INTRODUCTION
CHAPTER - 1

INTRODUCTION

The tribals are, by and large, children of nature, their life style is being conditioned by the eco-system. They live far away from the tempo of modern development; yet they are rich in unfathomable potentialities. They are found in all regions of the world and number among the poorest of the poor.\(^1\) According to 1991 census, the tribal population in India was 6.77 cores, consisting 8 percent of the total population.\(^2\) Like elsewhere in the world, the Indian tribals also have been occupying generally, the hilly and inaccessible areas in the country. The tribal population is distributed among all states and most of the union territories, with large concentration in Mizoram, Nagaland, Arunachal Pradesh, Gujarat, Rajasthan, Bihar, Orissa, Madhya Pradesh, Maharasatra, Andra Pradesh, West- Bengal, Kerala, Andaman Nicobar Islands, Laccadives etc.\(^3\)

Indian Constitution guarantees them equal rights and protects them against any discrimination.\(^4\) After the attainment of independence, with a view to integrating them to the mainstream, the central and state governments, accorded much importance to the problem of tribal and their development was incorporated into the Directive Principles of State Policy.\(^5\)
Consequently, tribals have been given special status so that they may take benefits of modern development and can acquire their rightful place in society. The process of tribal development has reached a critical stage with new dimension and has assumed an added significance in the context of the high priority accorded to social justice. Based upon the tribal development strategies, various tribal development programmes have been introduced since independence. The process of transformation has intensified consequent upon the plethora of tribal development programmes. However, it can be noted that the tribal communities have undergone the process of transformation with much speed and the others have remained far behind. This non-linear and non-homogeneous process of transformation enforced the government and policy makers to identify the most primitive and backward tribal communities among the tribals. Implicit in this multifold division has been the recognition of the fact that there is not one tribal system but many, and there is not one but several tribal economies. Further, the government has introduced special schemes and programmes for tribal women. These facts highlight that there exist not only inter community but also intra-community variation in the level of socio-economic development among the tribals.

The total number of tribal population according to 1991 census was 3,20967, which constituted 1.1 percent of the total population of the state. Further, the tribal population in Kerala is distributed among all the districts with major concentration in Wayanad, Idukki, Palakkad and Kasargod
districts. The tribals of Kerala, like their counterparts in the rest of the country were subject to extreme form of exploitation for long. The vast majority of them eke out their living from cultivation and agricultural labour. The large scale land alienation occurred during the last many decades consequent on the penetration of the plainsmen, lack of employment opportunities in agricultural field, immigrant agricultural workers from plains, adverse forest laws etc, and have made their life more miserable. Kerala is one of the few states which has made concerted attempts towards tribal development through various government schemes during the post-independence periods. The central and state governments have been pursuing a policy to integrate them in the mainstream by reviewing the British policy of isolating them, and thus transforming them socially and economically. However, the indications are that the pace of transformation varies among different tribal communities. It needs to be explored why the governmental efforts to transform the tribals become largely abortive in the case of certain unfortunate tribal communities. In this context, it is necessary to examine whether there exist any close relationship between the historical evolution of the tribal economies of Kerala and the different levels of socio-economic transformation among different tribal communities in Kerala. Further, it is imperative to probe whether the various tribal development programmes introduced by the government have succeeded to transform the different tribal economies of Kerala. It is also necessary to verify the relationship between the different
tribal communities and their attitude towards transformation. Hence, we feel that an objective analysis on the tribal situation in Kerala is very essential.

STATEMENT OF THE PROBLEM

The tribal development strategy followed in the state from time to time has invariably been a part of the tribal development strategy adopted in India as a whole. Based upon the strategy of tribal development, the state government has been implementing a plethora of legislative measures and various tribal development programmes for the socio economic transformation of the tribal communities, so as to uplift them socially and economically. If we take the progress of development programmes or protective measures under tribal development programmes as the criterion of transformation, it can be observed that the various tribal development programmes have helped the socio-economic transformation of different tribal communities in Kerala. Nevertheless, the progress of transformation pales into insignificance when compared to the general socio-economic transformation of the state as a whole. Again, the indications are that the pace of transformation varies from community to community. Apart from the general tribal development programmes and general welfare schemes, the special programmes for primitive tribes, special schemes for Paniyans and Adiyans reveal the fact that the pace of transformation varies among different tribal communities. Government has also planned and
implemented special schemes for tribal women from primitive tribes, Paniyans and Adiyans. This fact also highlights that there exist disparity between males and females in the case of socio-economic transformation.

In this context it is necessary to examine the strategy of tribal development and the various tribal development programmes adopted in Kerala based upon the strategy. It is also necessary to verify the role of these programmes in the socio-economic transformation of different communities.

**SCOPE OF THE STUDY**

The tribal problems have been studied from various angles—anthropological, sociological and political. Economists also made certain attempts to study the economic problems of these tribals. As Singh has observed “anthropologists have studied the economies of tribals in our country, as part of materials culture, they have also been considered either in isolation or described as archaic and peripheral to the larger system”. They immersed in the study of kingship, marriage, family, religion and rituals. On the other hand, social scientists of various hues proceed from the premise that tribal community is a homogeneous one and hence their problems demand identical solutions. Further, the puritan economists who went into tribal problems approached it purely from economic perspective, ignoring the unique a vital non-economic dimensions of tribal existence.
Again these scholars failed to project the non-linear and non-homogeneous socio-economic transformation of these tribal economies.

It is felt that, this is the major lacuna of the studies of aforesaid scholars. The problems like that of tribals are multi-dimensional in nature and hence it needs to be explored by using inter-disciplinary approach. Therefore, in addition to socio-economic aspects, it is necessary to throw light on the historical evolution of the tribal economies, its linkage with the existing socio-economic problems and their respective attitudes towards transformation are necessary to make the study more realistic.

OBJECTIVE OF THE STUDY

The general objective of the proposed study is to analyze the role of the tribal development programmes in the socio-economic transformation of the economies of tribals in Kerala and also to trace whether there exist any significant relationship between the community of the tribal and their transformation in various socio-economic aspects. The specific objectives of the study are:

1. To examine whether there exist any relationship between the socio-economic transformation of different tribal economies and the historical evolution of the economies of tribals in Kerala.
2. To analyze the evolution of the strategies of tribal development in India and also to review the various tribal development projects and programmes in Kerala.

3. To analyze the role of tribal development programmes in developing homogeneous level of socio-economic transformation of the tribals.

4. To examine the level of attitudes towards socio-economic transformation of the tribals on the basis of their community.

5. To examine the level of attitude towards socio-economic transformation of the tribals on the basis their gender difference.

6. To test whether there exist any significant relationship between the community of the tribals and their socio-economic transformation.

7. To test whether there exist any significant relationship between gender difference of the tribals and their socio-economic transformation.

HYPOTHESES

In accordance with the objectives of the study, the following hypotheses are framed.

1. There is a clear relationship between the historical evolution of the tribal economies and their socio-economic transformation.
2. Tribal development programmes have played an important role in the socio-economic transformation of the tribal economies of Kerala.

3. Socio-economic transformation among different tribal communities is homogeneous.

4. Tribal development programmes have succeeded in developing homogeneous level of attitude towards socio-economic transformation among tribals on the basis of community and their gender difference.

5. There is no significant relationship between the community of the tribals and their socio-economic transformation.

6. There is no significant relationship between gender difference of the tribals and their socio-economic transformation.

METHODOLOGY

As the problem of the study is multi-dimensional, it is imperative to adopt inter-disciplinary approach. Hence, observation method and historical method are used with the survey method.

Primary data

Primary data is collected for the study by using sampling method. For analyzing the socio-economic characteristics of the sample head of households, primary data have been collected by sample survey using interview schedule. Another interview schedule has been used to examine
the level of attitude towards socio-economic transformation of the tribals on the basis of their community and gender difference. In addition to this, information regarding certain socio-economic aspects are collected from the informal talks with tribal headmen and other elders of the tribals. Details of certain social aspects are also collected from non-tribal elders, ITDP officers Kalpetta, Tribal development officers Mananthavady, Director, anthropologists and the Evaluation Wing Director of KIRTHARDS.

Sampling Design

For selecting the sample head of the households a three stage sampling procedure is adopted for data collection. The first stage of the sampling is related to selection of the block. As Mananthavady Community Development Block of Wyanad district represents 19.84 percent of the tribals and the highest concentration of both Paniyans and Kurichians, Mananthavady Community Development Block is selected for the study. The second stage of the sampling procedure is related to the selection of the Panchayats. As Panamaram Panchayat and Thavinchal Panchayat represent the large number of Paniyans and Kurichians respectively, we have selected these two Panchayats in Mananthavady community Development Block. The third stage of the sampling procedure is related to the selection of the sample head of the households from Paniyan and Kurichian communities and the selection of tribals on the basis
of gender difference. Hence, considering the total Paniyan population and the number of Paniyan households in Panamaram Panchayat, 200 head of the households are selected from Paniyans.

The same criterion is used to select 100 Kurichian sample head of the households from Thavinchal Panchayat. Random sampling method has been used for selecting the sample head of the households from both communities. Among the 300 sample head of the households, 250 are males and 50 are females. This kind of classifications is necessary to examine the level of attitude towards socio-economic transformation on the basis of gender difference. For gender wise analysis the samples have been selected without considering their tribal communities.

Secondary data

The secondary data pertaining to the key areas of the proposed study are collected from various sources such as the publications of the Planning Board, Department of Economics and statistics, Scheduled Tribe Development Department, KIRTHARDS, Census reports, Evaluation studies and various economic and political journals. Apart from these secondary data, history books and the records of archives are also used for our proposed study. Tribal legends and folklores are also collected from both tribal and non-tribal elders so as to get the secondary data.
Analysis of Data

The data collected from secondary sources is mainly qualitative in nature and as such we have used descriptive and analytical techniques. However, statistical techniques like percentages ratios and tables have been used wherever necessary to make the data more precise. Statistical tools have been applied to analyse the primary data. For analyzing the data collected through the schedule for measuring the level of attitude of the head of the tribal households, Likert scaling technique is used. (Details of Likert Scaling Techniques and application and analysis of data are given in the appendix of this chapter). To test the relationship between the community of the tribals and their socio-economic transformation, the relationship between gender difference and their socio-economic transformation we have used the chi-square test.

SCHEME OF PRESENTATION

The proposed study is arranged in the following order. The first chapter introduces the problem, gives the objectives, hypotheses, the scope, methodology, data source, sample design, statistical tools and ends with a short note on the limitation of the study. The second chapter reviews the related literature. The third chapter presents an overview of the tribal situation in Kerala in general and the vivid picture of the tribes of Wayanad in particular. The fourth chapter traces the profile of Wayanad district, which include location, area, history, topography, flora and fauna etc. The
fifth chapter presents the socio-economic characteristics of the sample head of the households. In the sixth chapter an attempt is made to trace the evolution of the economies of tribals in a historical perspective. The seventh chapter examines the evolution of the strategies of tribal development from the colonial period to the present day. The eighth chapter analyses the level of attitude towards socio-economic transformation. The ninth chapter verifies the significant relationship between the community of the tribals and their socio-economic transformation. The tenth chapter sums up the conclusions and policy implications.

LIMITATIONS OF THE STUDY

The study has following limitations. Firstly, the study is conducted in an extremely backward district of Kerala. Most of the tribal hamlets of Paniyans are located in the interior forest areas. Roaming of the wild animals and untimely rain frequently interrupted the course of our study. Secondly, the study is only in Wayanad that represent the highest concentration of both Paniyan and Kurichian communities. Though majority of the tribal communities identified in the state as a whole are represented in Wayanad, our study is confined to two major ethnic groups namely Paniyans and Kurichians who together account for as much as 65 percent of the total tribal population of Wayanad. We have left Kurumans an agricultural community, who constitute about 15 percent with all their sub-divisions and Adiyans, a community of agricultural labourers.
who constitute about 7 percent and victims of non-tribal atrocities from the contour of our study. Thirdly, the study also left unnoticed, the socio-economic problems of the identified primitive tribes like Kattunaikans and Kadars of Wayanad. Again, our study is focused upon the role of the tribal development programmes in the socio-economic transformation of the tribals. We fail to notice the impact of other factors like the immigration of the non-tribals, the influence of the religious institutions for transforming the tribal economies. Even with these limitations utmost care has been taken to bring out an objective analysis of the economies of tribals in Wayanad to unravel the socio-economic scenarios of tribals and also to examine their attitude towards socio-economic transformation.
Notes and References


5. Ibid


7. -------- (1980) Introduction in “Economies of tribals and their transformation concept publishers, New Delhi P1

8. Ibid


10. Mathur. P.R.G. OP. Cited P.3s


13. Ibid

Appendix

Likert Method

Likert method or Likert method of summated Rating is a method of attitude assessment. The first step in constructing a Likert type scale consists of collecting a number of statements. It is important that the statements express definite favourableness or unfavourableness to a particular view. The number of favourable statement should be approximately equal. After preparing the statements, a trial test should be administered to a sizeable number of respondents. This trial test for internal consistency will help to eliminate statements that are ambiguous or that are not of the same type as the rest of the scale. According to scaling technique each statement consists of five options to be answered and for each option, marks or score or points are to be awarded to the respondents. The five responses of the favourable statements are arranged as strongly agree, agree, not known, disagree and strongly disagree so as to score 5 marks, 4 marks, 3 marks, 2 marks and 1 mark respectively to the respondents. On the other hand, the five responses or options of the unfavourable statements are arranged as strongly agree, agree, not known, disagree and strongly disagree so as to score 1 mark, 2 marks, 3 marks, 4 marks and 5 marks respectively to the respondents. For measuring the total attitude towards more aspects, it is necessary to add the total marks scored by the respondents on the basis of the responses. On the basis of the total
marks scored by the respondents on the responses we can calculate the level of attitude and measure it. This method of measuring the attitude is generally used in social psychology, social anthropology and educational psychology. However, as we noted earlier some scholars have applied the Likert method of summated rating in tribal studies to measure the level of attitude towards certain socio-economic aspects.

In our proposed study for analysing the data collected through the attitude Interview Schedule we use the Likert Scaling Technique. In our schedule we have used twelve socio-economic variables to measure the level of attitude towards the total socio-economic transformation of the tribals. Here we have given five statements of each socio-economic variable. Hence we have a total of sixty statements of which thirty statements are favourable and the remaining thirty are unfavourable. When attitude towards transformation is calculated in any one socio-economic aspect consisting five responses, one will get either a maximum marks or score of 25 (5x5) or a minimum of 5 (1x5) or a figure in between these two figures. In this way we measured the total marks scored by the tribal respondents in twelve socio-economic aspects. Here we have used the scaling technique to categorize the tribal respondents on the basis of marks scored by them. Here those who obtained less than 180 marks are placed in category-A (very poorly transformed) those who obtained less than 240 marks but scored in between 180 and 240 are placed in category B (Poorly transformed) and those who obtained 240 to 300 marks are placed in
category C (transformed). In other words, those who scored 240 marks and above are treated as socially and economically transformed.