

**SOCIAL EXCLUSION OF TRIBAL AGRICULTURAL LABOURERS: THE CASE OF  
PANIYA TRIBE OF WAYANAD**

173327

by

**ANOOP. R.J**

**(2010-11-157)**



**THESIS**

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VELLAYANI, THIRUVANANTHAPURAM- 695 522  
KERLA, INDIA**

**2013**

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I hereby declare that this thesis entitled “**Social Exclusion of tribal agricultural labourers: The case of Paniya tribe of Wayanad**’ is a bonafide record of research done by me during the course of research and that the thesis has not previously formed the basis for the award to me of any degree, diploma, fellowship or other similar title, of any other University or Society.

Vellayani

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**ANOOP. R. J**

**(2010 -11 -157)**

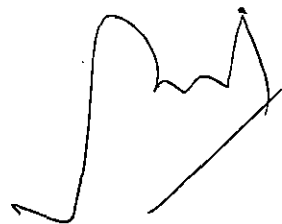
**Dr. Anil Kumar A**

**Date: 24/02/2014**

Chairman, Advisory Committee  
Professor,  
Department of Agricultural Extension,  
College of Agriculture, Vellayani,  
Thiruvananthapuram-695 522

### **CERTIFICATE**

Certified that this thesis entitled “**Social Exclusion Of Tribal Agricultural Labourers: The Case Of Paniya Tribe Of Wayanad**” is a record of research work done independently by **Mr. Anoop R. J (2010-11-157)**, under guidance and supervision and that it has not previously formed the basis for the award of any degree, fellowship or associateship to him.



**Dr. ANIL KUMAR. A**  
Professor (Agrl. Extension)  
College of Agriculture, Vellayani  
(Kerala Agricultural University)  
Thiruvananthapuram - 695 522

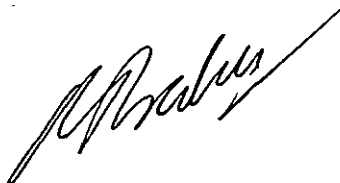
## CERTIFICATE

We the undersigned members of the advisory committee of Mr. Anoop R.J (2010-11-157) a candidate for the degree of Masters of Science in Agriculture agree that this thesis entitled "Social Exclusion Of Tribal Agricultural Labourers: The Case Of Paniya Tribe Of Wayanad" may be submitted by Mr. Anoop R. J (2010-11-157), in partial fulfillment of the requirement for the degree.




**Dr. Anil Kumar A**


Chairman, Advisory Committee  
Professor,  
Department of Agricultural Extension,  
College of Agriculture, Vellayani,  
Thiruvananthapuram-695 522



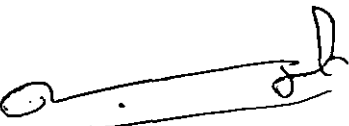
**Dr. R. Prakash**  
Professor and Head,  
Department of Agricultural Extension,  
College of Agriculture, Vellayani,  
Thiruvananthapuram-695 522  
(Member)



**Dr. Allan Thomas**  
Assistant Professor (Sr Scale),  
Department of Agricultural Extension,  
College of Agriculture, Vellayani,  
Thiruvananthapuram-695 522  
(Member)



**Dr. S. Mothilal Nehru**  
Associate Director,  
Department of Agricultural Extension,  
College of Agriculture, Vellayani,  
Thiruvananthapuram-695 522 (Member)



**Smt. Brigit Joseph**  
Assistant Professor (SG),  
Department of Agricultural Statistics,  
College of Agriculture, Vellayani,  
Thiruvananthapuram-695 522  
(Member)

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# *Introduction*

## 1. INTRODUCTION

Indian society is a bewildering mosaic of different traditions and cultures. The tribes constitute a rich, unique, varied and critical element of Indian tradition. The ethnic minority groups in India constitute around eight percent of the total population. There are 573 Scheduled Tribes living in different parts of the country (Government of India, 2001). Many tribes have, or have had, their own language or dialect, their own traditions, customs, myths, ritual practices, deities, arts and performances. Many of these have changed, developed, or even deteriorated over time, and have been highly influenced by their natural surroundings.

Tribespeople, who are otherwise known as "*Adivasis*", are generally docile, simple, honest, hard working and hospitable. Economically they are poor and backward. They are physically oppressed and culturally isolated. They are socially ostracised, segregated and humiliated. They are politically unconscious and unorganised as they have little education to understand issues in the right perspective. However scenario is undergoing change due to affirmative actions by the Government owing to the constitutional safeguards in the constitution and administration at the global level.

Tribespeople in India form the very segment of the weaker sections of the society but are rich in traditional skills and resources with distinctive life styles, cultures and languages. They have been living as homogenous groups in clearly identifiable but generally inaccessible, remote forest and hilly areas. Lack of social and economic infrastructural facilities make their integration with the rest of the population poor. This natural isolation has excluded and deprived them of the fruits of development and technological advances. In fact, they are the most vulnerable section of the population and they are exploited by this age old social and cultural handicaps coupled with capitalistic developmental approaches. These elements have contributed

towards their exclusion which resulted in lower level of living and various degrees of economic backwardness. Hence, the constitution of India provides guarantee for the protection of the welfare of the tribals under Articles 15(4), 46, 244(i) and 339.

Tribal population is the aboriginal inhabitants of our state who have been living a simple life based on natural environment and have cultural patterns congenial to their physical and social environment. The tribal development measures adopted during the second half of the last century in the state is still insufficient to improve their socio-economic conditions. Every developmental intervention has to be assessed for its effect on quality of life and human well being. A development that will be sustainable in terms of resources over generations and across temporal and spatial dimensions recognises the legitimate claim of each person in a society to be an active and productive participant in the development process. The development status of tribal communities, whom the Indian constitution recognizes as a vulnerable group, requires special attention.

While the broad notion of social exclusion is relatively new in our field of study, it involves social problems that have long existed, notably poverty, unemployment and various forms of marginalization. As a concept, it is most eloquently described in literature as nebulous, equivocal, polyvalent and polymorphous. It encompasses both the actual conditions of life of marginalized groups and the analysis of the causes of these outcomes and process through which they came to be. There is value-added in its multidimensional examination of causes, covering participation in development, access to services distribution of gains and production, the relationship between and among communities in the society and even an individual's subjective sense of isolation.

The development lag of tribal communities assumes great importance in the Kerala context as its development experience owes much to the enlightened state

policies based on equity and public action. Development will affect the future of tribespeople and the choice of technology and policies will heavily influence the sustainability of tribal livelihood. Government of Kerala initiated several policies and programmes for the upliftment of the tribespeople. Even then, the benefits percolated to the tribes are not in proportion to the investment made and the question of sustainability of development still exists. This study envisaged to bring out a detailed picture of the most prominent tribal group in the Wayanad district with the objective to study the nature and scale of social exclusion of *Paniyan* agricultural labourers of Wayanad district and delineate the factors influencing their social exclusion. A strategy for mitigating the social exclusion of *Paniyan* agricultural labourers will also be designed.

The objective on which the study is based is as follows:

Study the nature and scale of social exclusion of *Paniyan* agricultural labourers of Wayanad district and delineate the factors influencing their social exclusion. A strategy for mitigating the social exclusion of *Paniyan* agricultural labourers will also be designed.

### **Need for study**

Even though, Kerala has achieved remarkable social sector development, celebrated as 'Kerala Model of Development', it is observed that the development process fell short to encompass erstwhile tribal communities in its development process. The main objective of the study is to understand and describe the means of living of people particularly the deprived classes of rural society. This is particularly true in the case of the tribal people who are the most neglected, dispossessed and subjugated class in rural hierarchy. In spite of the implementation of all the developmental activities, the progress made by the tribespeople is meagre. Hence a study of this kind is of immense necessity to further augment and sharpen the

developmental strategies and programmes in a much more effective way and to do social justice to the most discarded sections of our society.

### **Scope of the study**

This study was conducted in three blocks of Wayanad district viz., Kalpetta, Mananthavady and Sulthan bathery only and within that it was restricted to *Paniya* tribe. If it was extended to more districts and more than one tribe generalisations was possible. As per the present study, the sections of the society that depend on traditional resources for livelihood and the vulnerable sections like scheduled castes and scheduled tribes in the state were left out from Kerala's development experience. When comparing the status of these outlier communities to the general population one can observe that the factors that were kingpins in the chariot of Kerala's development experience, like high literacy, favourable sex ratio, better demographic indicators, Government spending in service sector, remittance income etc. have played only a limited role in the human development of these communities.

In this context, the extent of exclusion and deprivation felt by the tribes identified during the study can be used by the tribal department to make development strategies on a sustainable basis. Besides this being one of the pioneering research studies on different dimensions of deprivation, the results will be of transcended importance in providing a conceptual basis for planning effective tribal development programmes. Such analysis entails the various factors that lead to it, including social identities, resource allocation, power relations, and cultural and structural norms of societies. The scientific and statistical contributions of the study to the body of research methodology in social science in general and agricultural extension in particular will also be substantial. The delineation of various factors influencing the Social exclusion of tribespeople will be of phenomenal utility to those interested in research in these

lines. The results can be used to support the decisions made by researchers and policy makers in their effort to secure sustainable development for tribespeople.

### **Limitations of the study**

Being a single investigator the researcher faced many limitations. Many different tribal hamlets were found scattered throughout Wayanad. Most of these were not accessible by motorised vehicle and must be reached on foot.

Language was another limitation. The tribal language might vary from Malayalam, Tamil, Telugu or Kannada and they also used their own colloquial languages.

The time factor, which is crucial for any study, was another limitation. Since respondents were illiterate and reluctant to share whatever quantitative information they knew, data collection was constrained to that extent. Since this study was completely based on perception and expressed opinion of the respondents it might not be free from personal bias and prejudices. Care was taken to avoid this and make the study as objective as possible. If these limitations were rectified the research programme will provide a streamline for future researchers in this area.

### **Presentation of the study**

The report of the study is presented in five chapters. The first chapter deals with introduction, wherein the statement of the problem, need, scope and limitations of the study are discussed. The second chapter covers the review of the studies related to the present study. The third chapter is methodology which encompasses the details on selection of the study area, sampling, data collection procedure, variables selection, empirical measures used, design of the research, statistical tools used etc. In the fourth chapter the results in relation to objectives with interpretation of the findings and discussion are presented. The fifth chapter summarizes the study



highlighting the salient findings. The references, appendices and abstract of the thesis are given at the end.

# *Theoretical Orientation*

## 2. THEORETICAL ORIENTATION

The chapter aims at developing a theoretical framework on the concept of “Social exclusion” of tribal agricultural labourers. This has been furnished on the basis of definitions, ideas and concepts. Each topic presented in the chapter is associated with the available research findings. The review will help to give a proper orientation on the study and to situate the problem on a theoretical perspective and also will assist in evaluating one’s own research efforts by comparing them with the related effort of others. The review has been presented under the following heads:

- 2.1 Social exclusion
- 2.2 Concept of deprivation
- 2.3 Tribespeople of Kerala
  - 2.3.1 Paniya tribe of Wayanad
- 2.4 Profile characteristics of tribespeople

### 2.1 SOCIAL EXCLUSION

The social exclusion is a multi-faceted historical and socio-political phenomenon. It is a multidimensional process of progressive social rupture, detaching groups and individuals from social relations and institutions and preventing them from full participation in the normal, normatively prescribed activities of the society in which they live. Social exclusion is evident in deprived communities; it is harder for people to engage fully in society. In such communities, weak social networking limits the circulation of information about jobs, political activities, and community events. It is believed that exclusion in the countryside is as great as, if not greater than, that in cities. In rural areas there is less access to goods, services and facilities, making life difficult in many respects.

The review below is based upon the aforesaid context.

Lenoir (1974) was of the view that the excluded made up one tenth of the French population: the mentally and the physically handicapped, suicidal people, aged invalids,

abused children, drug addicts, delinquents, single parents, multi-problem households, marginal, asocial persons, and other social misfits.

Touraine (1991) opined that exclusion is an issue of being in or out, rather than up or down. Because exclusion is about broken relationships, there are always two parties to consider: the excluders as well as the excluded.

Andersen et al. (1994) identified that exclusion was multidimensional, that it involved a lack of resources and/or denial of social rights and that exclusion was a dynamic process.

Silver (1994) opined that in symbolic politics, the power to name a social problem has vast implications for the policies considered suitable to address it the discourse of exclusion may serve as a window through which to view political cultures.

In Northern Ireland Social exclusion is defined as a set of processes, including within the labour market and the welfare system, by which individuals, households, communities or even whole social groups are pushed towards or kept to the margins of society. It encompasses not only material deprivation but also more broadly the denial of opportunities to participate fully in social and civil life. (Democratic Dialogue, 1995)

Duffy (1995) defined social exclusion as a broader concept than poverty, encompassing not only low material means but the inability to participate effectively in economic, social, political and cultural life and in some characterizations, alienation and distance from mainstream society.

Gore (1995) preferred a social exclusion approach over the capability framework, which still remains wedded to an excessively individualist, and insufficiently social view.

Powell (1995) inferred that the association of poverty with a more divided society has led to the broader concept of social exclusion, which refers not only to material

deprivation, but to the inability of the poor to fully exercise their social, cultural and political rights as citizens.

Excluded persons or groups are seen to be in a situation of disadvantage beyond a narrow definition of poverty due to lack of income or material possessions. They are socially isolated. They have less experience, weak social relatedness, lack ties to the family, local community, voluntary associations, trade unions or even the nation and they may be disadvantaged in terms of the extent of their legal rights. (Rodgers et. al. 1995)

Cannan (1997) said that the term exclusion was used to refer to various types of social disadvantage, related to the new social problems that arose unemployment, ghettoisation and fundamental changes in family life.

Gore & Figueiredo (1997) in their case studies stated the definition of social exclusion according to India, 'social exclusion is the denial of the basic welfare rights which provide citizens positive freedom to participate in the social and economic life and which thereby render meaningful their fundamental negative freedoms'. In their case studies on social exclusion in Thailand, 'it was defined as a process through which citizenship rights on which livelihood and living standards depend are not recognised and respected. This involves relationships between people, in which rights are challenged and defended through negotiations and conflict'. The definition of social exclusion in the Russian context is both an objective and a subjective feature of people's life. As an objective condition, it is characterized by material deprivation and infringement of social rights (including rights related to employment for the employed and the unemployed). As a subjective social exclusion feeling, it is characterized by a sense of social inferiority in the community or a loss of prior social status'. 'Social exclusion in Tanzanian context is both a state and a process. As a state, it is equivalent to relative deprivation; as a process, it refers to the socially determined structures and processes which impede access on the part of some members of society to economic resources, to social goods, and to institutions which determine their destinies. The case studies in Yemen revealed that 'social exclusion is the opposite of social integration. It is present when some individuals and groups cannot participate, or are not recognised, as full and equal members of society, at local community or national level'. In their case studies on social exclusion in

Peru, it was defined as the inability to participate in aspects of social life considered important. These are economic, cultural and political. "Hardcore" social exclusion occurs when there is mutual feedback, rather than offsetting, relationships between the inability to participate in these three dimensions of social life'

Walker and Walker (1997) defined social exclusion as a dynamic process, which prevents access to different elements of the social, economic, political or cultural components of everyday life and is usually contrasted with static concepts of poverty.

Social exclusion is a shorthand term for what can happen when people or areas suffer from a combination of linked problems such as unemployment, poor skills, low incomes, poor housing, high crime environments, bad health and family breakdown. (Social Exclusion Unit, 1997)

Social exclusion goes well beyond participation in consumer society and includes inadequacy, inequality, or total lack of participation in social, economic, political and cultural life. Exclusion extends from social isolation to a total rupture with society. (Council of Europe, 1998)

Fleury (1998) summarized exclusion as a cultural process that implies the establishment of a norm that prohibits the inclusion of individuals, groups and populations in a sociopolitical community. Thus, the excluded groups are, in general, prevented from participating in predominant economic relationships - the market, as producers and/or consumers - and in political relationships, in effect, citizenship rights.

Howarth et. al. (1998) had a notion of poverty that has guided, where, people lack many of the opportunities that are available to the average citizen, this broad concept of poverty coincides with the emerging concept of social exclusion.

The view of Jackson (1998), on social exclusion discourse was that it was an assumption that marginality is the problem which remains pervasive.

Kronauer (1998) argues social exclusion is a product of people's relationships with: the labour market, consumption, institutions, social relationships, culture and geographical space.

According to Room (1998), Social exclusion is commonly used to refer to the process that leads to a breakdown of the relationship between society and the individual.

Veit-Wilson (1998) described social exclusion as a discourse deliberately chosen for closure, to exclude other potential discourses in European political debate and to depoliticize poverty as far as income distribution was concerned.

Burchardt et. al. (1999) opined that an individual is socially excluded if he or she does not participate in key activities of the society in which he or she lives.

Social exclusion is defined as a multi-dimensional process, in which various forms of exclusion are combined: participation in decision-making and political processes, access to employment and material resources, and integration into common cultural processes. When combined, they create acute forms of exclusion that find a spatial manifestation in particular neighbourhoods. (Byrne, 1999)

**Social exclusion is a process whereby individuals and groups and the environment in which they live are excluded from the resources and opportunities that are considered the norm in a society. (World Health Organization, 1999)**

Aasland and Flotten (2000) studied in favor of the social exclusion concept because it takes into account more dimensions of people's lives than the poverty concept.

Social exclusion is complex: its causes are connected, and its effects themselves become causes of further exclusion; for example, poverty is both a key cause of social exclusion and a key effect. Action to promote social inclusion therefore needs to be both comprehensive and co-ordinated: it must address the full range of issues facing an individual, a family or a community. (Scottish Office 1999)

Social exclusion is a shorthand label for what can happen when individuals or areas suffer from a combination of linked problems such as unemployment, poor skills, low incomes, poor housing, high crime environments, bad health and family breakdown. (Social Exclusion Unit, 1999)

According to Burchardt (2000), an individual is socially excluded if he or she does not participate to a reasonable degree over time in certain key activities of his or her society, and (a) this is for reasons beyond his or her control, and (b) he or she would like to participate.

Francis (2000) locates the strength of social exclusion as a concept in its attempt to capture the multifaceted character of social deprivation, especially its institutional and cultural aspects.

A lack or denial of access to the kinds of social relations, social customs and activities, in which, the great majority of people in British society engage. In current usage, social exclusion is often regarded as a 'process' rather than a 'state' and this helps in being constructively precise in deciding its relationship to poverty. (Gordon, *et.al.* 2000)

Sen (2000) stated that the real importance of the idea of social exclusion lies in emphasizing the role of relational features in the deprivation of capability and thus in the experience of poverty.

Social exclusion is a theoretical concept, a lens through which people look at reality and not reality itself. (de Haan, 2001)

According to Geddes and Benington (2001), the multidimensional concept of exclusion broadens out the notion of material poverty and identifies social problems and then labels them as aspects of social exclusion.

Valencia (2001) reported that exclusion was not only segregation and marginalization; it is a type of social relationship that does not recognize the other's right of existing.



Berghman and Salais, R (2002) defined exclusion as a shorthand label for what can happen when individuals or areas suffer from a combination of linked problems.

According to Murard (2002), exclusion is not a concept rooted in the social sciences, but an empty box given by the French state to the social sciences in the late 1980s as a subject to study. The empty box has since been filled with a huge number of pages, treatises and pictures, in varying degrees academic, popular, original and valuable'.

Pierson (2002) defined that Social exclusion is a process that deprives individuals and families, groups and neighbourhoods of the resources required for participation in the social, economic and political activity of society as a whole.

Social exclusion is created by harsh and unjust economic conditions compounded by difficult social environments and made worse by insensitive government policies and government neglect. Social exclusion is experienced by individuals, families, and communities when they are denied access to the opportunities they need to live rewarding and secure lives. (South Australian Labor Party 2002)

Estivill (2003) argued that Social exclusion must be understood as an accumulation of confluent processes with successive ruptures arising from the heart of the economy, politics and society, which gradually distances and places persons, groups, communities and territories in a position of inferiority in relation to centres of power, resources and prevailing values.

Fraser (2003) remarked that social exclusion is a kind of injustice but not always total economic deprivation that can be remedied with redistribution. On the contrary, the concept is located in the intersection of two dimensions of social injustice: bad distribution and the lack of recognition. Being a two-dimensional form of justice, it demands a two dimensional answer. Therefore, a policy that seeks to combat social exclusion should combine a policy of redistribution with a policy of recognition. Neither of the two will be enough by itself.

Social exclusion refers to the multi-dimensional and dynamic process of being shut out, fully or partially, from the economic, social and cultural systems that determine the social integration of a person in society. (Barnes, 2005)

According to Bowring (2000), found that elements of exclusion like deprivation and inequality was a phenomena that occur at the very margins of society, and by extension, to ignore social structures that influence the included as well as the excluded.

Social exclusion describes a process by which certain groups are systematically disadvantaged because they are discriminated against on the basis of their ethnicity, race, religion, sexual orientation, caste, descent, gender, age, disability, HIV status, migrant status or where they live. Discrimination occurs in public institutions, such as the legal systems or education and health services, as well as social institutions like the household'. (DFID, 2005)

Landman (2006) said that social exclusion involves discrimination against individuals and groups based on one or many different social attributes or elements of social identity. Such discrimination can occur as the result of formal or informal activities of the state as well as institutions and organisations in the private sector (including families, villages, and community associations).

*Paniyas'* living conditions are found to be poor. For example, 50% of households have no sanitation facilities. Also, the *Paniyas* have lower levels of education, with 57% of women and 46% of men having never attended school. The *Paniyas* also demonstrate high levels of resignation to their situation and were found to underreport their health conditions, which is an indication of their extreme levels of deprivation and marginalization. (Mohindra et al. 2006)

**Miliband (2006) recommended thinking social exclusion in three ways: wide, deep and concentrated exclusion. Wide exclusion refers to the large number of people excluded on a single or small number of indicator(s). Concentrated exclusion refers to the geographic concentration of problems and to area exclusion. Deep exclusion refers to those excluded on multiple and overlapping dimensions. The purpose of this**

**piece of research is to examine the scope for looking at the interaction of factors in social exclusion, and specifically in 'deep exclusion' or multiple disadvantage, using existing databases.**

Curran et al. (2007) identified social exclusion as a lack of access to rights as a citizen and/or member of particular group, community, society or country.

Social exclusion is a complex and multi-dimensional process. It involves the lack or denial of resources, rights, goods and services, and the inability to participate in the normal relationships and activities, available to the majority of people in a society, whether in economic, social, cultural or political arenas. It affects both the quality of life of individuals and the equity and cohesion of society as a whole. (Levitas 2007)

Mohindra et al. (2009) reported that the Paniyas expressed their situation within the concept of a set of "vulnerability traps", or vicious cycles from which it is difficult to break free. For example, one Paniya woman described her life as being like a "goat tied to a hook". The Paniyas identified numerous vulnerability traps related to a range of risk factors, including poor health, landlessness, poverty, exposure to harsh environmental conditions (e.g. floods), alcohol use, colony isolation, and education deficits. These traps overlap with each other and are cumulative. The findings from our clinical and household surveys are consistent with the views of the Paniyas themselves, increasing the robustness of the results.

## **2.2 CONCEPT OF DEPRIVATION**

Deprivation has been a topic of social science research since decades. From time to time, conspicuously successful periods of economic growth hold out the promise that this social problem will be resolved, but these are invariably followed by leaner years which make it clear that while it may be possible to mitigate the extent and/or the level of deprivation, it is not possible to eradicate completely. Needless to say, the mechanisms responsible for creating disadvantaged situations undergo modifications along with changing social and economic structures, altering the forms of disadvantages.

Thakur (1986) reported that the tribes occupy a significant position in Indian population; they contribute variety and richness of culture. Over centuries they have preserved distinct style of life. They stand out in sharp contrast to the general population of the land. Different tribal groups represent different levels of socio-economic development. They differ greatly in their members and complexity of social organisation, and there are wide variations in their customs and institutions.

Sharma (1985) observed that the development of the tribes and the development of the forests, as two co-equal goals, are fully consistent. The plan for tribal development must take the forest resources as the base on which tribal economy can progress with greatest confidence. Planning without participation of the people and their active involvement cannot expect to be realistic.

Chambers (1997) argues that deprivation as poor people perceive it has many dimensions, including not only lack of income and wealth, but also social inferiority, physical weakness, disability and sickness, vulnerability, physical and social isolation, powerlessness and humiliation.

According to Joseph (2004), in his study of the history of the tribal population shows that the socio-economic condition of the tribes in the primitive age was comparatively better than that of today. Gradually they were forced out of their profession and their illiteracy, ignorance and social backwardness encouraged the other classes to exploit them and they were ultimately reduced to a status of merely landless labourers.

Chacko (2005) reported that in almost all developing and developed societies, tribals are viewed as the 'other'- an anachronism or an object of curiosity. Initially marginalized by the creation of the boundaries of the nation- state, these indigenous people were further hedged in by colonialism and, then, by the indifferent or patronizing modern state. Forced by technology, the market economy, social pressures and state policy, the way of life of tribal communities has undergone significant change in recent decades, he concluded.

According to Menon (2005), incidence of crime against tribal women was perceived to be very high. This was attributed as partly due to their involvement in Tai Kula Sanghams, spontaneous organisations of women that had been formed to curb and control activities of illicit distillers and vendors of alcoholic liquor.

Sen (2005) viewed that, the standard of living of a society should be judged not by the average level of income but by people's capabilities to lead the life they value. The economic advancement of a poor family needs a broader enabling and sustaining environment. Established network need maintenance as in health care and water supply system. Deprivation in basic necessities for well being such as housing quality, access to drinking water, good sanitation and electricity lighting need infrastructural upgradation.

Economic review (2008) reported that 24.2 percent of tribes fall Below Poverty Line whereas the state average is only 9.4 percent. The incidence of poverty among the scheduled tribes in Kerala constitutes 3 percent of the total BPL population in Kerala, while their total population in the state is only 1.14 percent. When comparing the incidence of poverty among all sections, we find that the incidence of poverty in ST population is about 3 times that of general population.

Samu (2008) reported that large areas of the forest were destroyed by the timber and land mafia who snatched tribal's land. He also reported that in many states, the tribals did not have documents to prove ownership of the land on which they had been living for generations.

Aerthayil (2008) opined that globalisation has brought about tremendous economic changes in India and its effect is differently experienced by different sections of people. He also reported that globalization had a negative impact on tribals in Kerala, the most backward and marginalized sections in the state, on their livelihood, including employment and the availability of essential commodities, and on the socio-cultural life, including their cultural and religious practices.

Government of Kerala (2009) report indicates that the accessibility of facilities to tribal community is a major issue as the majority of the tribal settlements is located in

geographically challenged areas. The survey reveals that Government offices (Panchayat office, KSEB etc.) are mostly in the range of 5-10 Km and that most of the nearest private and government specialty hospitals are at least 20 Kms. away. The study also reported that 75 per cent of the tribal households reveals that the nearest college/ institution of higher education was at least more than 10 Kms. away and therefore 60 per cent of the tribal households had to travel at least 20 Kms. to reach there.

### **2.3 TRIBES PEOPLE OF KERALA**

According to Dubey (1977), the term tribes commonly signifies a group of people speaking a common language, observing uniform rules of social organisation and working together for common purpose. Broadly, tribe is an aggregated group of people sharing social values, common dialect, territory and culture. But in a restricted sense, tribe means a group of people usually under a chief and maintaining distinct cultural traits.

Thomas, M. M. (1965) gives another definition on tribe as an indigenous, homogenous unit, speaking a common language, claiming ancestry, living in a particular geographical area, backward in technology, pre-literate, loyally observing social and political customs based on kinship.

Tribe may be defined as “a group of people speaking a common language, observing uniform rules of social organisation and working together for common purposes such as trade, agriculture or welfare. Other typical characteristics include a common name of contiguous territory, a relatively uniform culture or way of life, and a tradition of common descent”. (Verma, 1996)

### 2.3.1 Paniya tribe of Wayanad

Census of India (1991) reported that "The Paniyan are said to have features of the African type, but there does not appear to be any other evidence in favour of their African descent".

Paniyas are clever agricultural labourers, particularly for rice cultivation in the high mountains. Low remuneration and extravagance makes poverty a feature of their society. There are a few in the service of the State Government. They are regarded as clever hunters and when occasions permit, they hunt to supplement the menu. There is no evidence that they own land in this state. (Luiz A.D., 1962)

W. Francis in his "The Nilgiris: Madras District Gazetteers (1908)" remarked that, the Paniyan are a short, dark-skinned tribe with broad nosed and such curly hair that they are popularly (but erroneously) supposed to be of African descent".

## 2.4 PROFILE CHARACTERISTICS OF TRIBESPEOPLE

### 2.4.1 Age

Age played a significant role in the ordinary tribal life according to, Dubey (1977).

### 2.4.2 Environmental orientation

According to Prabhu (1993), tribals are forest dwellers. Even today almost 90 per cent of them still live in forest tracts. Their intricate link with the forest as their *anna*, *aarogya*, *aasra* (food, well being, and security) had been the basis of their symbiotic relationship, their physical and cultural survival. He also reported that as the modern management systems have failed, it is time to look at the tribal holistic, futuristic, ecologically sustainable and culturally specific modes of management and development as the new way with responsible stewardship of the renewal resources and capacity to determine their own future and quality of life.

According to Joseph (2004), in the past, there were as little awareness about the importance of flora and fauna and their conservation in natural habitat. Since tribes and forest have two way relations, the development of tribes symbiotically lead to environmental enrichment.

#### **2.4.4 Alcoholism**

American Psychological Association (2001) states that alcohol misuse and dependence are separate issues, but “even mild to moderate problems can cause substantial damage to individuals, their families and the community”

Loughhead et. Al. (2001) reported that to ensure all round development of the disadvantaged, reforming social deviants is essential with proper restriction of the production of alcohol and distribution of drugs in India, plus supporting rehabilitation centres with the aid of NGO's and others.

#### **2.4.5. Political orientation**

Chaudhuri and Patnaik (2008) explored the dichotomy that existed between the mainstream of Indian society and the tribal cultures and revealed that tribals are both victims and instruments in the social and political process of nation building.

#### **2.4.6. Indebtedness**

The study by Mathur (1975) revealed that the most important cause of indebtedness among the tribes of Kerala are their primitive agricultural technology, illiteracy, low wages, absence of marketing infrastructure and their social and religious problems. The study revealed that the agricultural loans were mostly used for consumption of by majority of tribes. He has also reported that these tribes who have adopted improved seeds and modern techniques of cultivation are heavily indebted than those who have not responded to improved techniques.



According to Mathur (1977) indebtedness is a very serious problem faced by the tribes of Kerala. Tribal indebtedness is both a cause and effect of poverty and is also related to bonded labour and alteration of tribal land. Puri (1978) found positive significant relationship of indebtedness of tribals with development.

Prakash (1980) reported a positive and significant relationship between indebtedness and adoption of improved agricultural practices in the medium developed tribal areas of Wayanad while this relationship was not significant in less developed area.

The nature of relationship of indebtedness with adoption behaviour as reported by researchers in summarised below.

Prakash, 1980	Positively significant
Viju, 1985	Positively significant
Bonny, 1991	Non-significant

Economic and Social Committee (2000) stated that the practical aim is to define a fundamentally identical framework to identify and typify situations in which households are objectively unable, on a structural and ongoing basis, to pay short-term debts, taken out to meet needs considered to be essential, from their habitual income provided by work, financial investments or other usual sources, without recourse to loans to finance debts contracted previously.

According to George and Krishnaprasad (2006), there were three major interrelated factors seem to be responsible for the severe agrarian crisis in the present day Wayanad. The first one is the crash of the price of agricultural produce, the second is indebtedness and the third, drought, diseases and depletion of water sources.

#### **2.4.8. Annual income**

Sushama (1979) reported that there was significant relationship between income of tribes and the attitude towards modern living practices in more developed areas.

### 2.4.9 Social Capital

Bourdieu (1986) defines social capital in terms of networks but emphasises their role in the constitution and maintenance of hierarchical class relations and social and economic inequalities.

According to Coleman (1990), Social capital is defined by its function, it is not a single entity, but a variety of different entities having characteristics in common: they all consist of some aspect of a social structure, and they facilitate certain actions of individuals who are within the structure.

Putnam (1993) observed social capital as the social infrastructure ('wires') that enables individuals to gain access to resources.

Putnam (1995) defined social capital as features of social life - networks, norms, and trust - that enable participants to act together more effectively to pursue shared objectives. Social capital, in short, refers to social connections and the attendant norms and trust.

Understanding social capital, its sources, processes and outcomes can certainly help organisations examine the focus of their current and future activities, and help them work more effectively with the communities they aim to support. (Hampshire and Healy, 2000)

Blaxter (2004) defined social capital as social indicators that best predict health status. This becomes tautologous. Social capital promotes good health, but is at the same time defined by those things known to be health promoting.

Szreter and Woolcock (2004) had described social capital as a relational concept, concerned with identifying the nature and extent of social relationships.

Szreter and Woolcock (2004) defined social capital as a set of norms of respect and networks of trusting relationships between people who are interacting across explicit, formal or institutionalized power or authority gradients in society.

# *Methodology*

### 3. METHODOLOGY

This chapter deals with the description of the methods and procedures adopted in conducting the present research study. The various aspects are furnished in this chapter under the following subheadings.

- 3.1 Locale of the study
- 3.2 Selection of sample
- 3.3 Operationalisation and measurement of variables
- 3.4 Factors influencing the social exclusion
- 3.5 Methods used for data collection

#### 3.1. Locale of the study

The study was conducted in Wayanad district of Kerala. This district has been purposively selected for conducting the study because this is one of the districts in Kerala having the highest concentration of tribal settlements of *Paniyas*, who constituted 75% of tribal population.

#### 3.2. Selection of sample

Kalpetta, Mananthavady and Sulthan Bathery are the three blocks of Wayanad district selected for the study. There are 24 panchayats with a Krishi Bhavan in each panchayat. From the three blocks, one panchayat each, having the maximum number of *Paniya* tribal population has been selected. Thus, the study was conducted drawing samples from these three panchayats of the district. The three panchayats selected for the study were Kaniyampetta from Kalpetta block, Noolpuzha from Sulthan Bathery block and Panamaram from Mananthavady block.

From each selected panchayat, 30 tribal and 10 non tribal activists were selected using simple random sampling procedure. Thus, there were a total of 120 respondents comprising 90 tribals and 30 non tribal activists for the study.

### **3.3. Operationalization and Measurement of Variables**

Based on the objectives, review of literature, discussions with experts and observations made by the researchers, the following dependent and independent variables were selected for the study.

#### **Dependent variables**

1. Social exclusion
2. Deprivation

#### **Independent variables**

1. Age
2. Educational status
3. Social capital
4. Income
5. Indebtedness
6. Land ownership
7. Alcoholism
8. Housing pattern
9. Access to common property resources.
10. Environmental orientation
11. Political orientation.

#### **3.3.1. Operationalization and measurement of the dependent variables**

##### **3.3.1.1. Social exclusion**

In this study social exclusion is operationally defined as a multidimensional process of progressive social rupture, detaching groups and individuals from social relations and institutions and preventing them from full participation in the normal, normatively prescribed activities of the society in which they live.

Generally, four categories of exclusion have been faced by the tribes. They are Geographical exclusion, Economical exclusion, political-legal exclusion and Socio-cultural exclusion.

The variable was measured by developing a scoring procedure with a five point continuum using an interview schedule, which was structured and pretested after consultation with experts and activists in this field. Statements have been developed to identify how they feel about their extent of exclusion by denial of their rights and giving scores for their levels of feeling as given below.

The scores given are:

Strongly felt (5)	Felt (4)	Undecided (3)	Not felt (2)	Not at all felt (1)
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The statements indicating the extent of feeling or experience by the respondents on availing their rights and services were given in the interview schedule.

## **Deprivation**

### **3.3.1.2. Extent of deprivation**

Deprivation is operationalised as a status of material and social harm which affects a person or a group as a result of discrimination or denial of human needs owing to the existence of prevailing political, economic and social structures.

To measure deprivation the scoring procedure developed by Shincy (2012) was used and the measurement of dimensions of deprivations to be rated in a five point continuum with a score of 5 for the most deprived and 1 for not at all deprived were as given below.

Most deprived (5)	Deprived (4)	Neutral (3)	Least deprived (2)	Not at all deprived (1)
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The statements indicating the extent of deprivation by the respondents were given in Appendix III.

### **3.3.2. Operationalisation and measurement of independent variables**

#### **3.3.2.1. Age**

It refers to the number of calendar years completed by the respondents at the time of interview. This variable was measured directly by asking the respondent the number of years he/ she had completed at the time of investigation.

#### **3.3.2.2. Education**

Education refers to the extent of literacy obtained by the respondent at the time of study. The level of education was measured with the help of scale developed by Trivedi (1963) with slight modifications. Scoring procedure is as follows:

Sl. No.	Level of education	Score
1.	Illiterate	1
2.	Primary level	2
3.	Middle school	3
4.	Higher Secondary	4
5.	Collegiate	5

#### **3.3.2.3. Environmental orientation**

This was operationalised as the degree to which tribespeople were concerned about their environment. The scale developed by Sreevalsan (1995) was used with some modification. The scale consisted of five statements and the respondents were asked to state their agreement or disagreement to each of the statements and scores of two and one were assigned for 'agree' and 'disagree'

responses, respectively. The responses were then summed up to obtain the environmental orientation score. The score range was between ten and five.

Statements	Agree	Disagree
Man is exploiting the earth too much		
Man has to be greatly concerned about environmental issues like deforestation.		
There is truth in what environmental activists claim and we should lend our support to them		
Do you agree that older methods of farming were more safer than present		
Intensive agricultural practices cause environmental hazards.		

#### 3.3.2.4. Alcoholism

Alcoholism refers to the extent of consumption of alcohol by the respondents which would lead to ill health, conflicts in his family and also unproductive use of family income. Measurement schedule is developed for the study.

The respondents were asked directly whether they had a habit of consuming alcohol. Also the frequency of alcohol intake was recorded as daily, weekly and occasionally. Also information about any health complications due to alcohol intake was recorded. The scoring procedure was as follows.

Frequency of intake	Score
Daily	1
Weekly	2
Occasionally	3



### 3.3.2.5. Political orientation.

Political orientation is operationally defined as the degree to which a person recognizes the power relations existing in the society and believes that democracy, distributive justice and political parties are relevant and important for resolving the problems of people in order to achieve the objective of peoples sustainable development.

The scale developed by Kumaran (2008) was used for this study. It consisted of ten statements in which the responses were collected on a two point continuum viz. 'Agree' and 'Disagree' with the scores of two and one respectively for positive statements and the scoring was reversed in the case of negative statements.

Sl No:	Items
1	Recognizing power relations existing in the society is very important in resolving the problems of the society.
2	Democracy is the best political principle and philosophy for ideal governance
3	Individual approach will not help in solving problems
4	Organizing people for asserting their genuine and fundamental rights is an important pre-requisite for a democratic society.
5	Political parties are inevitable and indispensable for a vibrant democratic society functioning in accordance with constitution.
6	Sustainable progress and welfare of people can be achieved only through organized political and social interventions
7	A political approach to social issues actually preserve the existing power relations and prevent distributive justice, social transformation and progress
8	Political parties and other social organisations play no role in social development and therefore it is a curse to the society
9	Principles like freedom, equality and fraternity should be the guiding cardinal principles of a strong civil society.
10	Distributive justice makes a social system humane and modern.

Response	Agree	Disagree
For positive statements	2	1
For negative statements	1	2

### 3.3.2.6. Indebtedness

Indebtedness is operationally defined as the total debt in terms of money, a tribe owes to various money lending sources at the time of investigation.

The scale developed by Sabapathi (1988) was used with slight modification to measure indebtedness. The respondents were categorised into the following groups on the basis of the total debt they had at the time of interview and the score assigned were as follows.

Sl. No.	Item	Score
1	No debt	5
2	< Rs.1000	4
3	Rs.1001 – Rs.2000	3
4	Rs.2001 – Rs.3000	2
5	Rs.3001 – Rs.4000	1
6	>Rs.4000	0

### 3.3.2.7. Type of house

Measurement procedure developed and followed by Sherief (1985) was modified for the study.

Type	Score
Thatched shed	1
Brick walled thatched	2
Concrete house (small)	3
Thatched shed	4
Brick walled thatched	5
Concrete house (small)	6

### 3.3.2.8. Income

It is operationalised as the total income obtained from the occupation both agriculture and other subsidiary occupation.

Income (Rs)	Score
<1000	1
1001-2000	2
2001-3000	3
3001-4000	4
4001-5000	5

### **3.3.2.9. Land holding**

Land holding refers to be the actual land possessed by the individual and have the right and control over it and its resources for a secure living. Actual land in cents will be noted for the study at the time of interview.

### **3.3.2.10. Social capital**

Social capital is operationally defined as the social resources upon which people draw in pursuit of their livelihood objectives. These are developed through networks and connectedness, membership of more formalised groups; and relationships of trust, reciprocity and exchanges.

This variable was measured with the help of a number of component parameters viz.relationship with members within the family, relationship with members outside the family, activities in public space, concern towards the weaker sections and interdependence and networking altogether indicates interpersonal relationship status.

#### **3.3.2.10a. Relationship with family members**

The scale was developed for the study and it consists of the type of bilateral relationships the members have inside the family and the quality of such relationships. The score of an individual respondent is the sum of scores overall of the items. The scoring will be done asking the individuals directly at the time of interview. The scoring was as given below. The possible score ranged from 6-18.

Relationship	Relationship status		
	Good (3)	Average (2)	Poor (1)
Father-child			
Mother-child			
Father-mother			
Brother- sister			
Brother-brother			
Sister-sister			

### 3.3.2.10b. Relationship with others

This variable was quantified using the type of the relationship maintained by the respondent with the neighbours, peer groups and relatives. The score of an individual respondent is the sum of scores overall of the items. The scoring will be done asking the individuals directly at the time of interview. The scores were assigned as follows. The possible score ranged from 4-12.

Relationship	Relationship status		
	Good (3)	Average (2)	Poor (1)
Neighbours			
Friends			
Relatives			
Others			

### 3.3.2.10c. Activities in public space

A Public space refers to the social space that is open and accessible to all, regardless of gender, race, ethnicity, age or socio-economic level.

It refers to the extent of participation of the tribespeople by identifying the main activities in the settlement and it was measured by the frequency of participation viz. 'Always', 'Sometimes' and 'Never' with the scoring of 3, 2 and 1 respectively. The score of an individual respondent is the sum of scores overall of the items. The possible score ranged from 11-33.

### 3.3.2.10d. Concern towards the weaker sections

The degree of concern of the respondents towards the weaker sections of the society were collected on a five point continuum viz., 'very much concerned', 'concerned', 'neutral', 'not concerned', 'not at all concerned' with weightage of 5,4,3,2 and 1 respectively. The possible score ranged from 4-20.

### 3.3.2.10e. Interdependence and networking

Interdependence refers to the relationship and contact the respondents have with members of a social system in such a way that each is mutually dependent on the others. The respondent's interdependence and networking towards the particular sections of the society was studied and the scores were assigned as follows.

	<b>Extent to which you maintain interdependence and reciprocal relationships</b>		
	<b>Regularly (3)</b>	<b>Occasionally (2)</b>	<b>Never (1)</b>
Neighbours			
Friends			
Relatives			
Government functionaries			
Social activists			
Others			

The score of an individual respondent is the sum of scores overall of the items. The possible score ranged between 5-25.

### **3.3.2.10f. Access to common property resources.**

Common properties of the tribespeople were identified and rated based on his access, quality and current status. The possible score ranged from 1-4.

<b>Access</b>	<b>Score</b>
Unlimited and unrestricted	4
Limited restricted	3
Moderately restricted	2
Highly restricted	1

### **3.4. Factors influencing social exclusion**

The factors influencing the social exclusion have been identified with the help of experts and a scoring procedure was developed in order to identify the degree of relevancy of the factors influencing social exclusion. There are 35 factors identified as factors influencing the social exclusion and it is measured in seven point continuum. The respondents here are the non-tribals namely government activists, public people etc. The factors are ranked according to the response obtained by the respondents in the order of the factor contributing mostly to the exclusion of tribespeople.

### **3.5. Methods used for data collection**

An interview schedule including all aspects mentioned above were prepared in English and translated into Malayalam for collecting data from the respondents. All the 90 respondents were contacted in their respective houses and rapport was established. The questions were put in a conversational manner and responses were transcribed in the schedule itself. In case of responses, which were not clear, rechecking was done.

#### **3.5.1 Statistical tools used for the study**

Frequency distribution, percentage analysis and simple correlation were employed in the analysis and interpretation.

# *Result and Discussion*



#### 4. RESULTS AND DISCUSSION

The findings of the study in line with the objectives set forth are presented here, with appropriate discussions, under the following titles.

- 4.1 Profile characteristics of the *Paniya* tribespeople.
- 4.2 Nature and scale of Social Exclusion.
- 4.3 Relationship between profile characteristics and Social Exclusion.
- 4.4 Extent of deprivation.
- 4.5 Relationship between profile characteristics and extent of deprivation.
- 4.6 Factors influencing Social exclusion of *Paniya* tribespeople.
- 4.7 Strategy for mitigating Social exclusion.

##### 4.1. Profile characteristics of *Paniya* tribespeople

This section reveals the distribution of tribespeople, with respect to various profile characteristics and it includes the discussions relevant to those characters. The variables studied under profile characteristics were age, educational status, land holding, environmental orientation, type of house, social capital, access to common property resources, alcoholism, income, indebtedness, and political orientation.

##### 4.1.1. Age

Table 1. Distribution of tribespeople according to their age

N=90

Sl.No.	Category	Age (in years)	Frequency	Per centage
1	Young	≤35	23	26
2	Middle	36-50	44	48
3	Old	≥50	23	26
<b>TOTAL</b>			90	100

It was clear from table 1 that about forty eight per cent of the respondents belonged to middle age category who were heading the households. Twenty six per cent each of the respondent categories belonged to old age group and the young category respectively. Change of the family structure from joint family to nuclear family as is happening in the mainstream society holds good among *Paniyas* too. This result is found to be in line with the findings of Varghese (2002) who reported that the tribal households were headed by young and middle aged people up to 50 years old.

#### 4.1.2. Educational status

Table 2. Distribution of tribespeople according to their educational status

N=90

Sl. No.	Category	Frequency	Per centage
1	Illiterate	74	82
2	Primary school	8	9
3	Middle School	8	9
	<b>TOTAL</b>	90	100

Eighty two per cent of respondents were illiterates as evident from table 2. Respondents with primary and middle school level educational status were nine per cent each. These results once again underscore the fact that, though the literacy rate is very high in Kerala, tribespeople are still way behind in educational status. This result was in line with Varghese (2002) who have reported that *Paniyas* give less importance to education and illiteracy is acute among *Paniya community*. The *Paniyas* were reluctant to educate their children as they were not able to meet their livelihood requirements with their income from agricultural labour. They see their

children as sources of extra income for their family. The children also seem not interested in education as they earn money and spend on mobiles, alcohol, pan masala etc. Moreover, their traditional and cultural back ground plays major role in their lives which do not encourage education. They send their children to balvadis only to avail the free mid day meal. Females are not aware of the relevance and importance of education. They are traditionally trained to look after the family at a very young age, according to their societal customs. The low level of education among the tribespeople is an important impediment in their vertical social mobility.

#### 4.1.3. Environmental orientation

Table 3. Distribution of tribespeople based on their environmental orientation

N=90

Sl. No.	Score	Frequency	Percentage
1	5	80	89
2	4	6	7
3	3	4	4
	<b>TOTAL</b>	90	100

Table 3 indicates that eighty nine per cent of the respondents had a high level of environmental orientation. Though they have very poor educational background, they were very much concerned about their environment. Deforestation and other environmental issues have direct impact on the livelihood security and the very survival of the tribespeople, consequent to which they are more aware of the need of the protection and conservation of environment. Tribal Extension Officers, NGO's and voluntary organizations working among tribespeople also contributed in educating them regarding the importance of conservation of the environment. This

result founds to be in line with the findings of Shincy (2012) who reported the high level environmental orientation of *Irula* tribe of Attappaddy.

#### 4.1.4. Alcoholism

Table 4. Distribution of tribespeople based on their frequency of addiction to alcohol

N=90

Sl. No.	Category	Frequency	Percentage
1	Daily	69	77
2	Weekly	13	14
3	Occasionally	8	9
	<b>TOTAL</b>	90	100

A bird's eye view of table 4 shows that seventy seven per cent of the respondents consumed alcohol daily and fourteen percent had a habit of weekly consumption and nine percent consumed occasionally. These people are at liberty for consuming alcohol as they don't have any restriction within their community and follow this habit as a part of their lifestyle. They were unaware of the consequences of alcohol consumption habit on their health, because of their poor educational status. This addiction tendency of poor tribespeople makes them vulnerable to the exploitation of some of the non-tribespeople for achieving their vested interests. They try to lure them by offering alcohol for more work with fewer wages, acquiring their land and exploiting their women.

Even *Paniya* women usually consume alcohol and they don't restrict their children also from consuming it. The result presented above is found to be contradictory with the findings of Shincy (2012), on *Irula* tribe of Attappaddy where she reported that alcoholic consumption rate was low among them.

#### 4.1.5. Land holding

##### (i) Owned land

Table 5. Distribution of tribespeople according to their land holding owned

N=90

Sl. No.	Land owned (cents)	Frequency	Per centage
1	1-3	0	0
2	4-6	68	76
3	7-9	20	22
4	10-12	2	2
	<b>TOTAL</b>	90	100

The table 5 shows that the maximum land area of a tribe is about 10-12 cents. However, only two per cent of the respondents possessed land area about 10-12 cents. Seventy six per cent and twenty two per cent of the respondents owned land of about 4-6 cents and 7-9 cents, respectively. The result clearly indicated that ninety per cent of the tribespeople owned a land size less than 10 cents and this finding is in line with the findings of Varghese (2002) where he has stated the extent of land owned by *Paniyas* is very low.

Since ancient times *Paniyas* were working as agricultural labourers in the fields within their locality and were unaware of the importance of owning a land. They worked in the fields of *Janmis* and other landlords, supplying them with a part of the produce as pay wage. The tribespeople considered the land or forest available as their own and utilized them without any restriction. Subsequently, arrival of farmers from other places nearby Wayanad and also from Central Travancore took place in search of cultivable lands and they encroached and acquired the cultivable tribal lands in many lawful and unlawful ways. The poor tribespeople could not

withstand this new situation in an organized way and gradually as a result of this lands hitherto occupied by them were alienated to non-tribal settler farmers and estate owners. Finally the tribespeople got settled in the interior forest areas. The tribespeople were given land for their settlement by the government where they live at present. The very small size of the land where they live is sufficient only for their small huts. This situation prevents them from meeting their livelihood requirements.

**(ii) Leased land**

Table.6. Distribution of tribespeople according to their land holding leased.

N=90

Sl. No.	Land leased (cents)	Frequency	Per centage
1	0	60	67
2	1-2	9	10
3	3-4	21	23

From the table 6 it was evident that sixty seven per cent of the respondents don't use the land on lease as they don't cultivate and if they cultivate it is in their own small land and ten per cent utilize leased land of 1-2 cents and twenty three per cent of them utilize leased lands of 3-4 cents.

The shift in cropping pattern from rice to plantation crops plays a major role in the shrinkage of available lease land for the tribespeople. During the early periods the crop grown was mainly paddy, as the name Wayanad indicates "Wayal Nadu", meaning land of rice fields. With times the people in the nearby districts intruded into this place realizing its abundance and richness in natural resources required for growing plantation and other crops. They acquired these lands mainly by force and illegal ways from tribespeople and changed the entire cropping system from rice

towards plantation and other remunerative crops. Since then, the land was not available for tribespeople for agriculture even on lease.

#### 4.1.7. Income

Table.7 distribution of tribespeople according to their income

N=90

Sl.No.	Monthly Income (Rs)	Frequency	Per centage
1	<1000	0	0
2	1000-2000	6	6
3	2001-3000	36	40
4	3001-4000	42	46
5	>4000	7	8
	<b>Average income</b>		3209

Despite the affirmative actions of the Government, the *Paniyas* still find it very difficult to meet livelihood. This statement is proved clear by looking at the data in Table 7. The monthly income of forty six per cent of the tribal respondents range from Rs. 3000/- to Rs. 4000/-. Forty per cent of the respondents had their income ranging from Rs. 2001/- to Rs. 3000/-, eight per cent with the income of Rs.4000 and above and six per cent of the respondents had an income ranging Rs.1001/- to Rs.2000/-. This result is found to be in line with the findings of Varghese (2002) and Bhaskaran (2006) where they reported the income earned by the tribespeople is too low for sustaining their livelihood.

Reason for the low income of the *Paniyas* is the shrinking agricultural lands and change of agricultural practice. Previously the crops grown were rice which is a labour intensive crop. After the shift in rice to plantations crops which is not a

labour intensive as compared to rice and don't have a daily job offer. As the *Paniyas* are agricultural labourers they prefer only the agricultural works. They get about 12 to 15 days work in a month and remain jobless the rest of the month. Yet another reason for the low income is that these tribespeople are unwilling to work in the areas other than their residing and don't prefer to do non agricultural jobs because of lack of skills in those jobs. The restriction regarding the entry into the forest and massive deforestation also play a role for the low level of income of these tribespeople.

#### 4.1.8 Indebtedness

Table 8. Distribution of tribespeople according to their indebtedness

N=90

Sl.No.	Indebtedness (Rs)	Frequency	Per centage
1	<1000	0	0
2	1000-2000	45	50
3	2001-3000	38	42
4	3001-4000	7	8
5	>4000	0	0
	<b>TOTAL</b>	90	100
	<b>Average debt</b>	2126	

The indebtedness as indicated in the table 8, fifty per cent of the tribespeople had debt amount between Rs.1000 to Rs.2000, forty two per cent of the tribespeople had debt amount of Rs.2001 to Rs.3000 and seven percent of the tribespeople had debt amount of Rs.3001 to 4000. The average debt amount of the Paniya tribespeople is Rs.2126. Generally they don't have debts in banks or any financial institutions. They take personal loans from individuals or purchase provisions without money as loan. No planning for life is an important tribal characteristics and naturally thrift proneness is absent in their behaviour. Facing life as it comes without much anxiety



and ambitious is their philosophy in life. Even loan were of small amounts as their requirements are less.

#### 4.1.9 Type of house

Table.9 Distribution of tribespeople according to their type of house

N=90

Sl.No.	Type of hose	Frequency	Percentage
1	Thatched shed (wall & roof)	0	0
2	Mud walled thatched	0	0
3	Brick or laterite walled thatched	0	0
4	Brick or laterite walled tiled	76	84.4
5	Concrete house (small)	14	15.6
6	Concrete house (big)	0	0

The Government took initiative to construct new houses for the *Paniya* tribespeople and was evident from the result shown in the table 9. About sixteen per cent of *Paniya* tribespeople live in concrete houses and about eighty four per cent in house made of brick and laterite wall. Earlier the tribespeople lived in thatched and mud walled houses with a single room or a hall and making some provisions for living and kitchen. There were neither bathrooms nor any separate rooms additionally. They did not use toilets or bathrooms. The open lands and streams are used traditionally for answering the call of nature and bathing. Similarly was the case with non-tribespeople too till a period in the cultural history of Kerala. At present they have well built house but the facilities are same as of the old house.

#### 4.1.10 Condition of house

Table.10 Distribution of tribespeople according to their condition of house

N=90

Sl.No.	Condition of house	Frequency	Per centage
1	Good	0	0
2	Average	32	36
3	Poor	58	64

From table 10 it was evident that the condition of the house built was rated as thirty six per cent average and sixty four per cent poor. Even though there were many programmes for constructing houses for these tribespeople; the officials responsible for the same have not fulfilled their responsibilities in a meaningful way. The amount allotted for this purpose was siphoned off to many hands through corrupt ways and there was no proper social and administrative auditing to identify the culprits. The constructed houses just remain as structures without proper facilities as they are not spacious for a family of four or five members. Most of the houses were incomplete; they have only one or two rooms. There were no proper kitchen facility and a portion of bedroom or hall is used as kitchen, some don't have proper electricity connections and water connections. The bathroom facilities are not proper, floorings are not properly smoothed. Though the houses constructed were new the roof leaks when it rains. This result is found to be in line with the findings of Varghese (2002) and Bhaskaran (2006) where they have reported that the condition of the house of tribespeople were poor.

#### 4.1.11. Social Capital

Table.11 Shows distribution of tribespeople according to their social capital

N=90

PANCHAYAT	MEAN	CV (%)
Noolpuzha	69.57	5.39

Panamaram	70.27	5.08
Kaniyampetta	70.13	2.94
All	69.33	4.57

As per the table 11 mean score of the Noolpuzha panchayat for social capital was 69.57, for Panamaram the mean score was 70.27, and for Kaniyambetta the mean score was 70.13. The social capital among the *Paniya* tribes of the three study area was found to be high.

The social capital of the tribespeople was studied under five components viz. relationship with family members, relationship with others, activities in public space, concern towards the weaker section and interdependence and networking. As these tribespeople live in hamlets they have good interaction among the community and hold good relationship among them. The *Paniya* tribespeople also maintain good relationship with their friends and relatives. Relationship with non-tribes is found to be not on par as they maintain within their community. The extent of participation of these tribespeople in public space is not active as they feel they don't get recognition by the people in the mainstream society. The reasons for the same is the reluctance of tribespeople to mingle with the main stream society and the non-tribespeople keep them away due to their personal unhygienic condition, consumption of alcohol and tobacco chewing. Though these tribespeople are weaker section in the society, they had a concern for the senior citizens, destitute. Their interdependence and networking within their community is very high, whereas with the Government, social activists and others are very low because of their skeptical nature towards these sections due to their partial behaviour to the non-tribespeople.

## Nature of Social Exclusion

Social Exclusion is an important variable which determines the backwardness of any social category. It is a multidimensional dynamic process; it is governed by social and political relations, organizations and institutional sites of power. As a condition or an outcome, it is a state where excluded individuals or groups are unable to participate fully in their society. The major factors are social identity, such as race, ethnicity, caste, religion, gender and age, social location, such as remote areas, stigmatized areas, war or conflict areas and social status, including the health situation, occupation and level of education. Within the context, social relations and organizational barriers block the attainment of livelihoods, human development and equal citizenship. In this study the social exclusion of *Paniya* tribespeople were analysed in detail which is presented in the table 12.

Table.12 Classification of tribespeople based on social exclusion

N=90

SL. NO.	CATEGORY	FREQUENCY	PERCENTAGE
1	Unfelt exclusion	41	46
2	Felt exclusion	49	54
<b>TOTAL</b>		90	100

From the result pertaining to table 12 it is clear that fifty four per cent of respondents felt they were socially excluded and forty six per cent of the respondents felt they were not socially excluded. So this study clearly indicates that social exclusion is an important impediment in their developmental process, though a sizeable sector of the respondents did not consider social exclusion as an important social issue. Though the scale of social exclusion of *Paniya* tribespeople is not very

high compared to other tribes of Wayanad, the results of the study underscores the importance of further interventions for the development of tribespeople.

In this study the exclusion is analysed under various categories namely geographical, political, socio-cultural and political. Geographical exclusion also known as spatial exclusion is an aspect of exclusion where disadvantage is based on the geographic location of groups, and their physical proximity to services like schools, hospitals, markets etc. Geographical location in terms of physical access to services such as education, health and to markets or in terms of general access including restriction to land ownership, credit possibilities and required social support. People living in remote areas are often prevented from participating fully in social activities. The social exclusion is correlated with the absence of infrastructure and services, lack of employment, school dropout rates and child labour, all of which constitute forms of social disadvantages that lead to exclusion.

Political perceptiveness refers to the rights of citizens, their access to and enjoyment of rights, and the multiple barriers associated with them. Within a social outlook, exclusion mainly originates in specific structures and rules when individuals of a particular group only are penalized, though it is bound to each and every citizen. Exclusion is manifested in the form of lack of access to material goods, lack of access to social, educational and health services, lack of access to social protection; and lack of access to participation in life-affecting decisions.

In the case of economic exclusion, it gives rise to the issue of employment, diversity of access to goods and services, education, health, hygiene etc. It also encompasses the aspect of spatial exclusion where disadvantages are based on both who you are and where you live, including stigmatized, remote or isolated areas.

Economic exclusion is considered here as distinct from poverty. In the context of social exclusion, the excluded can be determined by the individual's level of income or consumption, or by the position in society in relation to social membership at the group, community and/or societal level and by how this membership affects access to goals and services, employment, safety nets and entitlements.

Culture and technology form other factors of social exclusion where there is dominance of certain languages, cultural and consumption patterns or information technology, including the access to the internet and computers, which increasingly have become a means of virtual inclusion in the global village. The major exclusion which was identified among these tribespeople from the study is self-exclusion. It is a form of exclusion that cannot be ignored given that it relates to the rights of groups to exclude themselves from some aspects of social or political life. It could be a condition for artistic or intellectual creativity, or a spiritual or religious life.

The first and foremost reason for feeling excluded is the perception of other category people towards these tribes. This perception still continues as these tribes are working as agricultural labourers and their lifestyle remains same as they have been for years before. Therefore as the first intervention, these tribespeople have to develop awareness about their unhealthy lifestyle and behaviour. The awareness can be created by educating them formally and informally to help them be presentable in the current society.

The second intervention can be made is that the public should extend a brotherhood hand towards these tribes and help them to manage with the changes followed by the mainstream society.

## PANCHAYAT WISE EXCLUSION

### NOOLPUZHA

Table 13. Social exclusion in Noolpuzha panchayat

N=90

Exclusion	Exclusion not felt		Exclusion felt	
	Frequency	Per centage	Frequency	Per centage
Geographical	13	43	17	57
Economical	18	60	12	40
Socio-Cultural	13	43	17	57
Political-Legal	17	57	13	43
<b>Overall</b>	11	37	19	63

The table 13 shows that, in Noolpuzha Panchayat forty three per cent of the respondents have not felt they are geographically excluded, whereas, fifty seven per cent of the respondents have felt they are geographically excluded. Considering Economical exclusion, sixty per cent of the respondents have not felt exclusion and forty per cent of the respondents felt the economic exclusion. Fifty seven per cent of the respondents felt socio-cultural exclusion as the rest has not felt any exclusion. As far as the Political-Legal exclusion was concerned, about fifty seven per cent of the respondents felt exclusion and forty three per cent of the respondents felt no

exclusion. The Social Exclusion of Noolpuzha panchayat holds in line with the discussions made above as sixty three per cent of the tribespeople responded that they are facing higher level of exclusion while only thirty seven per cent of the tribespeople are facing a lower level exclusion.

## PANAMARAM

Table.14 Social exclusion in Panamaram panchayat

N=90

Exclusion	Exclusion not felt		Exclusion felt	
	Frequency	Per centage	Frequency	Per centage
Geographical	14	47	16	53
Economical	15	50	15	50
Socio-Cultural	11	37	19	63
Political-Legal	12	40	18	60
<b>Overall</b>	15	50	15	50

The table 14 shows that in Panamaram panchayat forty seven per cent of the respondents felt no geographical exclusion whereas, fifty three per cent of the respondents felt they were geographically excluded. Considering Economical exclusion same number of response was obtained for both the degrees of feeling of exclusion. Most of the respondents were Socio-Culturally excluded as only thirty seven per cent felt not excluded against the sixty three per cent of the respondents who felt exclusion. As far as the Political-Legal exclusion is concerned about forty per cent of the respondents felt there is no exclusion and sixty per cent of the respondents felt they have been excluded. On considering the overall Social Exclusion of Panamaram panchayat the same per cent of the tribespeople supports for the existence and non-existence of exclusion.



**KANIYAMPETTA**

Table.15 Social exclusion in Kaniyampetta panchayat

<b>Exclusion</b>	<b>Exclusion not felt</b>		<b>Exclusion felt</b>	
	<b>Frequency</b>	<b>Per centage</b>	<b>Frequency</b>	<b>Per centage</b>
Geographical	14	47	16	53
Economical	17	57	13	43
Socio- Cultural	13	43	17	57
Political- Legal	17	57	13	43
<b>Overall</b>	15	50	15	50

The table 15 shows that in Kaniyampetta Panchayat forty seven per cent of the respondents felt they were not geographically excluded while fifty three per cent of the respondents felt the Geographical exclusion. Economical exclusion and Socio-Cultural exclusion shows a similar pattern of exclusion degrees as responded by the respondents where forty three per cent felt no exclusion and fifty seven per cent felt their exclusion. The Political-Legal exclusion show fifty seven per cent of the respondents felt no exclusion in this regard whereas, forty three per cent of the respondents felt the exclusion. On considering the Social Exclusion of Kaniyampetta panchayat fifty per cent of the tribespeople feels that they are facing on higher level and the equal share of people have not felt the exclusion.

## OVERALL EXCLUSION IN THREE PANCHAYATS

Table.17 Overall social exclusion in three panchayat

Dimensions of Social Exclusion	Panchayats						Total
	Noolpuzha		Kaniyampetta		Panamaram		Mean
	Mean	CV	Mean	CV	Mean	CV	
Geographical	0.79	5.49	0.79	4.4	0.79	5.2	0.79
Economical	0.48	9.95	0.46	7.25	0.47	7.59	0.47
Socio-Cultural	0.56	7.93	0.54	8.62	0.54	9.59	0.55
Political-Legal	0.68	6.65	0.67	5.31	0.68	5.05	0.68
<b>Overall</b>	0.63	3.68	0.62	3.31	0.62	3.08	0.62

Table 13 shows the overall exclusion in the three Panchayats. There is no significance difference among the selected panchayat according to the level of social exclusion. Among the four dimensions of social exclusion it is clear that Geographical and Political-Legal exclusions were identified as the important and relevant dimensions of social exclusion. The mean obtained for Geographical exclusion was 0.79. This result obtained indicates that the respondents of the selected panchayats experience a high level of Geographical exclusion. This might be because tribal settlements are mostly secluded and far away from the dwellings of non-tribespeople. The infra structural facilities like roads and means of communications were not properly developed. There were no proper roads connecting their hamlet for the reason which there was no transport facilities available to their area. Though there is gradual reduction in the level of social exclusion of tribespeople consequent to the developmental interventions, the lack of infra structural facilities acts as an important impediment in the endeavor for reducing geographical exclusion.

The average mean of Political-Legal exclusion was 0.68 as indicated in table 13. This result shows that the tribespeople of all the three panchayats were excluded from enjoying their political and legal rights. Since these *Paniyas* are backward in their financial status, literacy and awareness about their democratic rights, their innocence is utilized and exploited by the politicians, development functionaries and other middle men who are supposed to be working for the welfare of this disadvantaged section of the society. One of the reasons for a relatively high level of politico-legal exclusion is that tribespeople in general and *Paniyas* in particular are not organized and politically mobilized. Many social and historic reasons can be attributed to this. Keeping the tribespeople unorganized seems to protect the vested interests of the section of a section of people who acquired land and other capital assets through illegal ways. Even when a section of tribespeople organize and agitate for their genuine rights, usually that initiative is interpreted not as a sign of empowerment but as rebellion against the establishment. Ignorance of tribespeople about their constitutional rights, callous attitude on the part of bureaucracy and law conferring mechanisms to protect them against the exploitation, especially their women, results in a relatively high level of politico-legal exclusion

From the above table the average mean of economic exclusion was 0.47. As Karl Marx has rightly observed economic determination is an important fact which decides the dynamics of power relations in a society. Now we realize the importance of financial capital in deciding social and political dynamics of national societies. In day to day financial transactions tribal identity is not considered as relevant and important. Shop keepers and other service providers do not discriminate between tribespeople and non-tribespeople provided they have adequate money. This is the reason why they do not feel a high level of economic exclusion.

The table indicated that the average mean of socio-cultural exclusion was 0.55. As in the case of economic dimension of social exclusion, socio-cultural

dimension of social exclusion also not perceived as an important dimension of social exclusion. Compared to the nearby Tamil Nadu and other parts of North India development model of Kerala is unique in many ways. Efforts for reformation of Kerala society and fighting against casteism by great people viz., Sri Narayana Guru, Ayyankali, Chattambi Swamikal and thereafter peasant struggles by communists contributed significantly to raise the social consciousness of Kerala society to a higher level regarding equality, social justice and other liberal values. This social engineering transformed Kerala society to become more just, liberal and humane which is the reason why the tribespeople in Kerala particularly the *Paniyas* did not perceive any socio-cultural exclusion a dimension of social exclusion as very important and pertinent.

#### 4.3 RELATIONSHIP BETWEEN PROFILE CHARACTERISTICS AND SOCIAL EXCLUSION

Table 17. Correlation between profile characteristics and social exclusion

Sl. No.	Profile characteristics	Correlation
1	Age	-0.0355
2	Education	-0.2052*
3	Social capital	0.1412
4	Environmental orientation	-0.1012
5	Alcoholism	-0.1624
6	Owned land	0.0712
7	Political orientation	0.1734
8	Leased land	-0.0670
9	Access to common property resource	0.0262
10	Type of house	-0.0060
11	Condition of the house	-0.2240*
12	Income	0.0857

13	Indebtedness	0.0169
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\*- significant at 5 point level

The results of the relationship between profile characteristics and social exclusion is presented in table 17. From the table it was evident that only two out of thirteen independent variables were significantly and negatively correlated with social exclusion. They were education and condition of the house.

Education is the process of bringing desirable changes in the behaviour of an individual. As education increases, opportunities for better income increase. Education also increases the social acceptability and recognition of an individual in the society. An educated person will always be aware of the importance of maintaining good health and would make use of available health services in a better way. Therefore naturally the income, health status and social acceptability of a person get improved. This is an important precondition for reducing social exclusion. Hence it can be inferred that educational interventions would naturally reduce the social exclusion of *Paniyas*. Therefore the importance and relevance of education for development are well known. Once again this study underscores the fact that education is an important prerequisite for any developmental agenda. The nature, quality and curriculum of education is to be discussed and finalized considering the context of tribespeople.

We all know that condition of the house of an individual is an important factor for the social acceptance which is indicative of income status of the individual. Generally the size and condition of the house give a clear idea about the income and employment status of an individual in the Indian context. Interestingly, the condition of the house is always considered as a criterion for finalizing the marriage proposals especially in Kerala. Owning a good house gives feeling of security and social status in society and are usually accepted as worthy people. On the contrary people who are

homeless or owning a *kucha* house are generally looked upon by the mainstream society with middle class values as unworthy, useless and lazy and eventually excluded from the mainstream of the society. *Paniya* tribespeople generally possess *kucha* houses like huts with straw thatched roof; walls made of clay etc. Though Government has provided small houses to the *Paniya* tribespeople the condition of the houses are very pathetic. Drinking water, electricity and latrine facilities are literally absent in those so called houses. Here the study clearly indicated negative relationship between social exclusion and condition of the house which is true and can be empirically verified.

#### 4.4 EXTENT OF DEPRIVATION

The distribution of tribespeople based on the deprivation index is furnished on table.18

Table 18. Classification of tribespeople based on deprivation index

N=90

SL NO.	CATEGORY	FREQUENCY	PERCENTAGE
1	Low	0	0
2	High	90	100
<b>Total</b>		90	100

Table 18 revealed that all the tribespeople were socially and economically deprived of important functioning and they were way behind general population in almost all development indicators. The tribal communities from whom this land is alienated were thus deprived of their entire livelihood, because, most of them dwell directly on natural resources dependent on agriculture along with non-timber forest resources such as medicinal herbs, edible flowers, leaves and fruits. They also get their timber and firewood from the forest. Since the concept of modernization came into existence, all the

developments occurred was bound to affect their agricultural and forest land which is the primary source of their livelihood.

The development process pushes them to lose both their economy and livelihood. They had depended on agricultural land and forests, both of which they lost due to the change in agricultural systems and the existence of new forest laws. Though they are eligible for receiving compensation it does not reach the proper hands. *Paniyas* being the least developed tribe among Wayanad tribes, the study indicates the relevance and importance of targeting developmental interventions on an enhanced scale.

Table 19. Comparison of functionings according to dimensions of deprivation

Sl No:	Functioning		Dimensions of deprivation					
			Availability		Accessibility		Deprivation $\sqrt{(\text{Availability} \times \text{Accessibility})}$	
		Score range	Mean score	CV%	Mean score	CV	Score	CV
1	Owned land for cultivation	1-5	5	0.6	5	0	5	0.4
2	Forest land for cultivation	1-5	4.7	31.7	5	31.6	4.84	5.17
3	Forest resources	1-5	3.9	31.79	4.9	31.63	4.37	7.32
4	Income	1-5	4.66	10.3	4.66	10.3	4.64	6.68
5	Employment	1-5	4.18	14.6	4.17	13.2	4.16	11.3
6	Education	1-5	3.34	43.4	3.91	15.1	3.32	44.88
7	Health	1-5	4.16	38	4.4	91.3	4.27	94.53
8	Housing and drinking water facility	1-5	4.14	9.66	4.64	8.19	4.37	6.18
9	Other public services/ goods	1-5	3.73	17.4	3.73	17.4	3.73	17.43
10	Food security	1-5	3.58	20.7	3.56	14	3.56	13.01
11	Nutritional security	1-5	3.4	15	4.06	12.6	3.7	11.08
12	Protection	1-5	3.5	18.3	4.29	10.7	3.85	10.39

13	Access to mass media & communication	1-5	2.61	18.8	4.04	11.1	3.23	11.46
14	Social recognition	1-5	2.9	24.1	3.39	14.5	3.12	17.63
15	Ethnic identity	1-5	2.77	23.1	3.66	16.9	3.15	15.56
16	Cultural capital	1-5	2.86	21.3	3.46	14.5	3.12	15.38
17	Democratic participation	1-5	3.6	15	4.5	11.1	4.01	9.48
18	Credit	1-5	3.39	14.5	4.53	13.7	3.91	11.51
	Average		3.69	20.46	4.22	18.77	3.91	17.19

Invasion of settler cultivators and traders to Wayanad from other districts of Kerala and Tamilnadu caused depletion in the natural resource base, radical changes in socio-economic and cultural life of the tribespeople. The structural and functional changes consequent to this invasion negatively influenced the land use pattern, demographic pattern, cultural identity and tribal heritage of these indigenous people.

Table 19 clearly indicated that inadequacy in the ownership of land was the main constraint of these tribespeople as was evidenced from a highest mean deprivation score of 5 for the functioning, land ownership for cultivation. The intruders from nearby places of Wayanad encroached the land of these tribespeople and alienated them from their lands and pushed them to the interior and remote areas. This illegal encroachment and exploitation by other means, took away their ancestral lands and they had to satisfy with small sized (3-5 cents) land holdings. This is not sufficient for cultivation for a decent living. *Paniyas*, being the agricultural labourers solely dependent on the cultivation activities, felt very much deprived regarding the land question.

*Paniya* also felt much deprived regarding the functionings 'forest land for cultivation' and 'forest resources' as the above table indicated mean deprivation scores 4.84 and 4.37 respectively. These scores indeed indicate high level of deprivation with respect to the above said functionings. Before they could resurrect



from the after-effects of losing their owned land, the implementation of forest laws has further pushed them into the pathetic stage of their life, leaving behind the slightest chance of revival and awakening.

The *Paniya* tribespeople, after forceful eviction, dispossession of their land and denial of entry into the forest, were naturally and logically deprived of their income. This was evidenced from their deprivation score of 4.64 in the table 19. *Paniya* tribespeople are traditionally agricultural workers, due to which they are least interested in other non-agricultural jobs. They confine the activities usually to their dwelling places or natural habitats and their behavioural patterns are guided and moulded by traditional norms and value systems. Therefore, they are found to be inadequate in achievement motivation, aspirations and competence required for survival in the speedy life of this so called developed modern world. Naturally earning mentality and thrift proneness are usually absent among them. They are unwilling to go distances inspite of being offered higher wages.

An employment culture, based on the existing landless condition and denial of entry into forest ecosystem limits the job prospects of these tribespeople. Regarding the deprivation of employment, the mean score 4.16 was high as shown in the table 19. The degree of deprivation with respect to income and employment was found to be high from which the extent of its impact on their daily life can be assessed. Their very low or no income and very poor educational qualifications can prove their unemployment. There are no result oriented developmental interventions made by the government on this aspect to secure their livelihood. Adding to this is the shift in cultivation of paddy to plantation crops minimizing the days of labour.

The above table 19 also revealed that the tribespeople were deprived of their education which was clear from the mean score of 3.32 for education. This finding underscores the importance of focussing attention on tribal education. It was found

that seventy two out of the ninety respondents were illiterate; this includes both women and men. Still they are not aware of relevance or importance of education which was clear from their lack of interest in educational interventions both formal and informal. Lower the level of literacy, lesser is the social and cultural development. Ignorance about importance of education prevented them not only from making use of the constitutional safeguards to protect their educational and employment rights but also the opportunities upgrading their societal status.

Deprivation regarding their physical health status was evident from the mean score of 4.27 given in table 19. This high deprivation score clearly shows their lack of availability of proper healthcare facilities within their reach. From the availability dimension of deprivation, score of health facilities, 4.16 and the accessibility dimension deprivation, score i.e. 4.4; the scale of deprivation could be clearly understood. The community health centres which exist nearby their hamlets have no facilities, medicine and staff, which make them travel far away towns and cities in search of medical services. Moreover their poor financial status prevents them from availing advanced health care facilities and treatment.

Regarding the housing and drinking water facility, the availability dimension of deprivation score was 4.14 and the accessibility dimension of deprivation score was 4.64, which contributed to an overall deprivation score of 4.37. This score gives a clear picture of the poor condition of their house. Almost all the houses in the hamlet have same features with no exception. The condition of the house is an indicator of an individual's well being in a society. Providing a proper house to these people can be realized, only when there are concerted efforts on the part of Government, development functionaries and social activists. For achieving this, corruption which is rampant is to be curbed with iron fist along with proper social and administrative auditing.

Regarding, utilizing other public services and goods, the deprivation still prevails with these tribespeople. This is evident from the mean deprivation score of 3.73 which is given in the table above. Ignorance, illiteracy, reluctance for social interactions and sceptical attitude make them unaware of the public services, facilities and goods. A section of the officials concerned and the intruders consider the ignorance of these tribespeople as an opportunity to exploit them and satisfy their vested interests.

Considering the food security and nutritional security, the overall deprivation scores were 3.56 and 3.7 respectively which designates their high level of deprivation. Tribespeople do not have adequate availability and accessibility even to the minimum food requirement for a healthy living. Adding to this, lack of stipulated nutritional status in their food was also a matter of concern. Therefore a concerted effort on the part of Government and extension functionaries to ensure food security by implementing various welfare programmes is very essential.

The mean deprivation score obtained was 3.85 for the functioning 'social protection', which clearly indicated that they feel highly insecure in their daily life. Hence, Government has to intervene to ensure their protection against the atrocities towards them. Non Governmental Organizations and other development functionaries also need to play an important role in making them aware of their legal and constitutional rights against different forms of exploitation and empowering them by inculcating self confidence, motivation and aspiration for a better living. Development functionaries has also an important role in sensitizing the non-tribes people about the legitimate rights of tribespeople as human beings and inculcating them with values such as social concerns, empathy and sympathy towards these underprivileged and marginal sections of society.

Access to media and communication is not an important issue of deprivation for these *Paniya* tribespeople in comparison with the other functioning as deprivation score was only 3.12. They are not aware of the importance of reading habits and making use of the library facilities. Similarly internet, latest hi-tech communication gadgets, paper, postal services etc. are not clearly known to them. Initiatives should be taken to inculcate the reading habits, enhancing their social participation and providing orientation towards self-development processes etc. are to be carried out so as to break the shackles of deprivation.

Social recognition, ethnic identity and cultural capital were found to be less important functioning with respect to deprivation which was evident from the mean deprivation scores of 3.12, 3.15 and 3.12 respectively. They suffered social exclusion, seclusion, isolation and exploitation, due to social, cultural and historic reasons. As society changes due to modernization and development, its impact affects every sections and groups of the society and developed sections of the society make use of this opportunity to fulfil their interests by appropriating the developmental benefits. But the primitive communities like *Paniya* tribespeople are not able to grab the developmental benefits due to their own inherent incapability, the sceptical attitude and also the relatively strong cultural barriers. These tribespeople are not positively oriented towards these changes and are also not willing to give up their inherent culture carried over generations.

From table 19, it can be interrupted that democratic participation of these tribespeople was another issue which they feel were deprived of as evident from a mean deprivation score of 4.01. For a meaningful and active democratic participation in a society, one should have awareness of the current social issues and developmental activities going on around them along with a good communication skill. Tribespeople in general and *Paniyas* in particular are considered useless by a section in the mainstream society looked upon with contempt as they are illiterates,

drunkards with no hygiene consciousness prevents the meaningful participation of tribespeople.

Availing credit was also a problem for these *Paniyas* which can be understood from the deprivation score of 3.91. The credit facility could enhance the standard of living of these tribespeople. They are not even aware of the incentives provided by various agencies like Krishi bhavan, blocks, etc. The officials also are unwilling to take proper initiatives to educate them on the facilities available to them resulting in a unhealthy relationship between them. Hence, the Government and voluntary organizations should provide them better employment opportunities and encourage them to make investments.

Table 20. Distribution of respondents based on the functionings according to the dimensions of deprivation

Sl. No	Functionings	Dimensions of deprivation			
		Availability Frequency & Percentage		Accessibility Frequency & Percentage	
		High	Low	High	Low
1	Owned land for cultivation	89 (99%)	1 (1%)	90 (100%)	0
2	Forest land for cultivation	90 (100%)	0	90 (100%)	0
3	Forest resources	90 (100%)	0	90 (100%)	0
4	Income	58 (64%)	32 (36%)	81 (90%)	9 (10%)
5	Employment	83 (92%)	7 (8%)	89 (99%)	1 (1%)
6	Education	73 (81%)	17 (19%)	88 (98%)	2 (2%)
7	Health	80 (89%)	10 (11%)	83 (92%)	7 (8%)
8	Housing & Drinking water	62 (69%)	28 (31%)	62 (69%)	28 (31%)
9	Other public services/ goods	59	31	80	10

		(66%)	(34%)	(90%)	(10%)
10	Food security	40 (44%)	60 (56%)	81 (90%)	9 (10%)
11	Nutritional security	60 (67%)	30 (33%)	80 (90%)	10 (10%)
12	Protection	67 (74%)	23 (26%)	90 (100%)	0
13	Access to mass media & communication	54 (60%)	36 (40%)	90 (100%)	0
14	Social recognition	47 (52%)	43 (48%)	62 (69%)	28 (31%)
15	Ethnic identity	65 (72%)	25 (28%)	82 (91%)	8 (9%)
16	Cultural capital	66 (73%)	24 (27%)	72 (80%)	18 (20%)
17	Democratic participation	67 (74%)	23 (26%)	83 (92%)	7 (8%)
18	Credit	62 (69%)	28 (31%)	82 (91%)	8 (8%)

A cursory view of table 20 indicates that ninety nine per cent of the tribespeople were deprived with respect to the availability dimension of the functioning 'own land for cultivation'. This means that only one percent of the respondents did not face deprivation regarding the availability of own land for cultivation. From the table it was also evident that all the respondents were deprived of with respect to accessibility dimension of functioning 'own land for cultivation'. So this finding highlights the importance of providing land ownership to the tribespeople for their survival and sustainable livelihood.

As the table indicated, all the respondents were deprived for both the functionings 'forest land for cultivation' and 'forest resources' as the availability and accessibility dimensions of the functionings indicated same scale of deprivation. This finding indicates the denial of dependence of tribespeople on forest, which they had been utilizing for their livelihood. This finding is found to be in line with Shincy (2012) where she had reported that the *Irula* tribes of Attappaddy are deprived for accessing the forest resources.

From the above table it can be inferred that sixty four percent of the respondents were deprived of with availability dimension of functioning 'income'. This means that thirty six percent of the respondents did not face any deprivation with the functioning 'income' with respect to availability dimension. Regarding the accessibility dimension of the functioning 'income' the table 20 indicated that ninety percent of the respondents were deprived. This shows that only ten percent of the respondents were comfortable with their income as they have not felt any deprivation with the accessibility dimension of the functioning. The result indicates significance difference between availability and accessibility dimensions of deprivation, income. This finding indicates the importance of providing these tribespeople with opportunities for income generation focusing on reducing the factors which prevent them from accessing those opportunities.

As the table 20 indicated, ninety two percent of the respondents were deprived with respect to the functioning 'employment' on availability dimension. This means that only eight percent of the respondents did not face deprivation regarding this functioning. The result also indicated that ninety nine percent of the respondents faced deprivation regarding the accessibility dimension of this functioning, which means that only one percent of the respondents did not face any deprivation regarding the functioning 'employment'. This result obtained was found to be in line with the findings of Varghese (2002) reported that the unemployment of the tribespeople results in their deprivation. Hence concerted efforts on the part of Government and others are necessary for designing programmes, which would generate more employment opportunities.

As far as 'education' functioning is concerned eighty one percent of the respondents were deprived of with respect to availability dimension and ninety eight percent of the respondents were deprived of with respect to accessibility dimension. This shows that only nineteen percent of the respondents did not face any deprivation

with regard to the availability dimension of educational facilities, whereas only two percent of the respondents did not face any deprivation regarding the accessibility dimension of the functioning 'education'. This finding was in line with Leni (2006), who have reported that as the illiteracy rate increase deprivation also increase. Though in general they are deprived of the educational facilities, utilization of the available facilities is still a serious issue. Enhancing education requires, providing more educational facilities and this inevitably necessitates enhancing the ability to access these facilities are of paramount importance.

Regarding the availability and accessibility dimensions of functioning 'health status' indicated that eighty nine and ninety two percent of the respondents were deprived respectively as obtained in the table 20. This shows that only eleven percent of the respondents were satisfied with their health status on availability dimension and eight percent of the respondents on accessibility dimension of this functioning. This underscores the importance and relevance of intervention for improving hospitals and other medical facilities in the Government sector and indispensability of creating health awareness among them. .

From the above table it can be understood that sixty nine percent of the respondents faced deprivation both on availability and accessibility dimension of the functioning 'housing and drinking water'. This clearly indicated that thirty one percent of the respondents did not face any deprivation with respect to both availability and accessibility dimensions. This is an important issue directly affecting the health status of the tribespeople and deliberate efforts are to be done by the authorities concern, for resolving this issue.

A cursory view of the table 20 indicates that sixty six percent of the respondents were deprived of with respect to the availability dimension of the functioning 'other public services/goods'. This means that thirty four percent of tge



respondents did not face deprivation on regarding the availability of this functioning. The above table also indicated that ninety percent of the respondents were deprived of with respect to the accessibility dimension of the functioning 'other public services/goods'. This means that only 10 percent of the respondents did not face any deprivation regarding the accessibility dimension of the functioning.

The deprivation of functioning 'food security' of the tribespeople was clearly evident from the above table that forty four percent of the respondents were deprived on availability dimension and ninety percent of the respondents were deprived on accessibility dimension. This shows that sixty percent of the respondents did not face any deprivation on availability dimension whereas only ten percent of the respondents did not face any deprivation with respect to the accessibility dimension. This is a very serious issue which needs to be tackled on war footing. The recent reports about starvation death in Attapaddy tribal areas underscores the importance of measures to be undertaken for ensuring the sustainable food security of these deprived section of the society. The unique finding of the study is that though the preferred food items are available in plenty, the poor tribespeople could not consume the food items due to the lack of purchasing power for which have many reasons. So ensuring adequate supply of food for the survival and existence is the need of the hour which is of great importance in the context of discussions going on in the case of food security bill in the parliament.

The perusal of table 20 with respect to the functioning 'nutritional security' shows that sixty seven percent of the respondents were deprived of with respect to availability dimension. This indicated that thirty three percent of the respondents did not face deprivation regarding the accessibility dimension. With respect to the accessibility dimension ninety percent respondents were found to be deprived of the functioning 'nutritional security', whereas only ten percent of the respondents did not experience any deprivation on accessibility dimension. Nutritional security is equally

important as in the case of food security, which was discussed earlier. It is essential for overall health status which will get reflected in the life expectancy of the individual. So food items which will ensure nutritional security need to be made available to the tribespeople.

Regarding the functioning 'protection' seventy percent of the respondents felt deprived on availability dimension. This means that only twenty six percent of the respondents did not face any deprivation on availability dimension with respect to this functioning, whereas, all the respondents were deprived of the accessibility dimension of the functioning 'protection'. Being the most vulnerable section of the society, tribespeople especially women and children are mostly exploited sexually or otherwise. Though the constitutional guarantees and other safe guards are available, its meaningful implementation is the crucial issue. Therefore, operationalization of laws meant for the protection of tribespeople is to be implemented in toto considering the serious nature of exploitation going on.

It was observed that sixty per cent of the respondents were deprived of the functioning 'access to mass media & communication' with regard to availability dimension and considering the accessibility ninety per cent were found to be deprived. This indicates that forty percent of the respondents did not face deprivation on availability dimension and only ten percent did not face deprivation on accessibility dimension of the functioning 'access to mass media & communication'. This finding shows the importance of exposing the tribespeople to access these facilities to improve their knowledge and awareness regarding the developments occurring around them which can pave way for their upliftment in the society.

The extent of deprivation of the functioning 'social recognition' can be inferred from table 20 that, fifty percent of the respondents were deprived with respect to availability dimension and sixty nine percent with respect to the

accessibility dimension. This shows that forty eight percent of the respondents did not face deprivation on availability dimension and thirty one percent with respect to accessibility dimension regarding the functioning 'social recognition'.

As the table 20 indicates, seventy two percent of the respondents felt deprived of the functioning 'ethnic identity' with respect to availability dimension. This means that 28 percent of the respondents did not face deprivation regarding this functioning with respect to the availability dimension. Regarding the accessibility dimension ninety one percent of the respondents were deprived and only nine percent of the respondents did not face deprivation on this dimension with respect to the functioning 'ethnic identity'. Therefore the development measures should be taken to improve the standard of living of these tribespeople without affecting their inherent culture carried over generations.

A cursory vies of above table indicates that seventy three percent of the respondents felt deprived of the functioning 'cultural capital' with respect to the availability dimension and twenty seven percent of the respondents did not feel deprived regarding this functioning with respect to the availability dimension. The above table also indicated that eighty percent of the respondents were deprived of this functioning with respect to accessibility dimension. This shows that twenty percent of the respondents did not face any deprivation with respect to the functioning 'cultural capital'.

Regarding the availability and accessibility dimensions of the functioning 'democratic participation', seventy four percent and ninety percent were deprived respectively. This means that twenty six percent of the respondents did not face any deprivation with respect to the availability dimension and only eight percent of the respondents with respect to the accessibility dimension of the functioning 'democratic participation'. There is a considerable difference between the availability and

accessibility dimension of the functioning 'democratic participation' which indicates the necessity for bringing desirable changes in the lifestyle of these tribespeople in order to ensure their meaningful democratic participation.

From the above table it can be inferred that, regarding the functioning 'credit facility' sixty nine percent of the respondents were deprived of with respect to the availability dimension. This means that thirty one percent respondents did not face any deprivation with respect to this functioning. The above table also indicated that ninety one percent of the respondents were deprived of 'credit facility' with respect to the accessibility dimension, which shows that only nine percent of the respondents did not face any deprivation regarding this functioning. High level of credit orientation develops economic motivations, an inner urge to become self reliant. It predisposes an individual to grab the opportunities to become financially self sufficient. This finding shows the importance of the initiatives to be taken by the Government, financial institutions and voluntary organizations for creating employment opportunities and encouraging making investments.

#### 4.5 RELATIONSHIP BETWEEN PROFILE CHARACTERISTICS AND EXTENT OF DEPRIVATION

Table 21. Correlation between profile characteristics and extent of deprivation

Sl No.	Profile characteristics	Correlation coefficient
1	Age	-0.1720
2	Social capital	0.2509*
3	Environmental orientation	-0.1012
4	Alcoholism	-0.0955
5	Owned land	-0.2048
6	Political orientation	0.1734
7	Leased land	-0.1597
8	Access to common property resource	0.6126**

9	Type of house	-0.0020
10	Condition of the house	0.0523
11	Income	-0.0174
12	Indebtedness	-0.1066

\*- significant at 5 point level

\*\*\_- significant at 1 point level

A perusal of table 21 indicates that out of the twelve independent variables selected for the study the variable owned land has a negative significant relationship with the extent of deprivation. This is an important finding in the context of ongoing struggles of tribespeople regarding the land. The main constraint of tribespeople in Kerala and elsewhere in India is the alienation of tribal land as a result of invasion of settler farmers and other developmental interventions depriving them of basic necessities and increases social exclusion.

An interesting aspect of the study is that two independent variable namely social capital and access to common property resource have positive and significant correlation with extent of deprivation contrary to the popular belief. Though it is difficult to explain this paradox the general social dynamics does not seem relevant here. As their access to common property resource increases, the actual utilization of the resources is getting reduced due to several reasons such as depletion of quality and quantity of resources, environmental conservation measures and awareness programmes of the Government and increase in the educational level. The low level of utilization of natural resources for ensuring the livelihood security therefore increases the scale of deprivation.

Similarly an enhanced social capital does not reduce the deprivation of the tribespeople as was evident from the table 21. Though the enhanced social capital improves social relationships, recognition, educational level and interdependence of tribespeople, interestingly the situation has not been translated to the reduction of

deprivation. This may be because the tribespeople are not able to make use of the opportunities brought out by the enhanced social capital. Besides they might have enjoyed the relationships, recognitions and social status hitherto not extended to them disregarding their basic issue of livelihood security and survival.

Though three variables namely alcoholism, leased land and indebtedness has negative correlation but not very significant.

#### 4.6. FACTORS INFLUENCING SOCIAL EXCLUSION

Table.22 factors ranked according to their contribution towards exclusion

Sl. No.	Factors	Mean score	% Contribution	Rank
1	Alcoholism and tobacco chewing	6.8	3.76	1
2	Income	6.2	3.39	2
3	Fast pace of modernization	6.1	3.33	3
4	Absence of capital assets	6.1	3.35	4
5	Absence of felt needs for change	5.9	3.24	5
6	Inability to adjust with changes in the society	5.8	3.21	6
7	Lack of saving mentality	5.7	3.11	7
8	Caste consciousness	5.6	3.1	8
9	Obsession with traditional lifestyle	5.6	3.08	9
10	Absence/lack of deferred participative behaviour	5.6	3.06	10
11	Scope for intermingling and interpersonal relationship between tribes and non tribes	5.6	3.06	11
12	Social awareness	5.5	3	12
13	Prejudicial practices or behaviour	5.5	3.02	13
14	Competitiveness	5.5	3	14
15	Ambition and inspiration	5.3	2.93	15
16	Violence and criminality	5.3	2.89	16
17	Bargaining power	5.2	2.88	17
18	Assertiveness	5.2	2.86	18
19	Efficiency and skill	5.1	2.82	19
20	Language	5.1	2.8	20
21	Ethnic identity	5	2.73	21
22	Organised efforts by activists and public	4.9	2.69	22

23	Cleanliness	4.9	2.69	23
24	Dressing pattern	4.9	2.71	24
25	Ethnic practices and rituals	4.9	2.69	25
26	Subservience	4.9	2.69	26
27	Health status	4.8	2.62	27
28	Discriminatory behaviour on part of officials	4.8	2.64	28
29	Food behaviour	4.7	2.6	29
30	Geographical isolation	4.6	2.51	30
31	Proactive efforts on the part of the activists	4.4	2.44	31
32	Historical reasons	4.3	2.36	32
33	Type of employment	4.1	2.77	33
34	Traditional aspect	4.1	2.24	34
35	Lack of access to common property resource	4	2.2	35

Table 23 reveals that the most important factor influencing the social exclusion of *Paniya* tribespeople is alcoholism and tobacco chewing. The unhygienic physical appearance and social behaviour are consequent to high level of alcohol consumption and tobacco chewing. This results in creating a repulsive attitude and denying meaningful participation in the community life. Compared to non-tribals, tribespeople are more addicted to alcohol and tobacco both smoking and chewing which lead to poor health and poor personal hygiene. This creates the attitude and tendency on the part of the non-tribes to keep away from tribespeople. Therefore it is imperative that, mitigating social exclusion warrants reducing the addictive behaviour of alcoholism and tobacco.

Income is the next important factor which influences social exclusion. Pathetic agricultural crisis along with the seasonal nature of agricultural labour contributes to the low wages and income of agricultural labourers. Moreover on average they get 12-15 days work in a month. As we have already discussed, they spent a lion's share of their income for alcohol, cigar and tobacco chewing. Hence, they find it very difficult to sustain their livelihood requirements. Their low economic, health and

educational status prevents their meaningful social interaction resulting in their marginalization. Poor economic status deny their access to better education, health care and other requirements for a better livelihood opportunities.

Fast pace of modernization is the third factor next to income factor influencing social exclusion. We live in a society which changes the life style day by day. We love the changes happening around us and try to be in pace with it. These tribespeople live in their own world with their own life style. They continue their traditional way of life and are very reluctant to change their life style according to the rapid changes in the main stream society. Their physical appearance, behavioural pattern, language and other unique life style, way of living etc. keep them separated from the other sections of the society, which influences their exclusion among the other peoples in the main stream society.

In this present world the capital assets and means of production are the major factors which determine the power relationship in the society. Land and income becomes the crucial capital assets by which the people are placed in a fluid society. *Paniya* tribespeople being the agricultural labourers lack both land and income as a result of skewed distribution of developmental benefits and welfare measures. The continuous encroachment of tribal lands by the so called famers and others make them dispossessed, deprived and vulnerable to the vagaries of social power dynamics. The present social exclusion and deprivation of tribespeople can be resolved to some extent by empowering them with reinstating their rights to their alienated land as enshrined in various government acts promulgated from time to time. Moreover meaningful developmental interventions for emancipation of their suppressed and oppressed sections are warranted. The callous attitude on the part of the bureaucracy regarding the welfare measures meant for tribespeople is usually considered as one of the important contributory factor for the pathetic plight of the tribespeople.



Absence of felt needs for change is the factor which ranks next to absence of capital assets influencing the exclusion of the tribespeople. These tribespeople are basically unaware of their situations and seldom have they gone for voluntary change. Besides these, low level of literacy and lack of meaningful interaction with different sections of the society further degrades the condition. They lack basic understanding of fact that how education, hygiene, communication, nutritional status and food can add to their standard of living. The importance of these basic needs are not felt and accepted by them. Their lack of awareness makes it difficult to change for good.

Inability to adjust with the changes in the society is another major factor influencing the exclusion of these tribespeople next to absence of felt needs for change. Fast pace of modernization has made social change a dynamic process. The changes in the society are mainly dealt with the change in life style i.e. from their ancestral tradition to the modern tradition. This is the major factor which makes these tribespeople hesitant to change according to the changes in the society. Due to the exclusion of these tribespeople from the main stream there exists a lag between them. They are not ready to give up their tradition. They still remain as agricultural labours, their food pattern and way of appearance. The main drawback is the lack of education and unaware of the good changes happening in the society.

Lack of thrift proneness has been a factor influencing the exclusion of these tribespeople. These people are unaware of the benefits of saving and lack long term vision. Hence they spent on unproductive purposes whatever they earn and thus their economic status more or less remains the same which makes them still live poor.

Caste consciousness on the part of the mainstream society is an important factor influencing the social exclusion of these tribespeople. An important issue with regard to this factor is that, though this factor is not ranked as one of the most important factors, this is very relevant. Usually people are hesitant to express their

level of caste consciousness apparently in this modern society as was in the feudal society, many still hold on to this feeling at a subtle level.

#### **4.7. STRATEGY FOR MITIGATING SOCIAL EXCLUSION**

Mitigating social exclusion necessitates developmental interventions for the empowerment of tribespeople in social, economic and educational spheres for ensuring food and livelihood security and for defense against exploitation through deliberate and concerted legal and educational ways is the need of the hour. The government should come forward with meaningful development programmes and plans and developing a cadre of tribal youths as social activists and catalysts for the empowerment and welfare of tribespeople. The various strategies through which social exclusion can be mitigated are as follows:

- Enhancing educational status of the tribespeople by reducing school drop-out rates and encouraging enrolment / retention with a special focus on girl children. The awareness need to be created among the parents regarding the importance and benefits of education. Now the parents are not interested to send their children to school as they see them as extra source of income to the family, considering their poor economic condition. An alternative compensatory mechanism may be developed for resolving this issue by providing either scholarship or other means of grants to the families of the students. Schools and the curriculum for these tribal children have to be framed in such a way that maintaining their cultural ethos and traditions simultaneously with educational process. As far as possible teachers are to be selected from their own community. Government should also take initiative to provide free education, uniforms, mid day meal and other incentives so that the parents don't feel education as an extra burden in their day to day life.

- Making them aware of the importance of personal and premises cleanliness is very important. The positive behavioural change among the tribespeople is to be inculcated and promoted by educating them regarding the ill effects of the usage of alcohol, tobacco drugs etc. Government should take initiatives for conducting regular medical camps, de-addiction treatments and various health awareness programmes. Monitoring of addictive behaviour through department personal contacts by the development functionaries and consecutive educational measure are to be sorted to as and when require. Stern action should be taken against the individuals exploiting these tribesmen by offering these products for fulfilling vested interests.
- A system for imparting awareness training programmes, regularly, on the topics of leadership quality, importance of health and hygiene, self employment, natural resource management etc. The service of tribal promoters and volunteers among the tribal community can be used for facilitating training and awareness programmes. A system should be made for continuous monitoring and reporting regular livelihood issues like alcohol, tobacco and drug usage, conflicts within the family and community, molesting tribal women, availability of basic needs like food, water, electricity, health facilities etc.
- Integration of tribespeople with the mainstream society may solve out a major share of the social exclusion. The government need to design various programmes and developmental activities for a meaningful participation and integration of these tribespeople with the mainstream society. Community level groups or clusters can be formed with the equal participation of tribes and non-tribes for discussion of developmental activities of both individual and community level. Tribespeople may be encouraged to improve their

communication and an opportunity to discuss the necessities. Various activities like arts, sports, religious festivals etc. can be arranged for the active participation of tribes-folk and it may also become a stage for mingling with non-tribes and understanding each other.

- The non-tribespeople settled in and around the hamlets of these tribespeople should address to the needs, requirements and livelihood issues of them. These non-tribes people should feel the same level of sympathy and empathy towards this weaker section as they feel to their own community. Since the tribespeople are backward in health, education, personal hygiene, income, employment and other various factors, they need to be upgraded to a status of the developed society. They may abide a good social relation with these tribespeople in encouraging them for a better lifestyle, procuring jobs, providing a helping hand in needy situations, helping to put a stop to the conflicts within the family and community. This would also encourage the tribespeople to live in a brotherhood relation with the people in the society.
- Though there are special laws meant to protect the tribespeople from the onslaughts, it still persists on. Socio-political mobilization and conscientization of tribespeople for accomplishing their constitutional rights and livelihood requirements so that the non-tribes will not be able to transgress against the rights of tribespeople. The tribespeople should be made aware of various schemes and developmental projects aiming at their community. Though there are many funds sanctioned for their developments, it does not reach the safety hands who can utilize it for its purpose. It is due to their unawareness regarding the political system and their rights and benefits owed to them. Hence they should be educated on this aspect.

- These *Paniyas* are agricultural labourers since their ancestral period and still they remain the same. There are lot of other employment opportunities before them which they fail to realize. They should be made aware of the employment guarantee programme, MNREGS and other schemes through which they can avail employment opportunities. The government may initiate training programmes for imparting and developing skills for various job opportunities other than the agricultural jobs. It should also be take care that the income obtained may reach the women folk in the family so that the amount can be utilized 100 per cent for the family development. Monitoring can also be made regularly to have a check on the money earned, spent on unproductive purposes.
- For development of a society, it should be acquainted and equipped with latest developments and innovations. Similarly for the development of these tribal folks they should be encouraged to inculcate and develop the reading habits, communication capabilities, public speaking, usage of internet and latest electronic gadgets etc. The youths among the community should be encouraged to utilize these facilities. Public library with internet facilities may be established and the volunteers from the tribal community may be equipped with the latest technologies through whom it can be transferred to the youths of this community. On following this the generations to come from this tribal community may grow in line with the latest developments and technologies.

# *Summary*

## 5. SUMMARY

Wayanad region is a showcase for the most vibrant and yet conflicting social and cultural ethos. Once only tribespeople inhabited, but now Wayanad has become the recipient of waves of migration from the plains of East and West, which eventually made the tribes a minority, constituting less than half of the total population. In the earlier days, the remoteness of Wayanad and linguistic uniqueness of the tribes slowed down the advancement of developmental inputs. Lack of adequate support, inappropriate implementation of developmental plans, pilferage of funds and exploitation has often been as the reasons for the stagnation of tribal economy of Wayanad. Keeping all these in view, the present investigation was undertaken with the major objectives of analysing the Social exclusion of *Paniya* tribes and assessing their extent of deprivation.

The study was conducted in Wayanad district of Kerala. This district has been purposively selected for conducting the study because this is one of the districts in Kerala having the highest concentration tribal settlements of *Paniyas*, who constituted 80% of tribal population. A sample of 90 tribespeople were selected randomly from three panchayats of Wayanad namely Panamaram, Noolpuzha and Kaniyambetta.

Detailed review of literature, discussions with experts and scientists in agricultural extension were relied upon for the selection of variables. Social exclusion and extent of were selected as dependent variables for the study. The profile characteristics of the respondents were the independent variables. The data were collected using pre tested and structured interview schedule. The statistical tools used were frequency, simple percentage analysis and correlation analysis.

The salient findings are summarised below:

1. From the study it was found that fifty four percent of the respondents felt they have been socially excluded.
2. The overall exclusion rate shows that the three panchayats selected for the study experiences social exclusion as the average mean obtained for the three panchayats viz., Noolpuzha, Kaniyampetta and Panamaram was 0.63, 0.62 and 0.62 respectively which is equal to the social exclusion mean score of 0.62.
3. Regarding the dimensions of social exclusion, geographical exclusion and politico-legal exclusion was the major exclusions experienced by the respondents which obtained mean scores of 0.79 and 0.68 which is well above the social exclusion mean score of 0.62.
4. Analysing the extent of deprivation felt by *Paniyas*, it was evident that all the respondents were deprived of the functionings selected for the study.
5. The frequency distribution of the profile characteristics of the respondents revealed that young and middle aged categories were heading the households in most of the households.
6. Regarding the educational status, eighty two per cent of them were illiterate and rest of them was Primary and Middle school level.
7. Regarding the environmental orientation, eighty nine per cent of the respondents had high level of orientation.
8. On surveying it was found that seventy seven per cent of the respondents were daily users of alcohol.
9. Considering the land holding of these *Paniya* tribespeople seventy six percent of these tribes own 4-6 cents of land, whereas, only two percent of the tribespeople own more than 10 cents of land.
10. Considering the leased land majority of the tribespeople don't have land available for lease.
11. Regarding the income majority of these tribes has an income ranging between Rs.2000-Rs.4000.



12. Regarding indebtedness, they have debt amount ranging from Rs. 1000-3000.
13. Considering the type of house majority of the people live in *kucha* houses as it was evident during the visit.
14. Considering the condition of the house sixty five percent of the tribespeople lives in a home which is in poor condition
15. Considering the social capital the Paniya tribespeople had a very good relationship among them, as the mean score was high for all the three panchayats selected for the study.
16. The tribespeople were not much exposed to mass media as most of the tribespeople felt they were deprived of the same.
17. Considering the land for cultivation, all the respondents were deprived of own land for cultivation.
18. Considering the usage of forest land and forest resources all the respondents were deprived which is evident from the deprivation mean obtained as 4.8 for forest land for cultivation and 4.3 for forest resources which almost equals to highest level of deprivation mean score 5.
19. Regarding the income the mean score obtained was 4.6 which indicated their level of deprivation is high.
20. Regarding employment the deprivation score obtained was 4.16 showing the *Paniya* tribespeople are deprived of employment opportunity.
21. Health status of the tribespeople was poor, as the mean score was 4.27.
22. Regarding the housing and drinking water facility the deprivation score obtained was 4.37, which is a high deprivation score.
23. Regarding the other public services and goods face a medium level of deprivation which is evident from the deprivation score of 3.73.
24. Considering the food security the accessibility deprivation was felt by majority of the respondents.
25. Considering the nutritional security these tribespeople a high level of deprivation with a deprivation score of 3.7.

26. On account of protection these tribespeople face a high level of deprivation with respect to accessibility dimension as all the respondents felt they were deprived.
27. The *Paniya* tribespeople face a high level of deprivation regarding democratic participation with a high deprivation score of 4.
28. Considering the credit they have a high level of deprivation which is evident, as ninety one percent of the respondents felt they were deprived.

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# *Appendices*

**APPENDIX- I****Factors influencing social exclusion**

<b>Sl. No.</b>	<b>Factors</b>
1	Alcoholism and tobacco chewing
2	Income
3	Fast pace of modernization
4	Absence of capital assets
5	Absence of felt needs for change
6	Inability to adjust with changes in the society
7	Lack of saving mentality
8	Caste consciousness
9	Obsession with traditional lifestyle
10	Absence/lack of deferred participative behaviour
11	Scope for intermingling and interpersonal relationship between tribes and non tribes
12	Social awareness
13	Prejudicial practices or behaviour
14	Competitiveness
15	Ambition and inspiration
16	Violence and criminality
17	Bargaining power
18	Assertiveness
19	Efficiency and skill
20	Language
21	Ethnic identity
22	Organised efforts by activists and public

23	Cleanliness
24	Dressing pattern
25	Ethnic practices and rituals
26	Subservience
27	Health status
28	Discriminatory behaviour on part of officials
29	Food behaviour
30	Geographical isolation
31	Proactive efforts on the part of the activists
32	Historical reasons
33	Type of employment
34	Traditional aspect
35	Lack of access to common property resource

## APPENDIX- II

## KERALA AGRICULTURAL UNIVERSITY

DEPARTMENT OF AGRICULTURAL EXTENSION,  
COLLEGE OF AGRICULTURE, VELLAYANI, THIRUVANANTHAPURAM

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From

Dr. A. Anilkumar  
Professor,

Vellayani

Date:

To

Dear Sir/Madam,

Mr. Anoop. R.J, M.Sc. Student of this department has taken up a research study on "Social exclusion of tribal agricultural labourers: A case of *Paniya* tribe of Wayanad" under my guidance. He is developing a scoring procedure measuring the Social exclusion and extent of deprivation.

In this regard some factors influencing the social exclusion are listed. On the right hand side of each statement, there are set of columns representing degree of relevancy of the statements. You are requested to tick (✓) in the appropriate column which indicates degree of relevancy of the statement on a 7 point continuum. **Please note that response indicates the relevancy of the statements in the real sense and not of yours as a judge.** Please see that no statement is left out and kindly return the same at the earliest possible time.

Thanking You

Yours faithfully,

Dr.A. Anilkumar



## APPENDIX III

## INTERVIEW SCHEDULE

Social Exclusion of tribal agricultural labourers: A case of *Paniyan* tribe of Wayanad

Respondent No:

1. Name of the respondent :  
 2. Address :  
 (a) House No. :  
 (b) Name of the hamlet :  
 (c) Name of the village :  
 (d) Name of the panchayat :  
 3. Age : -----years  
 4. (a) Religion :  
 (b) Name of the tribe :  
 (c) Sub tribe if any :  
 5. Land holding : -----cents

## 6. Information about members in the family

Sl No:	Relationship with the respondent	Age

## 7. Social exclusion

Please indicate your extent of feeling or experience by putting a tick (√) mark

Sl. No.	Statements	5	4	3	2	1
<b>Geographic exclusion</b>						
1.	Denial in owning agricultural land within the non-tribal population					
2.	Denial in availing transport facilities due to your remote residency					
3.	Denial in availing good road facilities due to your remote residency					
4.	Denial in availing communication					

	and postal facilities due to remoteness of your residency					
5.	Denial in availing good health services due to remoteness of your residency					
6.	Denial in availing good market facilities due to remoteness of your residency					
7.	Denial in availing good education service due to remoteness of your residency					
8.	Denial in availing employment opportunities due to remoteness of your residency					
9.	Denial in availing electricity due to remoteness of your residency					
10.	Denial of right to reside in the main stream along with non-tribal population					
<b>Economic exclusion</b>						
11.	Difficulty in getting a suitable job for your sustainable livelihood.					
12.	Difficulty in getting a reasonable wage for job.					
13.	Difficulty in getting equal wage for the same job as that of others.					
14.	Difficulty in acquiring land for agriculture.					
15.	Difficulty in getting the ownership for the land you reside for					

	generations.					
16.	Denied freedom of choice of livelihood/employment options.					
17.	Difficulty in getting reasonable price for your products in the market.					
18.	Difficulty in selling your products directly to the consumers					
19.	Difficulty in getting loan/credit facilities on account of bank security					
20.	Difficulty in getting the credit facilities due to the cumbersome procedure.					
21.	Discriminatory behavior on the part of the bank officials.					
22.	Difficulty in availing required health care services on account of doctor's unavailability.					
23.	Difficulty in availing health care services due to proper unavailability of medicines.					
24.	Difficulty in availing health care services on account of poor economic status.					
25.	Difficulty in availing health care services on absence of paramedical staffs and appropriate diagnostic equipments.					
26.	Difficulty in availing educational services on account of unavailability of teaching staff.					



27.	Difficulty in availing proper educational services on account of teacher's discriminatory attitude and behavior.					
28.	Difficulty in availing educational facilities on account of lack of sufficient schools.					
29.	Difficulty in availing educational facilities on account of unavailability of teaching aids and other equipments.					
30.	Difficulty in Getting credit services for practicing agriculture					
31.	Getting recommended input facilities for practicing agriculture. (Seed materials, fertilizers, machineries, technical skills)					
<b>Socio-Cultural exclusion</b>						
32.	Denial in using common wells					
33.	Denial in using common tanks					
34.	Denial of access to religious places like temples.					
35.	Denial in availing services of barber shops					
36.	Denial in availing services of hotels					
37.	Denial in availing common transport services.					
38.	Denied while interacting and mingling with others.					
39.	Discrimination in name of caste					









8	Graduation					
9	Post graduation and above					

## 2. Social capital

### 2.1. Informal networks

#### 2.1.1 Relationship with family members

Sl No:	Relationship	Relationship status		
		Good	Average	Poor
1	Father-child			
2	Mother-child			
3	Father-mother			
4	Brother sister			

#### 2.1.2. Relationship with others

Sl No:	Relationship	Relationship status		
		Good	Average	Poor
1	Neighbours			
2	Friends			
3	Relatives			
4	Others			

## 2.2 Activities in public space

Extent of participation in activities of public space.

Sl No:	Activities	Always	Sometimes	Never
1.	Informal get together and discussions in : (a)The nearby tea shops (b)Barber shops (c)Stitching centres (d)Small retail shops (e)Community well premises (f)Others (specify)			
2.	Participation in the neighbourhood groups			
3.	Participation in social and political meetings.			
4.	Involvement in other community activities 1.Festivals 2.Death 3.Mariage			

### 2.3 Concern towards the weaker sections

Sl No:	Type of people	Very much concerned	Concerned	Neutral	Not concerned	Not at all concerned
1.	Senior					

	citizens					
2.	Women					
3.	Children					
4.	Destitutes					
5.	Others					

### 2.4 Interdependence and networking

Sl No:		Extent to which you maintain interdependence and reciprocal relationships		
		Regularly	Occasionally	Never
1.	Neighbours			
2.	Friends			
3.	Relatives			
4.	Government functionaries			
5.	Social activists			
6.	Others			

### 3. Land holding

Please mention the total area of land owned by you currently (Both owned and leased in):

Owned =-----cents

Leased in =-----cents

### 4. Occupation

Mention any other if any:

### 5. Common property resources

Sl No:	Common property resources	Access		Quality		
		Unlimited/unrestricted	Highly restricted	Currently in good condition	Depleting	Almost depleted
1	Forest (a) Minor forest produce (b) Medicinal plants (c) Honey (d) Fruits (e) Others					
2	Water					

	resources					
3	Common land resources					

### 6. Type of house

Sl No:	Type of the house	Condition of the house		
		Good	Average	Poor
1	Thatched shed (wall & roof)			
2	Mud walled thatched			
3	Brick or laterite walled thatched			
4	Brick or laterite walled tiled			
5	Concrete house (small)			
6	Concrete house (big)			

### 7. Income per month

Amount in Rs.-----

### 8. Indebtedness

Amount in Rs:

Time period:

### 9. Environmental orientation

Sl No:	Statements	Agree	Disagree
1	Man is exploiting the earth too much		
2	Man has to be greatly concerned about environmental issues like deforestation.		
3	There is truth in what environmental activists claim and we should lend our support to them		
4	Do you agree that older methods of farming were more safer than present		
5	Intensive agricultural practices cause environmental hazards.		

### 10. Alcoholism

Frequency of intake	
Daily	
Weekly	



Occasionally	
--------------	--

### 11. Political orientation

Please state agreement or disagreement to each of the statements below

Sl	Items	Agree	Disagree
1	Recognizing power relations existing in the society is very important in resolving the problems of the society.		
2	Democracy is the best political principle and philosophy for ideal governance		
3	Individual approach will not help in solving problems		
4	Organizing people for asserting their genuine and fundamental rights is an important pre-requisite for a democratic society.		
5	Political parties are inevitable and indispensable for a vibrant democratic society functioning in accordance with constitution.		
6	Sustainable progress and welfare of people can be achieved only through organized political and social interventions		
7	A political approach to social issues actually preserve the existing power relations and prevent distributive justice, social transformation and progress		
8	Political parties and other social organisations play no role in social development and therefore it is a curse to the society		
9	Principles like freedom, equality and fraternity should be the guiding cardinal principles of a strong civil society.		
10	Distributive justice makes a social system humane and modern.		

# *Abstract*

**SOCIAL EXCLUSION OF TRIBAL AGRICULTURAL LABOURERS: THE CASE OF  
PANIYA TRIBE OF WAYANAD**

by

**ANOOP. R.J**

**(2010-11-157)**

**Abstract of the thesis**

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**VELLAYANI, THIRUVANANTHAPURAM- 695 522**

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## 8. ABSTRACT

*Paniya* tribes of Wayanad are the most backward among the vulnerable groups of Kerala. Their economy is traditional in nature, depending mainly on land and forest. On accounting the land utilisation pattern of Wayanad district has drastically changed owing to massive in-migration of people from the plains to these areas in search of land for cultivation and for starting plantations. Inappropriate implementation of schemes and lack of adequate technological support resulted in a drastic decline in the economy of the tribespeople resulting in their exclusion and deprivation. This study entitled "Social Exclusion of tribal agricultural labourers: A case of *Paniya* tribe of Wayanad" was an attempt to analyse the Social exclusion and their deprivation.

The study was conducted in Wayanad district of Kerala. A sample of 90 tribespeople were selected randomly from three blocks of Wayanad district viz, Panamaram, Noolpuzha and Kaniyambetta.

The study indicated that most of the tribespeople belonged to the middle age group, 48 per cent of the tribespeople. Among the respondents 82 per cent were illiterate and only 9% of the tribes had schooling. 89 per cent of the tribespeople had high level of environmental orientation and 100 per cent of them consume alcohol.

The study revealed that the *Paniya* tribespeople had landholdings only up to 10 cents. 76% of the tribespeople had an area of 4-6 cents. It was identified that 67 per cent of the tribes do not use the land on lease and 21 per cent of the tribes had leased landholding of 3-4 cents. From the study it was found that 47 per cent of the tribes had an income ranging from Rs.3001-Rs.4000. The indebtedness as indicated 50 per cent have a debt amount ranging Rs.1000-Rs.2000.

From the result it was revealed that 84 per cent of the tribes live in brick or laterite walled tile house. 65 per cent of the tribespeople live in a poor conditioned home.

Classification of tribespeople based on social exclusion reveals that 54 per cent of the tribespeople have felt social exclusion and 46 per cent of them do not feel they are socially excluded.

On classifying the tribespeople based on deprivation it was found that 100 per cent of the Paniya tribespeople felt that they were deprived of the social functioning.