newspaper/magazines by the tribals.

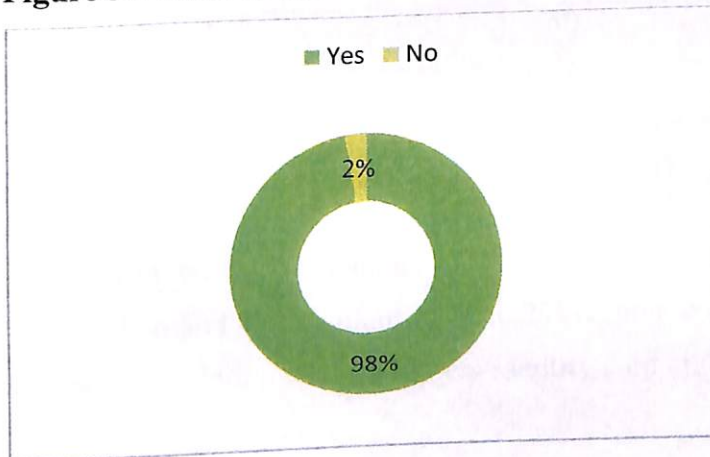


Source: Primary data

From the figure, it is evident that only 8% are subscribing newspapers/magazines and the rest 92% are not subscribing them. The reason why they do not subscribe it is either the unwillingness of newspaper agent to distribute it among them, lack of money to subscribe or their unawareness regarding importance of newspaper. It shows their difficulty in obtaining various information, news etc.

12. Ration card

Figure 3.9 Issue of ration card

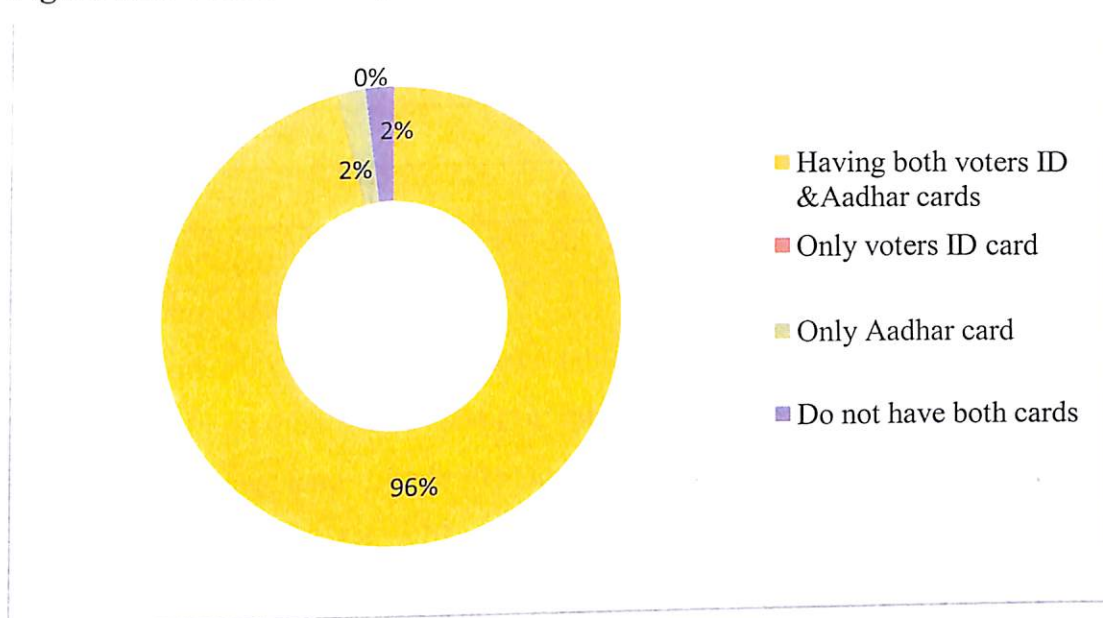


Source: Primary data

Among the respondents, 98% are ration card holders and only 2% are not having ration cards.

13. Voters Identity card and Aadhar card

Figure 3.10 Voters identity card and Aadhar card holders among tribes.



Source: Primary data

Table 3.6 Voters identity card and Aadhar card holders

Category	No. of respondents	Percentage (%)
Have both cards	48	96
Only voters identity card	0	0
Only Aadhar card	1	2
Do not have both cards	1	2
Total	50	100

Source: Primary data

From the given data, it can be seen that 96% of the respondents are having both Aadhar card and Voters identity card. 2% respondents have only Aadhar card and the rest 2% do not have both voters identity card and Aadhar card.

14. Vote casting

Table 3.7 Percentage of people who cast their vote in last election.

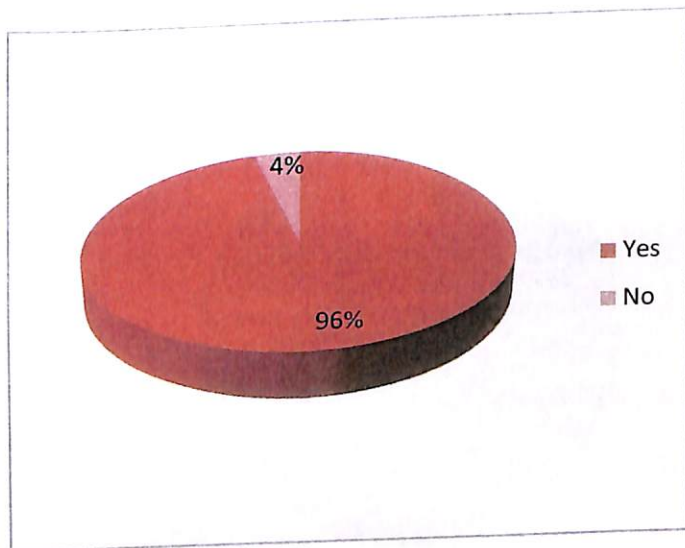
Category	No. of respondents	Percentage (%)
Yes	35	70
No	15	30
Total	50	100

Source: Primary data

From the primary data given in above table, it can be seen that many of them (30%) did not cast their vote in last Lok sabha election. The reason is their protest for not providing land ownership to these households and protest against Athirapilly dam project. Only 70% cast vote in last election.

15. Bank Account

Figure 3.11 Bank account holding of the respondents



Source: Primary data

Among the respondents, only 96% have bank accounts. The rest have no bank accounts. As non bank account holders are using fire wood to cook and have no habit of saving in bank, the absence of account creates no problem or difficulty to them.

16. Savings

Table 3.8 Savings of the respondents.

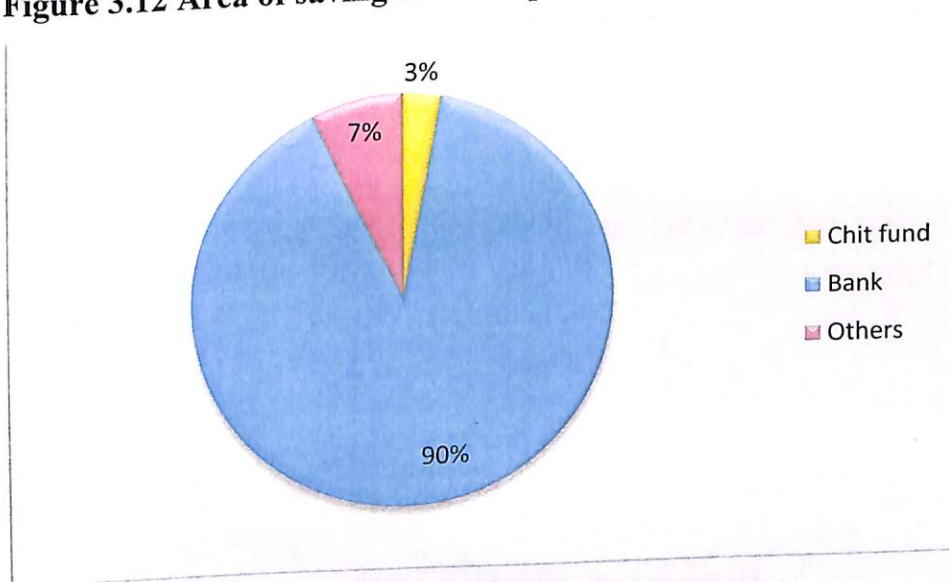
Category	No. of respondents	Percentage (%)
Yes	31	62
No	19	38
Total	50	100

Source: Primary data

Among the respondents, 62% has the habit of savings and the rest 38% has no savings. This means that 38% of the respondents are not concerned about their future or they may not have enough income to save after meeting all their consumption expenditures. Another reason for not having saving is high consumption of liquor which is evident from the depth of survey.

17. Area of Saving

Figure 3.12 Area of saving of the respondents.



Source: Primary data

From the above figure it can be seen that, among the 31 respondents having savings, 90% has their savings on banks and 3% has their savings on chit funds. The rest 7% has their savings in other sources such as savings box.

18. Insurance

Table 3.9 Life insurance policies of the respondents.

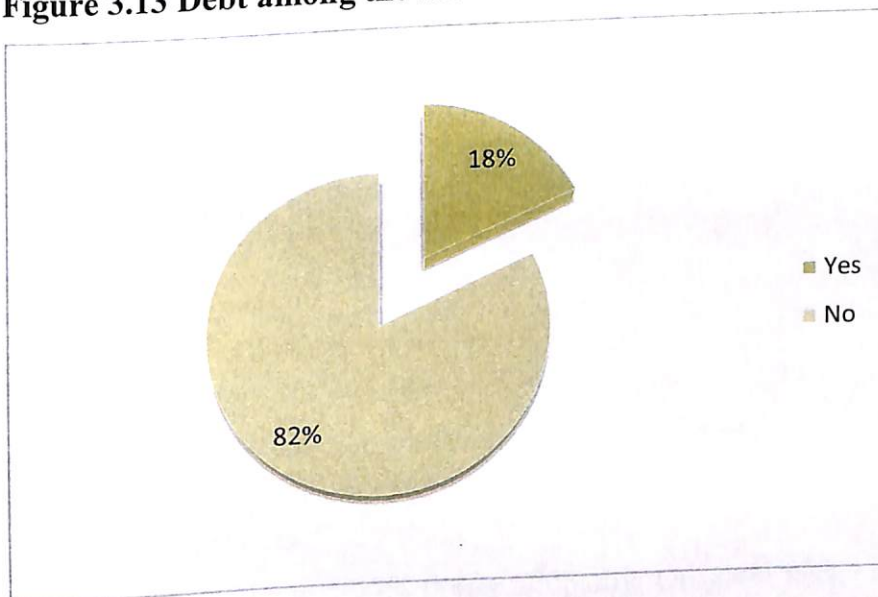
Category	No. of respondents	Percentage (%)
Yes	31	62
No	19	38
Total	50	100

Source: Primary data

Only 62% of the respondents have any life insurance policy and the rest 38% has no such policies. Those respondents with no insurance policies are either unaware of the importance and advantages of such policies or they were not concerned about the future. Lack of income to pay insurance premium is another reason for ignorance of such policies.

19. Debt

Figure 3.13 Debt among the households.



Source: Primary data

Major chunk of respondents (82%) have no debt as illustrated above. Only 18% of the respondents have debt. The reason for debt is either marriage expense or due to high consumption of liquor which is evident from the depth of the survey.

20. Area of debt

Table 3.10 Area of debt of respondents.

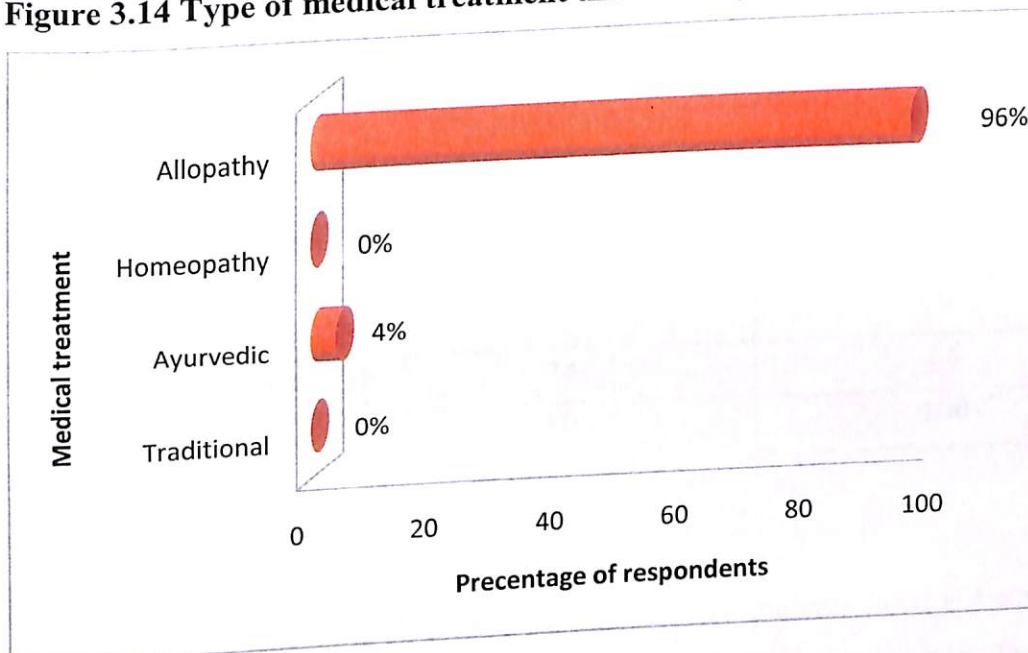
Area	No. of respondents	Percentage (%)
Bank	0	0
Money lenders	0	0
Private individuals	50	100
Total	50	100

Source: Primary data

It is evident from the primary data that all debtors are indebted to private individuals. No one is indebted with banks or money lenders.

21. Medical Treatment

Figure 3.14 Type of medical treatment that the respondents mostly prefer.



Source: Primary data

Among the respondents, 96% prefer allopathy. Only 4% seeks ayurvedic medical treatment. Homeopathy and Traditional medical treatment are preferred by none. This increased access towards allopathy other than traditional indicates that they are coming out of their traditional customs and culture.

22. Polio Vaccination

Table 3.11 Polio vaccination among children.

Category	No. of respondents	Percentage (%)
Yes	31	62
No	0	0
Not Applicable	19	38
Total	50	100

Source: Primary data

Among the respondents, the question of whether their children got polio vaccines is applicable to only 62%. All these 62% respondents' children had got polio vaccines. No one are excluded from polio vaccines.

23. Distance to nearest hospital

Table 3.12 Distance to nearest hospital/Primary health centre.

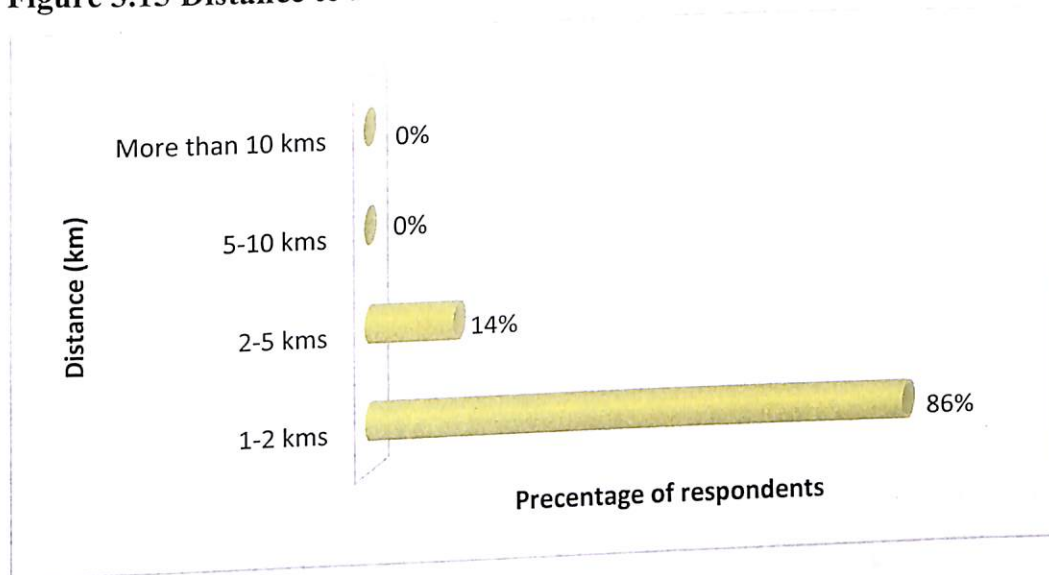
Distance	No. of respondents	Percentage (%)
1-2 kms	0	0
2-5 kms	7	14
5-10 kms	0	0
More than 10 kms	43	86
Total	50	100

Source: Primary data

From the above table it is clear that 86% of the respondents have a distance of more than 10 kilometer to nearby hospital/primary centre. Only for 14% respondents that the primary health centre is available within 5 kilometer. This show the risk associated with their health and life. They have to travel more to access any medical service when any accidents or other such emergencies occur

24. Distance to nearest school

Figure 3.15 Distance to nearest school



Source: Primary data

It is evident from the table that 86% respondents have a distance of less than 2 kilometer to nearby school. But to higher institutions, there is more distance. Only 14 % is having a distance of 2 to 5 kilometers to nearby school. So there is easy access to primary or upper primary education but still there are drop outs (as indicated in figure 3.3).

25. Distance to nearest bus stop

Table 3.13 Distance to nearest bus stop.

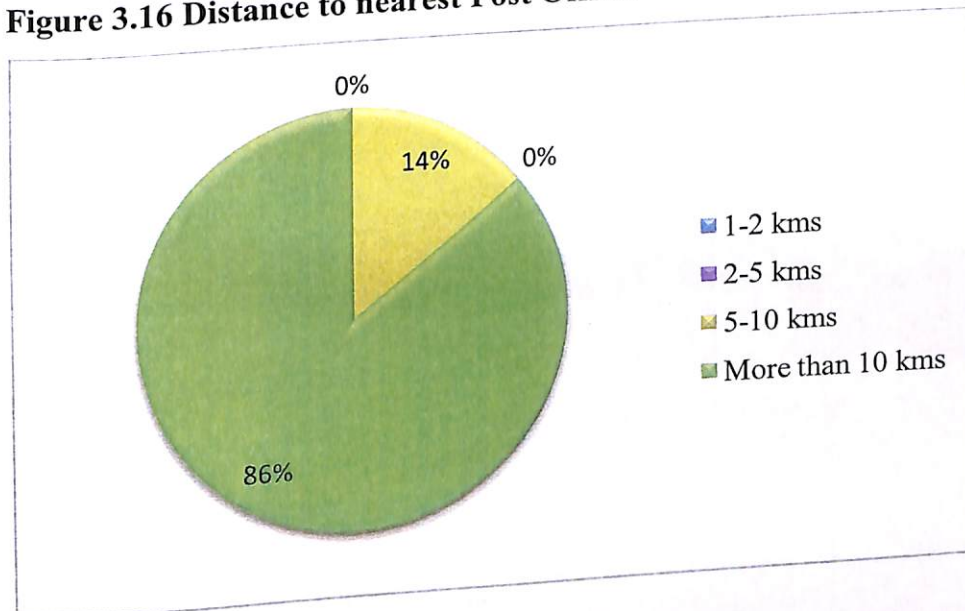
Distance	No. of respondents	Percentage (%)
1-2 kms	50	100
2-5 kms	0	0
5-10 kms	0	0
More than 10 kms	0	0
Total	50	100

Source: Primary data

From the table it can be seen that all the respondents i.e. 100%, have a distance less than 2 kilometers to nearest bus stop. Compared with the situation of tribes in many district living in dense forest, these people have better accessibility of transportation.

26. Distance to nearest Post Office

Figure 3.16 Distance to nearest Post Office.



Source: Primary data

Of the total residents surveyed 86% answered that they have to travel more than 10 kilometers to the nearest post office. Only 14% answered that they have to travel less than 5 kilometers.

27. Distance to nearest Police Station

Table 3.14 Distance to nearest Police Station

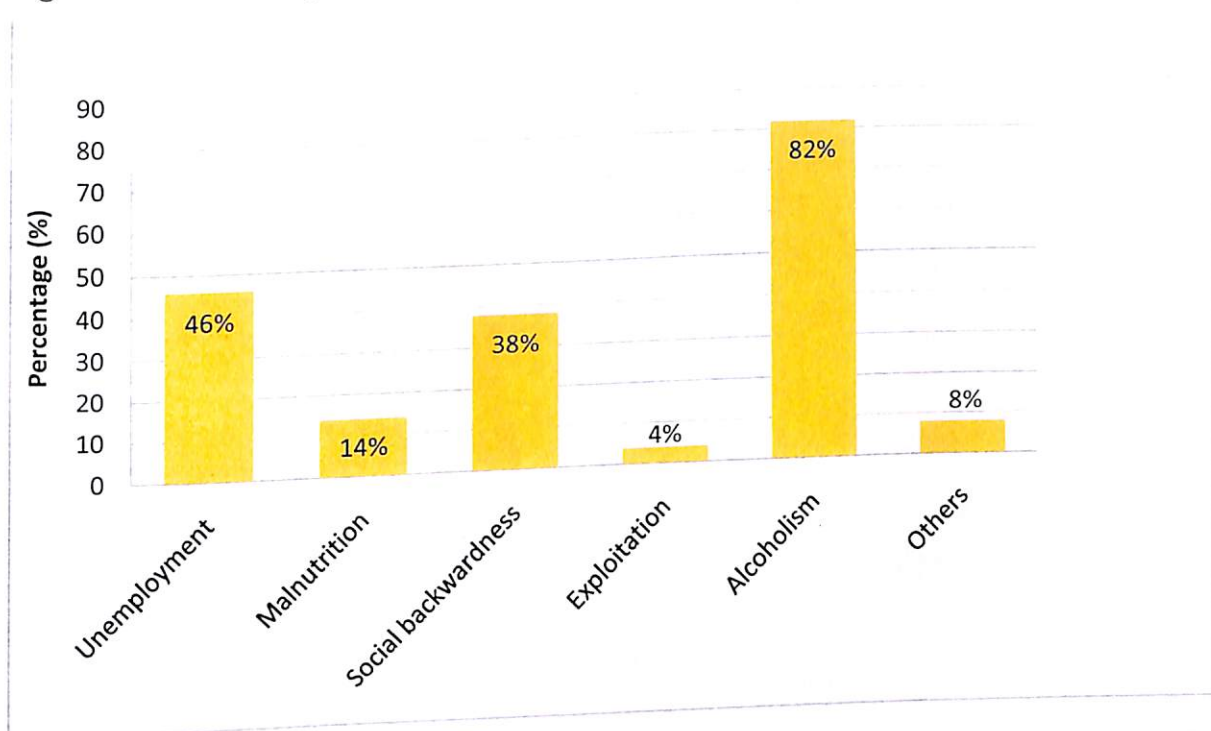
Distance	No. of respondents	Percentage (%)
1-2 kms	0	0
2-5 kms	7	14
5-10 kms	0	0
More than 10 kms	43	86
Total	50	100

Source: Primary data

Out of the 50 respondents, 86% are living more than 10 kilometers away from the Police station which indicates difficulty in part of police to interfere among the tribes whenever quarrels, exploitation from outsiders or any other problems take place. Only 14% have much better access to the services provided by police. They have only 2 to 5 kilometers of distance to nearby police station.

28. Problems faced by the tribals.

Figure 3.17 Various problems faced by the tribals of Athirapilly Panchayat.



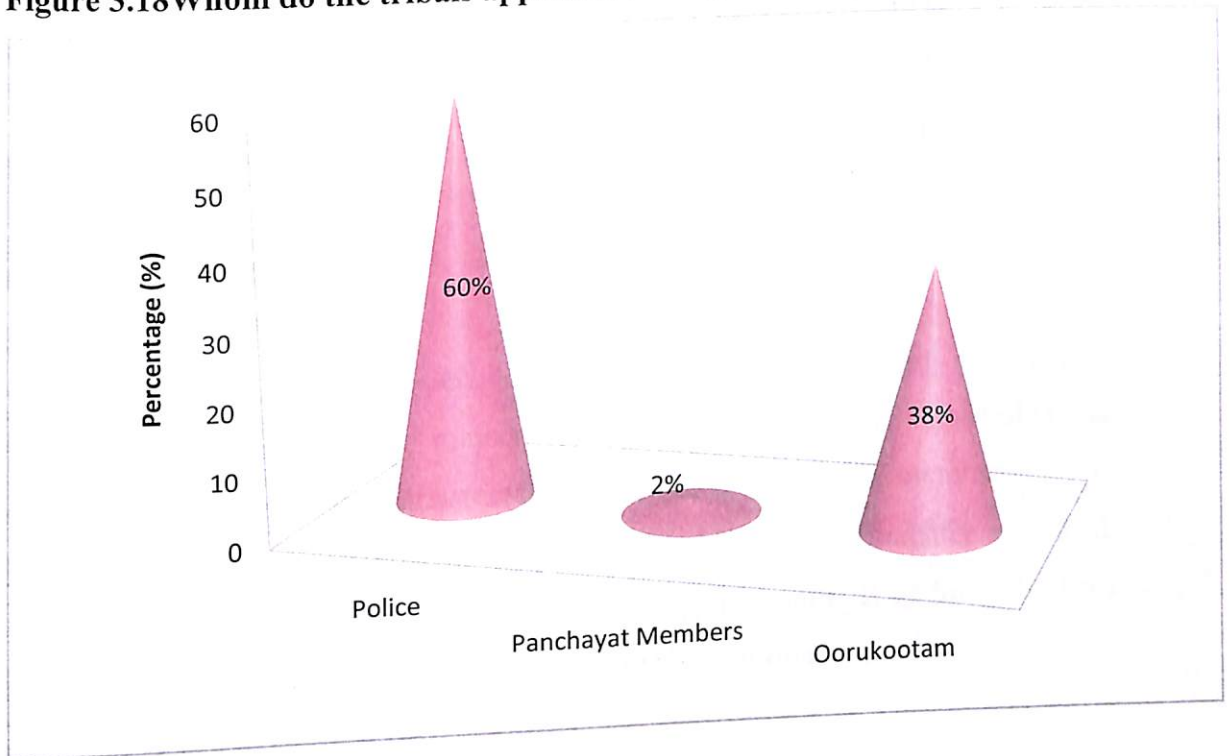
Source: Primary data

The respondents are facing more than one problem. They cannot state one important problem as they experience cluster of problems at the same time. When asked about the problems they are facing, problem of alcoholism rates the first. 82% respondents answered that they are facing the problem of alcoholism. Second comes the problem of unemployment which is faced by 46% of total respondents. 38% are facing the problem of social backwardness and only 4% answered that they are facing exploitation by outsiders.

14% respondents are facing malnutrition. From the depth of the survey, it was found that the Panchayat is providing 25 kilograms of rice and other food commodities to every household. But majority of male members of the families have the habit of drinking and they, instead of consuming, sold the food commodities at small shops to find money to spend for liquor and tobacco. 8% respondents are experiencing other problems such as fear of eviction when the Athirapilly dam project happen, difficulties in going to colleges, long distance to police station, absence of own land etc.

29. Approach when tribals are in trouble.

Figure 3.18 Whom do the tribals approach during troubles.



Source: Primary data

From the above, it can be inferred that 60% respondents approach police when they are in trouble. Similarly, 38% approach Oorukootam or Oorumupathy (head of tribe) when they feel any problem. Only 2% approach Panchayat members/councillors when they are in trouble. The increased dependence on service of police indirectly indicates the trend of coming out from the tribal traditional culture. It also indicates their willingness to become part of mainstream life.

30. Kudumbasree/Ganam membership

Table 3.15 Membership of respondents in Kudumbasree/Ganam

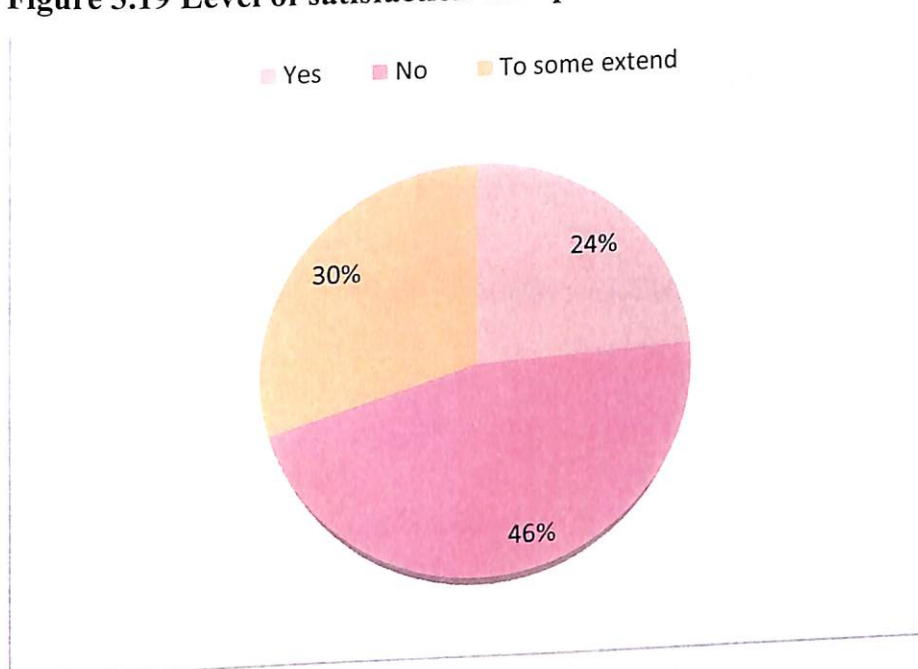
Membership	No. of respondents	Percentage (%)
Yes	37	74
No	13	26
Total	50	100

Source: Primary data

Membership in Kudumbasree/Ganam indicates some element of cooperation. Among the 50 respondents, majority, i.e. members of 74% households has membership in either Kudumbasree(female) or in Ganam. This membership can help them to attain collective development provided it is efficiently activated. Only 26% respondents are left with no such membership. It is through these activities that they are provided assistance for self employment, animal husbandry etc.

31. Satisfaction with present living conditions.

Figure 3.19 Level of satisfaction with present living conditions.



Source: Primary data

Table 3.16 Level of satisfaction of the respondents with the present living condition.

Category	No. of respondents	Percentage (%)
Yes	12	24
No	23	46
To some extent	15	30
Total	50	100

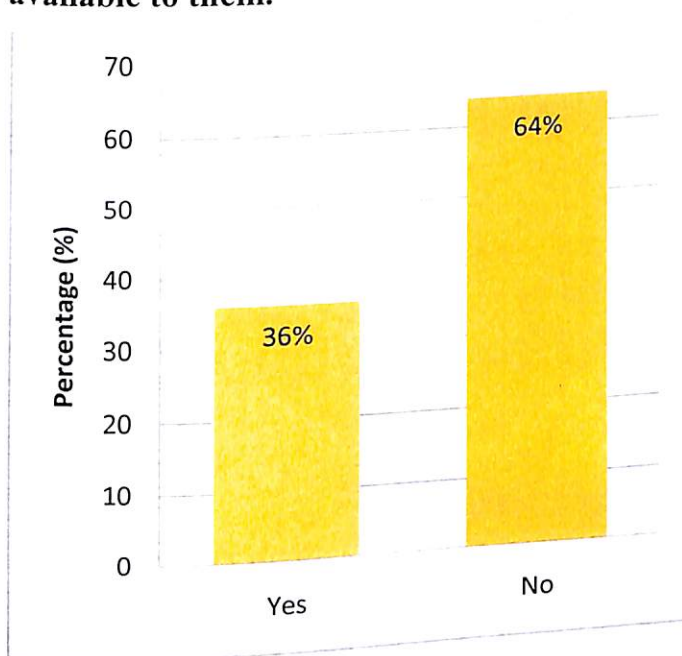
Source: Primary data

From the figure it can be seen that majority of the households, i.e. 46% are not satisfied with their present living condition. This indicates that they are lacking some necessities in their life. Another 30% are satisfied with their living condition to some extent. Only 24% answered that they are satisfied with their present situations.

III. TRIBAL DEVELOPMENT PROGRAMMES

32. Awareness of welfare schemes

Figure 3.20 Awareness among the households regarding welfare schemes available to them.

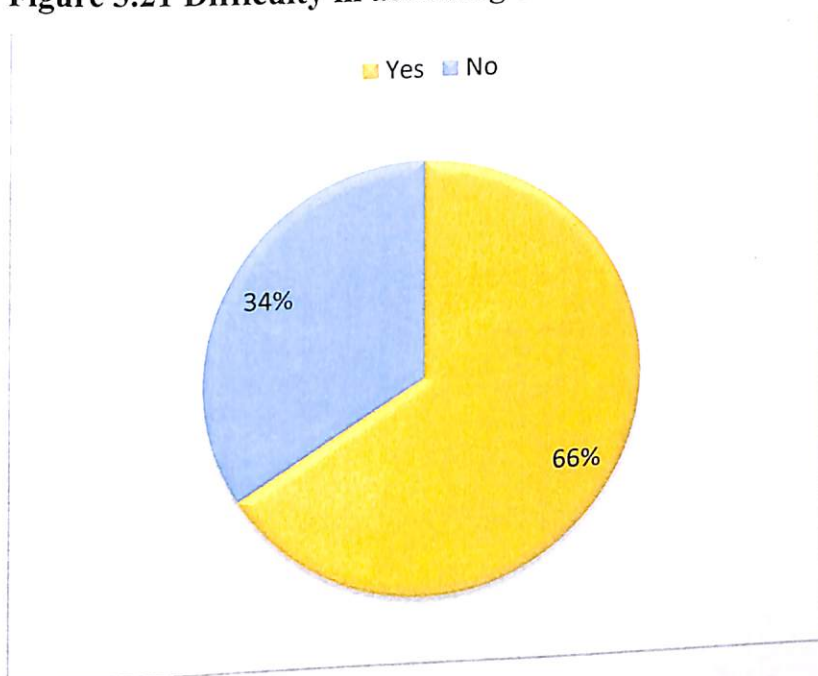


Source: Primary data

Among the total sample size of 50 households, majority, i.e. 64% are unaware of the welfare schemes provided to them. This makes difficulty in utilizing all these schemes. Only 36% answered that they are aware of the welfare schemes available before them.

33. Difficulty in accessing schemes

Figure 3.21 Difficulty in accessing available schemes.

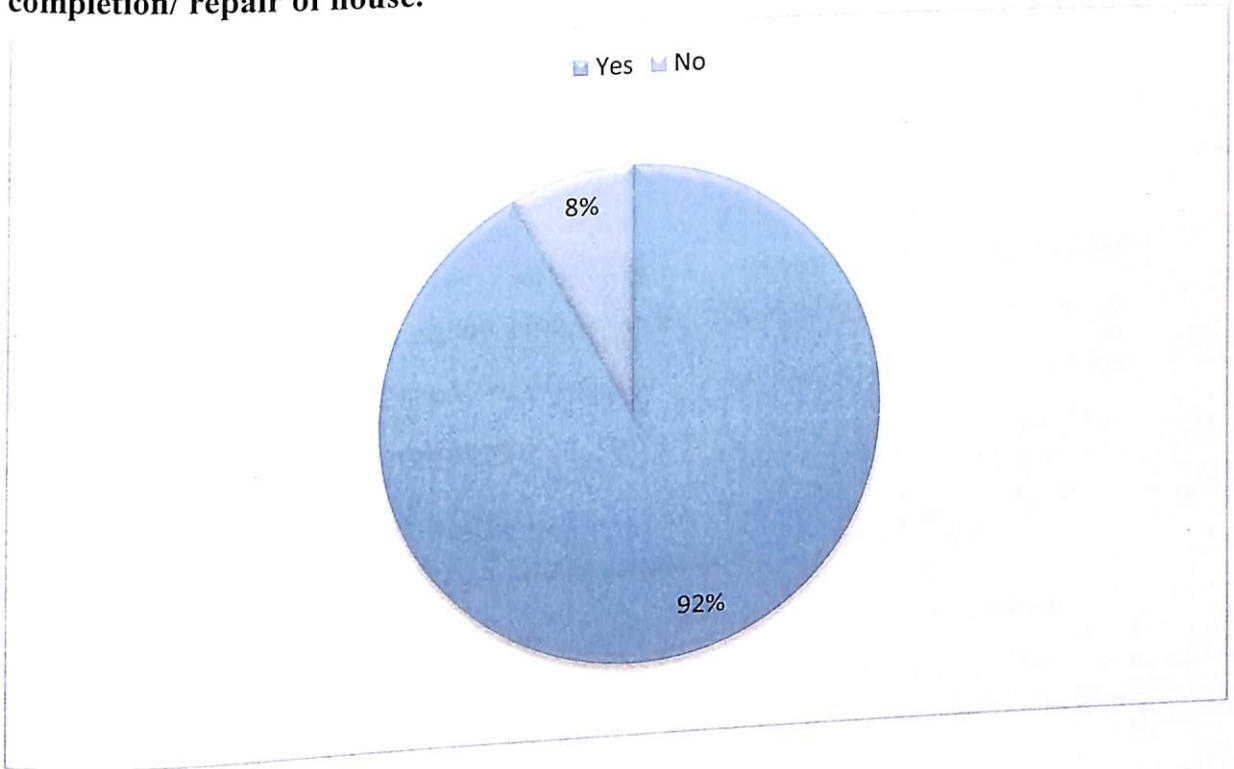


Source: Primary data

It is evident from the figure that 66% of the respondents feel difficulty in accessing the welfare schemes available before them. This difficulty they experience is due to lack of better knowledge of such schemes, lack of access to technical procedure etc. Only 34% of the respondent households feel that there is no difficulty in accessing such schemes.

34. Financial assistance for construction/completion/repair of house.

Figure 3.22 Whether any financial assistance received for construction/ completion/ repair of house.



Source: Primary data

Among the respondents, majority, i.e. 92% had received financial assistance from Panchayat and PVTC either to construct a new house or to complete or repair the existing one. But the roofs of most of these houses are spoiling due to improper ways of construction. Also, 8% are received no financial assistance for the same.

35. Services of Hamlet development scheme

Table 3.17 Provision of services of Hamlet development scheme.

Category	No. of respondents	Percentage (%)
Yes	2	4
No	48	96
Total	50	100

Source: Primary data

It is evident from the above table that among the total sample size, 96% had not received any services of Hamlet Development Scheme such as provision of drinking water, electricity, road, employment generation, library etc. Only 4% received at least some of its services.

36. Nutritional support from Anganwadis.

Table 3.18 Nutritional support from Anganwadis to women and children.

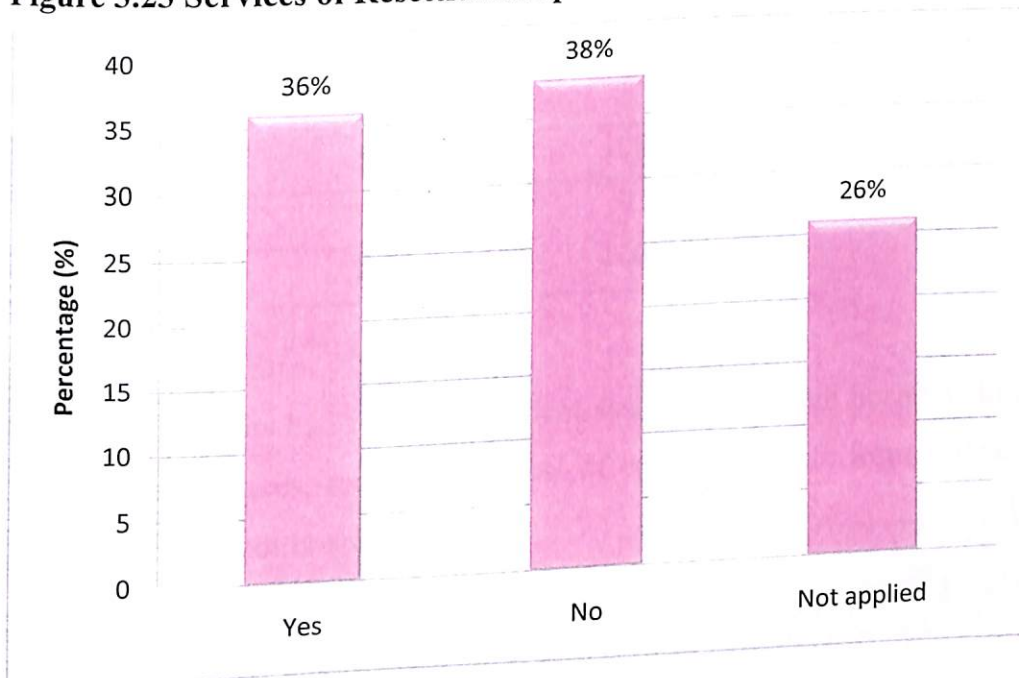
Category	No. of respondents	Percentage (%)
Yes	33	66
No	0	0
Not applicable	17	34
Total	50	100

Source: Primary data

The question whether the women and children of respondent households received nutritional support is applicable only to 33 households. Among these 33 households, all of them i.e. 33 households had received or receiving nutritional support from anganwadis. No eligible persons are left out of this support. The nutritional support to pregnant women and children up to six months are provided with the help of PVTTC and Tribal department of Kerala.

37. Services of Resettlement plan

Figure 3.23 Services of Resettlement plan.



Source: Primary data

Table 3.19 Services of Resettlement plan.

Category	No. of respondents	Percentage (%)
Yes	18	36
No	19	38
Not applied	13	26
Total	50	100

Source: Primary data

It is evident from the primary data that among the 50 households, only 36% had received the services of Resettlement plan such as animal husbandry, agriculture, crop husbandry etc. Most of them receive such services through their membership in Kudumbasree or Ganam. Among the rest, 38% had not received any services and 26% had not even applied for the same. The reason why they had not applied is lack of confidence regarding the success of such activities. As they are living nearby forest area, there may be chance that wild animals come and spoil their work.

38. Medical assistance

Table 3.20 Medical assistance through hospitals.

Category	No. of respondents	Percentage (%)
Yes	50	100
No	0	0
Total	50	100

Source: Primary data

All the respondents had received medical assistance through hospitals in terms of free medical services, reduction in cost of consultation etc from Primary health centres, government hospitals etc.

39. Educational assistance

Table 3.21 Educational assistance from tribal department

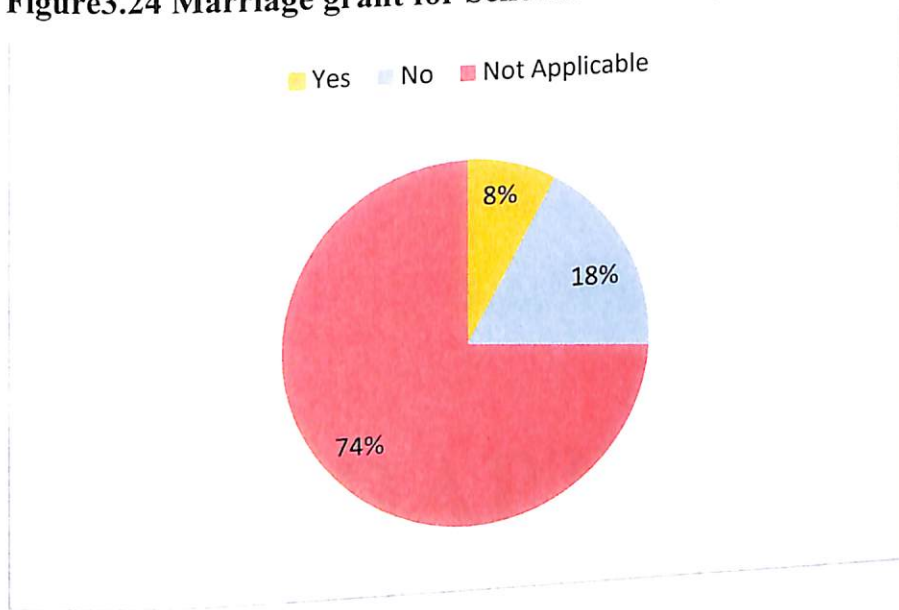
Category	No. of respondents	Percentage (%)
Yes	19	38
No	0	0
Not applicable	31	62
Total	50	100

Source: Primary data

The question whether the students received educational assistance is applicable only to 19 households. All these 19 households had received such educational assistance in terms of provision of free school uniform, text books, other study materials and free hostel facility for both boys and girls. This educational assistance will be completely provided only if the tribal students are studying in government schools or institutions. Otherwise there will only partial provision of those services. It is to be noted here that no laptops were provided to eligible students.

40. Marriage grant

Figure 3.24 Marriage grant for Scheduled Tribe girls.



Source: Primary data

Table 3.22 Marriage grant for Scheduled Tribe girls.

Category	No. of respondents	Percentage (%)
Yes	4	8
No	9	18
Not applicable	37	74
Total	50	100

Source: Primary data

It is clear from the above data that this question is not applicable for majority, i.e. 74% either because there are no girls with marriage age in these houses or the girls are not eligible for the same. Among the rest 26%, majority of 18% had received no marriage grants and only 8% received any such grants. The orphan girls or daughters of widows are given priority regarding this grant.

The collected data about socio-economic condition of 50 households from Vazhachal and Pillapara colonies of Athirapilly Panchayat were analysed in the chapter using various statistical measures. This analysis sheds light towards various findings about present socio-economic condition of the tribes of the area of study.

CHAPTER-4
FINDINGS,
RECOMMENDATIONS
AND
CONCLUSION

Tribals are one of the marginalized communities experiencing high level of socio-economic deprivation. The present study is focused on socio-economic condition of Tribals in Athirapilly Panchayat. This Chapter has been divided into three sections where the first section briefly describes the findings of the study. The recommendations of the study based on the findings are explained in the second section. The last section ends with concluding remarks of the study.

4.1 FINDINGS

1. Majority of the members of respondent households, that is fifty two per cent, belongs to female class and only forty eight per cent belong to male class. When considering age distribution up to the age of twenty and between thirty and forty, the number of females is higher than males. But when considering the age between sixty to seventy, there is only one female to six male. This means that the life expectancy is lower for females than males. Also there is no one with age more than 70. This low life expectancy may be due to high consumption of alcohol, malnutrition etc.

2. Kerala was declared a, 'Fully Literate State', on April 18th, 1991 and is considered as the most literate state in India. But it is a fact that among the adult respondents, twenty seven per cent males and forty per cent females are illiterates. Only four percent adult males and two per cent adult females have higher secondary education. The level of education among adult male is much better compared to adult female. This low level of education is one of the important reasons for their socio-economic backwardness.

In case of present generation that is up to the age of twenty, females are more literate than male. Nine per cent females are graduates while there are no male graduates. There are four per cent dropouts among boys but in case of girls there are no dropouts. This indicates that these communities began to give considerable importance to female literacy and female literacy is improving.

3. The tribal people have no particular employment. They are ready to do any job with respect to their ability. Majority of tribes, both male and female are working as Vana Samrakshana Samithi (VSS) workers. But VSS provides only seven days job in a

month. On the other days they have to look for other sources of income such as shops, carpentry, construction, bus checker, collection of forest resources etc.

4. Their income levels are very low compared to main stream society. Eighty six per cent households are receiving monthly income between Rupees thousand and Rupees five thousand, two per cent are getting income below Rupees thousand and eleven per cent are receiving income between Rupees five thousand and Rupees ten thousand. Only one per cent are getting income more than Rupees ten thousand.

5. Out of the fifty households questioned, only eighty per cent households are able to meet their necessities with their current income. The rest are not able to meet all their necessities with their income either because their income is very low or because of unemployment or debt or high consumption of alcoholism.

6. Eighty four per cent of the respondent families have no land ownership, but possession only. They have no right to sell or transfer ownership to any other person. So it is difficult to them to cultivate food crops or cash crops and to do any small scale activities. Others have their own land. There are no land alienation problems among tribals of Athirapilly Panchayat.

7. Out of the fifty respondents, ninety eight per cent has concrete houses and only two per cent has thatched house. Out of these ninety eight per cent, ninety two per cent had received financial assistance for construction, completion or repair their houses. Those houses are constructed by panchayat using funds from tribal ministry and PVTC, (Punjab Vocational Training Council). But from the depth of the survey, it is found that the roofs of most of these concrete houses are spoiling. These houses are having a very thin roof.

8. There were tribes who lack even the basic necessity of proper toilets. Only eighty two per cent households are having a toilet which means that, among the sample size of fifty households, eighteen per cent houses lacks toilet facility. Only seventy eight per cent of the respondents are having electricity which indirectly says that twenty two per cent are not having electricity. All the households are provided drinking water through Jalanidhi water connection. The above features show the pathetic living condition of tribals.

9. Only eight per cent respondent families are subscribing newspapers/magazines and the rest ninety two per cent are not subscribing them. The reason why they do not subscribe it is either the unwillingness of newspaper agent to distribute it among them, lack of money to subscribe or their unawareness regarding importance of newspaper. This is one of the factors that keep them away from mainstream life.

10. Majority of the respondents, that is, ninety eight per cent are ration card holders and only two per cent are not having ration cards. Also, ninety six per cent of the respondents are having both Aadhar card and Voters identity card. 11. Thirty per cent respondents did not cast their vote in last Lok sabha election. The reason is their protest for not providing land ownership to these households and protest against Athirapilly hydro electric dam project. If the dam project realized, they will be evicted from their land. Only seventy per cent cast vote in last election.

12. Among the respondents, only ninety six per cent have bank accounts. The rest have no bank accounts. As non bank account holders are using fire wood to cook and have no habit of saving in bank, the absence of account creates no problem or difficulty to them.

13. Out of fifty households only sixty two per cent has the habit of saving. The reason why others are not saving is that either the respondents are not concerned about their future or they may not have enough income to save after meeting all their consumption expenditures. Another reason for not having saving is high consumption of liquor which is evident from the depth of survey. Among those who save, ninety per cent has their savings on banks and three per cent has their savings on chit funds. The rest seven per cent has their savings in other sources such as savings box.

14. Majority of the respondent families, that is, sixty two per cent has life insurance policy and the rest thirty eight per cent has no such policies. Those respondents with no insurance policies are either unaware of the importance and advantages of such policies or they were not concerned about the future. Lack of income to pay insurance premium is another reason for ignorance of such policies.

15. Only eighteen per cent of the respondents have debt and others have no debt. From the depth of the survey it is found that the reason for debt is either marriage

expense or due to high consumption of liquor. It is to be noted here that all debtors are indebted to private individuals.

16. Among the respondents, ninety six per cent prefer allopathic medical treatment. Only four per cent seeks ayurvedic medical treatment. Homeopathy and Traditional medical treatment are preferred by none. This increased access towards allopathy other than traditional indicates that they are coming out of their traditional customs and culture. All the respondents are receiving medical assistance through hospitals in terms of free medical services, reduction in cost of consultation etc from Primary health centres, government hospitals etc.

17. All the tribal children had got polio vaccines. No one is excluded from polio vaccines.

18. There is high risk and uncertainty associated with their health and life when any accidents or other such emergencies occur. Hospitals, even the Primary Health Centre, are far away. Eighty six per cent of the respondents have a distance of more than 10 kilometer to nearby hospital/primary centre. Only for fourteen per cent respondents that the primary health centre is available within 5 kilometer.

19. There is easy access to primary or upper primary education as the schools are available within either two kilometers or within five kilometers. Educational assistance in terms of provision of free school uniform, text books, other study materials and free hostel facility for both boys and girls are provided to the students. This educational assistance will be completely provided only if the tribal students are studying in government schools or institutions. In spite of all these provisions still there are drop outs.

20. Among the respondents, eighty six per cent claimed that they have to travel more than ten kilometers to the nearest post office. Only fourteen per cent respondents answered that they have to travel less than five kilometers. Also the bus stops are available within one or two kilometers but the fact is that the number of available buses is limited

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20. Among the respondents, eighty six per cent claimed that they have to travel more than ten kilometers to the nearest post office. Only fourteen per cent respondents answered that they have to travel less than five kilometers. Also the bus stops are available within one or two kilometers but the fact is that the number of available buses is limited

21. Tribal community is facing various problems. Among these problems, alcoholism rates the first. Eighty two per cent respondents answered that they are facing the problem of alcoholism. Second comes the problem of unemployment which is faced by forty six per cent of total respondents. Thirty eight per cent are facing the problem of social backwardness and only four per cent answered that they are facing exploitation by outsiders.

Fourteen per cent respondents are facing malnutrition. From the depth of the survey, it was found that the Panchayat is providing 25 kilograms of rice and other food commodities to every household. But majority of male members of the families have the habit of drinking and they, instead of consuming, sold the food commodities at small shops to find money to spend for liquor and tobacco. Eight per cent respondents are experiencing other problems such as fear of eviction when the Athirapilly dam project happen, difficulties in going to colleges, long distance to police station, absence of own land etc.

22. Sixty per cent respondents approach police when they are in trouble. Similarly, thirty eight per cent approach Oorukootam or Oorumupathy (head of tribe) when they feel any problem. Only two per cent approach Panchayat members/councillors when they are in trouble. The increased dependence on service of police indirectly indicates the trend of coming out from the tribal traditional culture. It also indicates their willingness to become part of mainstream life. But eighty six per cent of the respondent families are living more than ten kilometers away from the Police station which indicates difficulty in part of police to interfere among the tribes whenever quarrels, exploitation from outsiders or any other problems take place.

23. Membership in Kudumbasree/Ganam indicates some element of cooperation. It is through these activities that they are provided assistance for self employment, animal husbandry etc. Among the respondents, majority, i.e. members of seventy four per cent households has membership in either Kudumbasree(female) or in Ganam. This membership can help them to attain collective development provided it is efficiently activated.

24. Forty six per cent respondents are not satisfied with their present living condition. This indicates that they are lacking some necessities in their life. Another thirty per

cent are satisfied with their living condition to some extent. Only twenty four per cent answered that they are satisfied with their present situations.

25. There is difficulty in utilizing all the schemes provided to the tribal society because sixty four per cent are unaware of the welfare schemes provided to them. Only thirty six per cent answered that they are aware of the welfare schemes available before them. Also, sixty six per cent respondents feel difficulty in accessing the welfare schemes available before them. This difficulty they experience is due to lack of better knowledge of such schemes, lack of access to technical procedure etc.

26. The nutritional support to pregnant women and children up to six months are provided with the help of PVTC and Tribal department of Kerala. The question whether the women and children of respondent households received nutritional support is applicable only to thirty three households. Among these households, all of them i.e. thirty three households had received or receiving nutritional support from anganwadis. No eligible persons are left out of this support.

27. The services of Resettlement plan such as animal husbandry, agriculture, crop husbandry etc. are received by only thirty six per cent. Most of them receive such services through their membership in Kudumbasree or Ganam. Among the rest, thirty eight per cent had not received any services and twenty six per cent had not even applied for the same. The reason why they had not applied is lack of confidence regarding the success of such activities. As they are living nearby forest area, there may be chance that wild animals come and spoil their work.

28. The question of marriage grant is not applicable for majority, i.e. seventy four per cent either because there are no girls with marriage age in these houses or the girls are not eligible for the same. Among the rest twenty six per cent, majority of eighteen per cent had received no marriage grants and only eight per cent received any such grants. The orphan girls or daughters of widows are given priority regarding this grant. But the fact is that now only panchayat is providing this grant and there is no contribution of Tribal department towards it.

4.2 RECOMMENDATIONS

1. The governmental and Nongovernmental Organisations should make efforts to create and develop awareness among the tribals to engage in gainful employment to attain better living conditions.
2. Transports and communication system must be improved in the tribal area so that they can be brought to the light of modern world. Electricity should be provided to all tribal households at a subsidized rate.
3. The Panchayat should make provisions to inform the tribes about the welfare schemes available to them in time.
4. The Panchayat should make sure that all tribal households have toilet facility and other necessary sanitary conditions.

4.3 CONCLUSION

The tribal communities in the present area of study are socially and economically backward and some of the households lacks even the necessary provisions like toilet facility, electricity etc. Tribal area remained more or less uninfluenced by the modern changes and they have been leading life characterized by low standard of living. The main reasons behind poor standard of living and backwardness are illiteracy or absence of proper education, lack of proper and regular employment, low household income, absence of own land, debt, alcoholism, inadequate transportation and communication facilities etc. Drinking of liquor and chewing tobacco is common among majority of the scheduled tribes' households for which a sizable amount of money is spent by each scheduled tribe family. Also, many households are not getting the benefit of provision of particular kilograms of rice and other food grains by the Panchayat as many male members sold this in markets to meet their expense of liquor. The Scheduled tribe development department and grama panchayat has provided various welfare schemes for Scheduled Tribes with the view of uplifting those weaker sections of the society. But the fact is that most of the tribal households are unaware about welfare schemes available to them. Also they feel difficulty in accessing such schemes.

APPENDIX

END NOTE

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INTERVIEW SCHEDULE

A STUDY ON THE SOCIO-ECONOMIC CONDITIONS OF THE TRIBALS WITH SPECIAL REFERENCE TO ATHIRAPILLY PANCHAYAT

PERSONAL DETAILS

1. Name :
2. Religion and community :
3. Details of each member of your family

Sl.No	Name	Male/ female	age	Educational qualification	Occupation	Chronic ailment/ physically challenged

4. Sources of income

- Agriculture Collection of forest resources Self
 employment

Others

5. If agriculture, crops grown:.....

6. Monthly income of the family

- Below Rs 1000 Rs 1000- Rs 5000 Rs 5000- Rs
 10,000

10,000

More than Rs 10,000

SOCIO ECONOMIC DATA

7. Are you able to meet all your necessities with the current income?
 Yes No
8. Land property
 No land 1-20 cents 20-50 cents 50 cents-1 acre
 1-2 acre More than 2 acre Possession only
9. Whether your land has ever been alienated
 Yes No
10. If yes, nature of alienation
 Encroachment Mortgage Deed Sale Not aware
11. Nature of house
 Hut Thatched Sheet concrete others
12. Which of these you have?
 Electricity Drinking water Toilet Vehicle
 Telephone Television/radio Computer Refrigerator
13. Source of drinking water:.....
14. Source of electricity
 Solar energy Power generation(KSEB) Others
15. Do you subscribe to newspapers/magazines or other informative sources?
 Yes No
16. Do you have ration card?
 Yes No
17. Do you have both voters identity card and aadhar card?
 Have both cards only voters Identity card only aadhar card
 Do not have both cards
18. Did you cast your vote in last election?
 Yes No
19. Do you have bank account?
 Yes No
20. Do you have the habit of saving?
 Yes No

21. If yes, which of these area?
 Post office Chit fund bank Others
22. Do you have life insurance policy?
 Yes No
23. Are you in debt?
 Yes No
24. If yes, indebted to which of the following?
 Bank Money lenders Others
25. Which type of medical treatment do you seek often?
 Traditional Ayurvedic Homeopathy Allopathy
26. Did your children got polio vaccines?
 Yes No Not Applicable
27. Distance to nearest hospital/primary health centre
 1-2 kms 2-5 kms 5-10 kms More than 10 kms
28. Distance to nearest school
 1-2 kms 2-5 kms 5-10 kms More than 10 kms
29. Distance to nearest bus stop
 1-2 kms 2-5 kms 5-10 kms More than 10 kms
30. Distance to post office
 1-2 kms 2-5 kms 5-10 kms More than 10 kms
31. Distance to nearest police station
 1-2 kms 2-5 kms 5-10 kms More than 10 kms
32. Which of the following problems do you face?
 Unemployment Malnutrition Social backwardness
 Exploitation Alcoholism Others
33. Whom do you approach first if you are in some trouble?
 Police Panchayat members Oorukootam Others
34. Are you a member of Kudumbasree/Ganam or other such self help groups?
 Yes No
35. Are you satisfied with your present living conditions?
 Yes No To some extend

TRIBAL DEVELOPMENT PROGRAMMES

36. Are you aware of the welfare schemes available to you?
 Yes No
37. Do you feel difficulty in accessing such schemes?
 Yes No
38. Have you received any financial assistance for construction/completion/repair of house?
 Yes No
39. Have you received any services of Hamlet development Scheme (provision of drinking water, electricity, road, employment generation, library etc)?
 Yes No
40. Have you received any services of Resettlement plan such as animal husbandry, agriculture, crop husbandry etc?
 Yes No Not applied
41. Did you get any medical assistance through hospitals as a part of 'Comprehensive Health Care Programmes'?
 Yes No
42. Are your children receiving any educational assistance from tribal department?
 Yes No Not applicable
43. Are the women and children in your family receiving nutritional support from anganwadis or other such departments?
 Yes No Not applicable
44. Did the married girls in your family received marriage grant?
 Yes No Not applicable
45. Suggestions if any
.....

Thank you for spending valuable time