

**“TRIBAL LABOUR MIGRATION OF WAYANAD DISTRICT:
AN IMPACT ANALYSIS”**

by

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(2016-21-003)

FINAL THESIS

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2021**

DECLARATION

I, hereby declare that this thesis entitled “**Tribal labour migration of Wayanad district: An impact analysis**” is a bonafide record of research work done by me during the course of research and the thesis has not previously formed the basis for the award to me of any degree, diploma, associateship, fellowship or other similar title, of any other University or Society.

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LIST OF ABBREVIATIONS AND SYMBOLS USED

NGO	Non Governmental Organizations
ie,	That is
MGNREGA	Mahatma Gandhi National Rural Employment Guarantee Act
et al.,	Coworkers
FAO	Food and Agriculture Organization
WHO	World Health Organization
TV	Television
R	Rank
TS	Total Score
N	Number of Tribal migrants
F	Frequency
%	Percentage
Ha	Hectare
DA	Disagree
SA	Strongly Agree
SDA	Strongly Disagree
UD	Undecided
A	Agree
SHG	Self Help Group
AHADS	Attappady Hills Area Development Society
viz.	As follows
LCI	Livelihood Capital Index

LIST OF ABBREVIATIONS AND SYMBOLS USED (CONTINUED)

Via	By way of
DBI	Diet Balance Index
SE	Standard Error
SLF	Sustainable Livelihood Framework
CV	Coefficient of Variance

Introduction

1. INTRODUCTION

Anthropologically, a tribe is a social group the members of which lives with a common dialect, uniform social organization and possess cultural homogeneity having a common ancestor, political organization and religious pattern. But, perhaps, it would be very difficult to find many tribal groups in India who possess all these characteristics. Again a number of tribal groups are recognized by the Government and they are the scheduled tribes. But since all the tribal and analogous social formations are not considered as Scheduled Tribes, and when tribal population is considered, the number of actual tribal population must be much more than what is mentioned as Scheduled Tribe Population (Choudhary, R.N., 2007).

1.1 Tribal population in the World

The global tribal population of approximately 300 million people is composed of about 5,000 distinct tribal cultures worldwide, living in every climate from the Arctic Circle to the tropical rain forests. Although Tribal Peoples make up only 4 percent of the world's population, they represent 95 percent of the world's cultural diversity. Tribal People live in about 75 of the world's 184 countries and are inhabitants of practically each main biome of the earth. Tribal people also called indigenous people, aboriginal or autochthonous people, national minorities, or first people, are best defined by using several criteria.

1.2 Tribes of Wayanad

The highest tribal population of Kerala is found in Wayanad district. Wayanad is situated in an elevated mountainous plateau on the crust of Western Ghats at a height between 700 and 2100 meters above sea level. The district is surrounded by the Nilgiri district of Tamilnadu and Mysore district of Karnataka on the East, Kodagu district of the Karnataka on the North, Malppuram district of Kerala on South and Kozhikkode and Kannur Districts on the West.

The district has an area of 2132 sq. km with a total population of 817420 as per 2011 census. One important characteristic feature of this district is the large tribal population, consisting mainly Paniyan, Adiyar, Kattunaikan, Kurichian and Kuruman. Wayanad district stands first in the case of tribal population (about 37 per cent) among other districts in the state. As per 2011 census, 151443 tribes people constituting 18.5 per cent of total population are residing in Wayanad district.

Wayanad has a long history of agriculture. Two tribes, who are among the inhabitants of this region from early times, and associated with earliest cultivation of rice in valley wetlands and rain fed millets in uplands, largely by shifting cultivation, are the Kurichian and the Kuruman. The agro ecological conditions of the area, vastly different from the plains and virtual isolation of the area from the plains due to lack of proper communication and other factors restraining early migration from the plains, the agro-biodiversity conserved and used by the native tribes eventually evolved many landraces of rice and other crops unique to the region. Later huge migration from plains and domination of these migrants in influencing the cropping pattern in the upland led to the total decline of millets and rise of plantation crops. However, the land use pattern in lowlands changed very little, thus helping the retention of many of the unique indigenous landraces of rice. Between the two early cultivator tribes, Kuruman lost out to the migrants and became landless farm labour, while Kurichian retained land ownership and associated agro biodiversity with the historical continuum, at least in the case of rice. It is thanks to these indigenous people and their penchant for conservation and innovative agriculture that landraces have sustained a place in the midst of improved varieties.

1.3 Livelihoods of Wayanad tribes people

An employment culture entirely based on the existing forest ecosystem limits the scope for adjustment to requirements of new job prospects. Yet their competency in traditional art and artisans need to be appreciated. Their spread mats, and similar

household items were very popular. But now the raw materials are not easily available as access to deep forest is restricted. Forest resources like honey, bamboo products, and forest medicines have been restricted to Kattunaikan tribal community. This legal restriction has led to poverty. Also labour demand especially that of women in paddy fields has decreased, as the paddy cultivation has shrunk. The shift to cash crop cultivation like banana, ginger etc. in paddy fields has not improved their condition any better.

1.4 Tribal Migration

The word migration is derived from the Latin word migrate; meaning to change ones residence. It is difficult to define the concept “migration” precisely, since it encompasses many aspects. Migration from one area to another in search of improved livelihoods is a key feature of human history. Migration is today a worldwide phenomenon and has become an important issue in our times. Human migration is the movement by people from one place to another with the intentions of settling, permanently or temporarily in a new location. The movement is often over long distances and from one country to another, but internal migration is also possible; indeed, this is the dominant form globally. People may migrate as individuals, in family units or in large groups (Reips and Buffardi, 2012). Migration is a permanent or semi-permanent change of residence by an individual or group of people. It is a phenomenon as old as the history of mankind. Migration has been enormously influential in determining the changes in the socio-cultural landscape of man (Mosse et al., 2002).

Migration has been both a boon and a curse to humans particularly the tribal people (Sundari, S., 2007). Migration is necessarily a pre-empt move; it is the survival instinct that drives humans to seek better prospects. The possible causes of migration can be identified as economic reasons such as dense population and lack of means of livelihood, facility of transport, attraction of industrial centers, facility of trade and commerce. Social reasons such as access to healthcare, education, housing

etc, change in social status, change in occupation status. Physical factors such as availability of new land for agriculture purposes, facility of irrigation, availability of forest/mineral resources and Political factors like wars, society tensions, ethnic/ caste clashes (Martin, S.F., 2004). Due to many reasons like lack of employment, low job opportunities, marriage, food security, health issues, education etc many tribes people are migrating from their native places to various parts of the country.

1.5 Need for the study

A livelihood is sustainable when it can cope up with and recover from stresses and shocks, maintain and improve its capabilities and assets while not undermining the natural resource base. Livelihood analysis can be very useful for showing how people's livelihoods are being enhanced or constrained. In recent years, unemployment, frequent crop failure, indebtedness, inadequate credit facilities, lack of alternative opportunities, droughts and poverty level in rural areas have been increasing, thereby leading to despair or distress conditions in the rural sector. As a result the rural poor, labour and marginal small farmer communities are on the move, temporarily leaving their homes in search of employment and livelihood in other prosperous (urban) areas in the country.

Tribal migration is a key livelihood strategy in rapidly developing, low income contexts. It is often identified as a significant approach to strengthen livelihood of tribes people and adapt to climatic risks. However, the ways in which migration shapes and is shaped by livelihood capitals and how these dynamics in livelihood composition affect people's adaptive capacity and existing agriculture scenario is poorly studied. This research attempts to fill this gap. Considering the threats of migration, there is an urgent need to study in detail, the pros and cons of migration made in the livelihood and attitudes of tribes people. This study becomes relevant in view of the fact that tribespeople are the major work force available in agriculture labour work and their migration may deteriorate the human resource

availability of agriculture sector of Wayanad district. The study could become the starting point of greater policy level interventions for sustainable livelihood of tribespeople.

1.6 Objectives of the study

In the view of issues discussed above, the following objectives have been identified for the study-

Study the impact of tribal labour migration on the livelihood of tribespeople and the agricultural situation of Wayanad district. Factors influencing the tribal labour migration and their migration proneness were also studied.

1.7 Scope of the study

A thorough understanding of change in the livelihood conditions of stakeholders due to migration would help to design suitable extension strategies and agricultural policies for uplifting the standard of living of tribespeople. Major push and pull factors affecting migration will give insight regarding the weakness of various developmental activities and its effectiveness. Also this study will reflect the problems faced by the tribespeople during migration which would be a fore shadow for policy makers.

This study attempts to cover multiple dimensions of livelihood capitals and issues addressed by migrating tribes people. The points of exploration also include livelihood capital index before and after migration. This would help to find out the changes in various capital components of livelihood and reasons behind it. This has been attempted to scrutiny the nature of migration and its various dimensions and thereby it is also anticipated that the study would help instill better understanding with regard to tribal labour migration. Besides this being one of the pioneering

research study on migration proneness of tribes people, the results will be of transcended importance in providing the attitude of tribes people towards migration.

Tribal labour migration has generated labour shortage which directly affected the agriculture situation of Wayanad district. The study attempts to reveal the perception of various stakeholders regarding the tribal labour migration and its effects on existing agriculture situation of the district. The study would also contribute to content development required for educational programs on sustainable livelihood framework and community based developmental activities.

1.8 Limitations of the study

The study was restricted to Wayanad district of Kerala state. Hence, some of the findings may not hold good for all the migrating tribes of the country. It is needless to state that the findings of the study are based on the perception and ability of verbal expression of the respondents. Hence the objectivity of the study is subject to the degree of frankness and fairness shown by the respondents while expressing their opinion. As the study was a single researcher's investigation as part of the requirement of the doctoral degree program, the limitations of time and resources have also affected it at various stages. In spite of all these limitations, due care has been taken to make the study as much scientific and objective possible.

1.9 Organization of the thesis

The thesis is organized to have five chapters. The introductory chapter contains a brief account of the global, national and state level scenario of tribes population and their migratory nature. This chapter also explains the need, scope, objectives and limitations of the study. In the second chapter, a comprehensive review of the relevant literature that has helped the researcher to formulate the theoretical framework of the study has been included.

The research methodology adopted for the study has been described in the third chapter. This chapter includes the details of the study area, sampling techniques, scales and other tools used to measure the dependent and independent variables included in the study and the methods of analysis.

The findings and discussion have been presented in the fourth chapter. The fifth chapter summarizes the study highlighting the salient findings and implications. The bibliography, appendices and abstract of the report have been included subsequently under respective headings.

Review of Literature

2. Review of Literature

Concept of livelihood analysis

Carney (1998) reported that a livelihood is sustainable when it can cope with and recover from stress and shocks and maintain or enhance its capabilities and assets both now and in the future, while not undermining the natural resource base.

According to Rajendralal (2005), development will affect the future of tribal people and the choice of technology and politics will heavily influence the sustainability of tribal livelihood. Hence, he has the view that the available technology options developed by scientists and innovators environmentalists should be carefully analysed and their economic, social and ecological impact should be described.

In the last few decades, the importance of analysis of poverty and property from a livelihood point of view to understand rural inequalities has attracted considerable attention in India as well as other developing countries. (Sharma et.al., 2005)

Sivaprasad and Eswarappa (2007) noticed that many changes have been taking place concerning the land use, control, access and utilization of forest resources. These changes largely affected the sustainable livelihood of tribespeople without emphasizing a sustainable replacement.

According to Surayya et.al., (2008) agriculture constitute a major source of livelihood among the tribes of India and play a vital role in rural development, national economy, employment and occupation, food and nutrition security, agro-industries, growth and survival, economic, social and cultural conditions and poverty alleviation.

Among the tribal communities of India, livelihood is a very complex, multidimensional and dynamic phenomenon and its perceptions vary with the geographical area, age, gender, type of tribal community, education, services and

infrastructure, fluctuation in resources, social, cultural, economic, political and ecological determinates. (Assan and Kumar, 2009)

According to Maske et.al.,(2011), the capability of livestock and agriculture production to form a sustainable livelihood for tribespeople is declining due to the current overall endowments of production and distribution of productive assets and productive abilities are out of alignment with what is exactly needed.

According to Padhi and Panigrahi (2011), the traditional livelihood of tribespeople has been based on jhum cultivation and collection of minor non-timber products. But the decline of shifting cultivation took tribespeople to upland agriculture and they started selling on the upland conditions.

The concept of livelihood is rapidly attaining acceptance as a valuable means of understanding the factors that influence people's lives and well-being. Sustainable livelihood is a way of thinking about the objectives, scope and priorities for development, to enhance progress in poverty elimination. Sustainable livelihood aims to help poor people achieve lasting improvements against the indicators of poverty that they define. (Oraon, 2012)

A study conducted by Ajaz et.al., (2013) stated that forest is rich in source of land, water, soil, minerals, fuels, natural vegetation, wildlife, flora, etc. which constitute the major source of livelihood among the tribespeople. Integrated development of forest, agriculture and industry has a great potential to uplift the livelihood security of tribespeople.

Datta et.al.,(2014) conducted a study on the livelihood of tribespeople of Tripura and found out that nearly half of the tribespeople had low livelihood status and one by third of respondents had medium livelihood status. The Remaining had a high livelihood status. The reason was that most of the tribespeople were marginal and small farmers.

Livelihood analysis draws attention to factors and processes that keep livelihood functioning despite change and thus enriches the livelihood approach which puts people, their differential capabilities to cope with shocks and how to reduce poverty and improve adaptive capacity at the center of analysis. (Speranza et.al, 2014)

The Livelihood of tribespeople is affected by many factors like the diversity of assets, a balance between the assets and amount of assets. The livelihood pentagon may get extremely reduced due to no education, landlessness, low wages, no access to credit, poor water supply poor communication, poor housing, low social status, a tradition of reciprocal exchange, etc. (Harikrishnan and Krishna, 2015)

In the absence of an integrated view regarding natural resources livelihoods, infrastructure and institutions, development programmes will not full fill the objectives of sustainable livelihood of rural people. Sometimes the success of non-farm activities critically hinges on the overall development of rural livelihood. (Babu, 2018)

Human capital

Even though consumption and dependence on alcohol are separate problems it will affect the personal health and security of the individual as well as family in a critical manner, soon or later it will affect the community also. (Bhugra and Jones, 2001)

Based on the studies among Irula tribes of Attappady, Shincy (2012) reported that alcoholism was an occasional habit among tribespeople. Only a small per cent of respondents consumed alcohol occasionally and the majority remain non-alcoholic.

A study on Paniya tribes of Wayanad district revealed that all the respondents consume alcohol and they show a very high addictive behavior. (Anoop, 2013)

In the case of human capital, half of the tribespeople were illiterate and more than half had high addictive behavior even though above three by four of them were

included in the high hygiene category. Most of the respondents had an unbalanced diet and more than half of them had poor health-seeking behavior. In total, the human capital of tribespeople was found to be 51.6 (Sreejas, 2013).

Datta et.al., (2014) reported that two by third of the tribespeople were not satisfied with their educational level but they were highly satisfied with their physical and health status

.
A Research study among tribals in West Bengal conducted by Saha et.al., (2014) reported that tribespeople were addicted to locally made liquor and drinks that were prepared in unhealthy conditions and the drug use was found to be a major issue in their community.

A Study conducted by Sachana and Anilkumar (2015) reported that alcohol consumption was a habit among tribespeople irrespective of gender both men and women were having the habit of beetle and pan used. Due to this addictive behavior, there were many health issues found among the tribespeople.

A study conducted by Narayanan and Anilkumar (2016) reported that the majority of the tribal labourers consume alcohol and they were found to be addicted to it. Alcohol addiction was found to be high among middle-aged tribal labourers.

Babu (2018) reported that nearly half of the tribespeople of the Wayanad district had formal schooling and a significant section of the population can read and write though they have not been through a formal schooling process. This indicates that the total literacy programme has a huge impact on tribespeople.

The lower health status of tribespeople was due to the factors like low access to healthcare institutions, hurdles faced by healthcare personals as well as tribespeople and accessibility of services provided (Moosan et.al., 2019).

It was identified that tribespeople especially tribal men initiated alcohol misuse at a younger age due to home environment, peer pressure and parental influence. It was associated with their occupational factors, traditional rituals and practices, saving habits and exploitation of landlords. It caused a substantial burden to children and spouses. (Sadath et.al., 2019)

Physical capital

Saini (2008) reported that mismanagement was the main reason behind the water shortage among poor people. Most of them rely on groundwater sources when the public water supply system fails.

The new households built by AHADS, are having toilet facilities and old houses have latrines that are unusable. Thus there is a significant disparity in the sanitary latrine status of Irula tribes, where 59 per cent have sanitary latrines while 41 per cent house reported having no latrine facility.(Münster and Vishnudas, 2012)

More than half of the tribespeople had concrete houses and nearly half were living in well conditioned houses. More than one-third of the tribes' family had a material possession of 1000 - 5000 rupees and 40 per cent of them had no livestock possession. Due to the developmental activities, 69.2 per cent of the respondents had an in-house toilet and more than half of the respondents had an electricity connection in their household. The physical capital of tribespeople belonging to Kattunaikan tribes was found to be 59.9 (Sreejas, 2013).

Datta et.al., (2014) reported that most of the tribespeople were less satisfied with the infrastructure facilities like electricity connection, improved equipment, housing, etc. this was because poor infrastructure facilities were available in hilly and forest areas.

Among the tribespeople of Irula tribes of Attappady only 2.5 per cent had water-sealed toilet facility and only 2 per cent have an open pit. None of the other tribal households had toilet facilities (Nair, 2015).

The physical investment of respondents of Wayanad ranges from Rs 2000 to 4750 per ha. On average, each household owns a land area of 0.30 acres. Households are invested in bore wells and other irrigation equipment. Livestock assets decreased for five years. This decline was prominent in cattle rearing. (Babu, 2018)

Social capital

Due to a low level of education, social awareness and low social-economic status, the level of social participation was low among the tribespeople of Wayanad district. (Rajendralal, 2005) Kiradiya (2008) in his study reported that a large number of respondents had a medium level of social participation and 34 per cent had low social participation. Only 29.3 per cent had high participation in social organizations. The cohesion between the members of tribal communities was found to be high.

Oraon (2012) analysed the livelihood of tribespeople and reported that a lion share of tribal women were members of organizations such as self-help groups and 33 per cent were not members of any organizations.

Sreejas (2013) reported that 53.3 per cent of tribes people had very low social participation but 60.9 per cent had a good social relationship. The social capital of tribespeople was found to be 50.6.

Majority of the tribespeople were satisfied with the social cohesion they have in the society and 88.6 per cent of respondents were satisfied with community support. Only 15.7 per cent of tribespeople were satisfied with the social participation in various organisations and institutions. (Kumar et.al.,2016).

According to Vishnu (2016), 70 per cent of tribal women had low social participation and 17 per cent of respondents had high social participation. This shows the exploited, ostracized and subjugated condition of tribal women in the society

A study conducted by Babu (2018) pointed out that participation of self-help groups increased in recent years. But the supportive and cohesive nature of tribal communities is declined. Migration has a big social impact on the household, and it also plays a crucial role in establishing social networks. About 49.1 per cent of tribespeople participate in socio cultural activities and 95 per cent of respondents participate in oorukoottam.

A study conducted by Kumari et.al., (2018) showed that 10.12 per cent of tribespeople were members of political or voluntary organizations. Also, 0.25 per cent of respondents were members of more than one organization.

Natural capital

The socio-economic system of tribespeople is very close to the forest. Their livelihood support system, as well as culture, is closely linked with forest. Tribes people generally collect non-timber forest product, wild tuber, fuel wood, leafy vegetables etc. (Panigrahi and Pattnaik, 2004) Münster and Vishnudas, (2012) reported that among the tribespeople, Muthuvans and Irula tribes have reported to be holding land area of more than 50 cents and they use it for crop production. Most of the other communities have only less than 10 cents of landholding.

Almost 50 per cent of tribespeople had very low gross cropped area and 56.7 per cent depend on natural resources heavily. Thus the natural capital of tribespeople was found to be 35.9. (Sreejas, 2013)

Ajaz et.al.,(2013) conducted a study among tribes of Jharkhand and reported that forest place a main source of revenue for the tribespeople which provides employment, shelter, housing material, cloth, ornaments, fuel, fodder, timber, food, medicine, fertilizer, etc. thus the dependency of tribespeople on forest and forest resources are very high.

Datta et.al., (2014) observed that 53.6 per cent of tribespeople were satisfied with landholding and 72.9 per cent of respondents were satisfied with their livestock units. Very few tribespeople were satisfied with forest resources which provide additional income.

Babu (2018) reported that the majority of the tribal communities except Kattunaikan have at least a small piece of land in which they grow tuber crops, vegetables, etc. Some tribespeople belonging to Mallukuruma and Kurichiya own few acres of land. It was noted that non-timber product collection was major economic activity of tribespeople of Wayanad district.

Financial capital

Behura and Panigrahi (2004) reported that when there was an imbalance in the income and expenditure of tribespeople, they started borrowing money from money lenders. This adversely affected their financial capital.

Indebtedness was one of the major reasons for the transfer of land from tribespeople to nontribespeople. The large-scale difference arose between income and expenditure forced tribes for borrowing money from non-tribal money lenders. (Padhi and Panigrahi, 2011)

Sreejas (2013) reported that the average annual income of tribespeople of Wayanad district was Rs.22435 and the mean expenditure was Rs.20605. 24.02 per cent of tribespeople had saving and only 4.2 per cent of tribespeople had a debt of around Rs.9000. the financial capital of tribespeople were found to be 59.6.

Datta et.al., (2014) conducted a study on tribespeople and revealed that 72.9 per cent of tribespeople had low or no savings due to the poor annual income they receive. 36.4 per cent of tribes were satisfied with the accessibility of financial institutions.

Some of the tribespeople were found to be financially sound. They spend more money on essential commodities and education. It was also found to be true that medical expenditure per household has gone up. Only in some emergency cases, tribespeople spend more money on medical cases. (Pandey et.al., 2016)

Concept of migration

The study conducted by de Haan (2000) recognized that migration serves as a routine livelihood strategy undertaken years after years and not just a response to shocks such as drought, flood, and earthquake.

Deshingkar and Start (2003) in their study of seasonal migration for livelihoods in India opined that migration is not an ideal or easy way of earning money and improving the living standard of the family, it often the only option in places that have suffered from low levels of disadvantage such as remote rural villages.

Sabates and Waddington (2003) opined that migration can be the cause of poverty as well as caused by poverty. Similarly, poverty can be alleviated by migration and also migration can intensify the condition of poverty.

Migration primarily means the movement of people from one place to another which is not casual in nature, such as a visit or tour. It is a kind of a pre-emptive move, a survival instinct that drives humans to seek better prospects. (Sundari, 2005)

Llewelyn (2005) stated that migration in some cases reduces the need to borrow money from money lenders and also reduces bonded labour. Migrant work appeals to rural poor people because it presents a chance to earn more money or a larger in-kind payment than they could earn in the village.

Deshingkar (2006) in his study on internal migration of India, it was pointed out that migration options are becoming more and more attractive and secure over time. A large cost in-migration was incurred due to the moral hazard of being cheated and the

the search cost of opportunity. Those who had taken risk have often paid off their investments.

Large scale occupation of forest areas which was owned by tribespeople and grabbing of their land non-tribal migrant population was the direct result of migration. (Aerthayil, 2008) In remote villages, migration involved all but the poorest and the richest that is it made a broad category of migrants. This broad base of migration had resulted in its benefits accruing to a large number of households challenging the notion that migration benefits only a privileged few with the right contacts assets and education. (Deshingkar, 2010)

It was observed that embedded in traditional tribal practices, short-term migration can constitute a true safety net and produce positive outcomes for the households. (Kumar and Ajay, 2014).

Sachana and Kumar (2015) conducted a study among tribespeople and reported that the effect of migration was multi-faceted which entirely de-established the livelihood of tribespeople and their natural resources.

Migration can improve cash flows with households, which can be used to repay debt, purchase healthcare, finance marriages and other important social events and ultimately reduces poverty and vulnerability. (Mohanty et.al., 2016)

Migration is a state of life where a person or group of people travel from one place to another in search of livelihood. Broadly they migrate for two purposes, one for well offs like education, employment, etc and the other, the poor who often forced to migrate due to extreme conditions. (Lolaksha and Anand, 2017).

Nature of Migration

Debnath (2003) in his study noticed that 75 per cent of the tribal people undergo intra district migration followed by 20 per cent undergo inter-district migration. Only 1.9 per cent under go inter-state migration and 2.5 per cent undergo inter-nation migration. The study also revealed that rural to rural migration was most dominant among the tribespeople followed by rural to urban migration.

Non-farm work is often paid better, but the conditions are very poor. Such type of works is very hard and is often taken up in the hot summer when agricultural labour markets are slack. Since the agriculture labour activities are often transient, the possibility of long term links with farmer is less. (Deshingkar and Start, 2003)

Mainly distress migration and rural-urban migration or circular migration is emerging as a major form of migration among the tribespeople of various states in India. (Bhawan and Marg, 2010) In a study conducted by Rohatgi and Kapoor (2013) on migratory patterns, it was found that tribal women mostly migrate to city areas. It was noted that rural-urban migration was predominant among tribal women.

The majority of the labourers were daily migrants having local area migrations only. They migrate in groups of their decision of migration was self-initiated one. (Mohanty et.al., 2016) Horque and Taufique (2017) mentioned in their study on tribal labour migration in the Malda district of West Bengal that the duration of migration was not the same for the entire district. Generally, the trend of duration was almost two months and sometimes it may go up to six months and sometimes they came back within 30 days. Eleven per cent of migrants were engaged in the agriculture sector as labourers.

Factors affecting migration

Mosse et.al., (2002) opined that people tend to migrate due to many factors such as lower wages in the rural areas, unemployment, extreme poverty, etc.

Debnath (2003) pointed out in his study that there were many reasons for the migration of tribespeople which include marriage, job opportunities, business, education, etc. It was also revealed that natural calamity like flood also causes migration of tribespeople

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Dugbazah (2008) reported that the factors of migration vary from person to person. It was generally observed that low wages and unemployment were the main reasons or push factors of migration for the majority of rural people.

The major forcing factors for out-migration of tribespeople from tribal areas to various towns and cities were unemployment, lack of basic facilities like health, education, etc and poverty. (Bhawan and Marg, 2010)

The significant push factors were unemployment, low wage rates and land alienation. The major reason for the migration of tribal women was marriage. Economic stability and high employment opportunities acted as major pull factors of migration. (Rohatgi and Kapoor, 2013)

Most of the migrations especially tribes migration were due to accumulated debts, lack of local resources and high vulnerability of external shocks. (Kumar and Ajay, 2014)

Consequences of migration

Major consequences of migration were that it affected socio-psychological factors and created social tension, higher knowledge, high economic status, labour shortage, labour glut, inter-caste marriage, more satisfaction, low wage, etc. (Bijimol, 1995)

Large-scale occupation of forest areas which was owned by tribespeople and grabbing of their land by non-tribal migrant population was the direct result of migration. (Aerthayil, 2008)

Bhawan and Marg (2010) reported that a large number of educated, uneducated and illiterate tribal women from various states of India like Chhattisgarh, Jharkhand, West Bengal and Orissa migrate to different parts of the country and many metropolitan cities in search of gainful employment. They were often exploited physically and sexually.

Rural to urban migration was the major form of migration found among tribespeople which resulted in wear out of their sustainable lifestyle. Acculturation due to migration resulted in changes in behavior and health of tribespeople. (Maharatna, 2013)

Women and children were compelled to migrate or travel to their workplaces along with their parents. Such women and families were facing more problems like health issues, exploitation, security concerns, etc. when compare with single-person migration. (Kumar and Ajay, 2014) Sachana and Kumar (2015) conducted a study among the tribespeople and reported that the effect of migration was multi-faceted which entirely destabilized the livelihood of tribespeople and their natural resources.

Horque (2017) reported that tribal people in the district of Malda were facing several diseases due to continuous migration. The incidence of the disease occurs among the young and adult population. The study also revealed that the causes of many diseases like cholera, typhoid, dysentery, etc have drastically cut down the chances of improvement in the quality of life.

Age

Anh (2008) revealed that maximum tribespeople undergoing migration were coming in the age group of 26-40 years. The study also noted that the out movements start from the age of 12-14 on average.

A study among the tribespeople indicated that 45.6 per cent of the respondents belonged to the old age category and they preferred watching television program related to agriculture.(Kiradiya,2008)

Messiana (2008) conducted a study among tribal women reported that 48 per cent of the tribal women who were active members of SHG were middle-aged followed by young and old age category.

The study conducted by Varghese (2010) indicated that 48 per cent of the tribespeople were belonged to middle age category

Isac (2011) reported that among tribespeople from the Wayanad district 46 per cent belonged to the 36-50 age group and almost 45 per cent belonged to the 50 age category.

Shincy (2012) on the study of livelihood of Irula tribes of Attappady area revealed that majority of the tribespeople were belonging to the age group of 26-36 years.

A study conducted by Sreejas (2013) among the Kattunaikan tribes of Wayanad found out that 55 per cent of tribespeople belong to young age category.

Indumati,(2013) conducted a study and reported that the majority of Jawadhu tribes belong to the middle age category and 27 per cent were young. It was also noted that middle ages tribespeople were actively involved in agriculture labour and allied activities.

Forty-eight per cent of the respondents belong to old age group. Respondents belonging to the young age group were not engaged in occupation and so they depend on family (Kumar, 2013). In concern with the age distribution of rural migrants, respondents between the age group of 15-29 and 30-44 migrate in maximum numbers. Females were at the top of this list. The male migrants between the age group of 30-44 years became mostly susceptible to migration. (Vinayakam and Sekar, 2013)

In the Mayurbhanj district of Orissa, tribal women who participate in agriculture belong to middle age category and they were actively engaged in their livelihood activities. Mohanty et.al., (2016)

Vishnu (2016) reported that the majority of the tribal labourers of Wayanad district that is 52 per cent were belonging to the middle age group.

Smitha and Anilkumar (2017) noticed that more than half of the tribal farmers were belonging to old age category and the remaining were middle-aged category. No farmers were under young age group.

Uthara (2017) reported that the majority of the tribespeople who were working as labourers in plantations belonged to middle-aged group. They work as labourers in tea plantations since they didn't find any other job.

Babu (2018) in a study of tribes of Wayanad reported that the age of the majority of respondents was between 41 to 55, constituting 39 per cent of the total respondents. Only 10.9 per cent of the respondents had an age below 25.

A study conducted by Krishna and Kumar (2020) among tribespeople of Wayanad reported that the majority of male (58.89%) tribespeople and 57.78 per cent of female tribespeople belonged to the middle age category.

Annual income

Geetha (2007) in her study reported that 35 per cent of tribespeople of Wayanad receives an annual income ranges from 2001-5000 rupees. The study also revealed that only 11.11 per cent of the tribal respondents had an annual income of above 20,000 rupees.

Among the Kattunaikan tribes of Wayanad, the annual income was found to be in the range of Rs.6200 to Rs.96000 with an average annual income of 22435 rupees. (Sreejas, 2013) Anoop (2013) conducted a study among the Paniya tribes of Wayanad and reported that the annual income of 47 per cent tribespeople ranges from Rs.36001 to Rs.48000.

A study on labour migration shows that the annual income of rural people was found to be low and the majority of rural people were under the low annual income category. In spite of their hard work as agricultural labourers they remain poor as ever. (Kishore and Kiran, 2013) A study conducted by Vishnu (2016) among the tribal labourers of Wayanad district revealed that 56 per cent of the tribespeople received a very low level of annual income when compared to non-tribal labourers.

A study performed by Kumar et.al., (2016) reported that 50.67 per cent of the respondents had a medium level of annual income and 27.33 per cent had a high level of annual income. Only 22 per cent had a low level of annual income.

The goals, as well as aspirations of tribal women, were largely influenced by the annual income of their household. The decision-making was also influenced by the income of the family. (Mohanty et.al., 2016)

72.22 per cent of males and 60 per cent of females of the tribes of Tirunnelli panchayat has medium annual income. The annual income of males was found to be

higher than females. This difference was because the wage of males was higher than females. (Dhanusha and Paul, 2017)

Uthara (2017) studied the status of tribal women working on tea plantations and revealed that 94.44 per cent of tribal women and men received an annual income ranging from Rs.60,000 to Rs.120000.

A study among the Naik tribes of Dekshin Kannada showed that the majority of the tribespeople had a medium annual income and their occupations include agriculture and coolie service. (Kumar and Govindaraju, 2018)

The annual income from primary work of 77.2 per cent of tribespeople lies in the range of rupees 18000 to 24000. The average annual of rupees 15000 was received by 13.7 per cent of the respondents. Only 8 per cent of the respondents were receiving an annual income of rupees 27000. (Babu, 2018)

Size of family

A study conducted by Shincy (2012) on the livelihood of Irula tribes of Attappady showed that 78 per cent of the tribal respondents had a medium family size consisting of 5-7 members.

Sreejas (2013) in her study among the Kattunaikan tribes of Wayanad reported that nearly 30 per cent of the tribal family had up to 6 members in their house.

Vishnu (2016) conducted a study on tribal labourers of the Wayanad district noticed that a lion share of the respondents had 3-6 members in their family.

More than three fourth of the tribal family had a family size of 5-6 members and such a family includes 34 children also. This might be due to the unawareness about family planning programs (Merlin, 2019).

About 52.22 per cent of tribespeople in Wayanad had 4-5 members in their family. Family size of greater than 5 members was found only in 21.67 per cent of respondents and the remaining 26.11 per cent of respondents had a family size up to 3 members (Krishna, 2020).

Marital status

Balakrishnan (2017) conducted a study among the tribespeople of Wayanad and noticed that majority of male and female respondents were married and only less than 3 per cent male and 25 per cent female were found to be widowers. A large number of married respondents might be due to early marriage and a lower number of divorces indicate the value they give to human relationship.

Babu (2018) reported that the bulk of tribespeople (60.5%) were married. The study also shown that widowed and divorced or separated constitute 7.2 per cent and 4.9 per cent respectively.

Education

In a study conducted by Feroze and Aravindan (2004) among the tribes of Attappady showed that 35 per cent of tribespeople had education up to primary level only.

Most of the tribespeople of Wayanad district were literate were as about 29 per cent were illiterate. (Geetha, 2007)

A study conducted by Messiana (2008) on tribal women noticed that three fourth of the tribal women were illiterate and only 5.83 per cent had secondary level education. The major limiting factors behind this were lack of educational facilities, low socio-economic status and societal dogma.

Usually, Paniya tribes give less importance to education as well as literacy. They were averse to educate their children since they were not able to meet their livelihood needs with their income. (Varghese et.al., 2010)

Most of the tribal agricultural labourers were illiterate and 32.5 per cent were having only primary school education. None of them were having above high school level education. (Smitha, 2011)

Sreejas (2013) in her study among the Kattunaikan tribes of Wayanad reported that 50.8 per cent of the tribespeople were illiterate.

Anoop (2013) conducted a study on tribespeople of Wayand district and indicated that 82 per cent of the respondents were illiterate and only 9 per cent had schooling.

Joy and Srihari (2014) conducted a study on dropout students of Wayanad and indicated that tribespeople had less concern about their children's education. This paucity of regular involvement of tribal parents leads to the dropout of students.

Haseena and Mohammed (2014) revealed that low economic status, linguistic problems, tribal concepts of pleasure, indifferent attitude of tribespeople, the existence of ethnic stereotype, high level of socio-economic exclusion and discrimination were the major reasons behind the drop outs of tribal students in Kerala.

Suresh and Vivek (2015) found out that there was a significant association between the educational statuses of students with their parents. When the literacy of parents was low, the probability of their children dropout of school was high.

A study on tribal women by Mohanty et.al., (2016) reported that 36.67 per cent of the respondents were illiterate and 10 per cent had high school and college levels of education.

Illiteracy was a major negative factor behind the lower socio-economic development of tribal women.

Narayanan and Anilkumar (2016) conducted a study on tribal labourers and find out that most of the respondents were illiterate.

Babu (2018) reported that 40.8 per cent of tribespeople of Wayanad had primary education and 32.5 per cent acquired secondary education. Only 2 per cent had acquired higher secondary education. A higher rate of school dropout was primarily noted by the researcher. He also reported that illiteracy rate was greater in SulthanBathery.

Landholding

Messiana (2008) reported that 48.83 per cent of tribal women owned marginal landholding, 35 per cent had small and 9.17 per cent owned medium landholding. Fragmentation of land area was due to polygamy and non-availability of land in tribal areas.

Oraon (2012) in a study recognized that many changes have been taken place in the livelihood of tribespeople and almost all the households were having marginal landholding. 8.82 per cent of respondents were landless and 23.52 per cent owned less than 2 acres of land. In India, the average land area owned by a household is 0.708 Ha. But scheduled tribes households owned relatively more land than others at all levels including rural, urban d and rural-urban combined. (Nithya, 2013)

A study conducted by Paul (2013) regarding the inter-community difference in education, income and livelihood of tribes in Wayanad and found out that among the landless tribespeople, 36 per cent were Kattunaikans. More than half of all the tribal households that had more than one-acre landholding were from the forward communities.

A study on the livelihood of Kattunaikan tribes of Wayanad showed that 52.5 per cent of tribespeople had landholding only up to 10 cents. (Sreejas , 2013)

Mohanty et.al., (2016) in his study reported that 76.67 per cent of respondents owned small landholdings. Due to the fragmentation of ancestral property among the brothers, their landholding becomes small. But every respondent had more or less small landholdings. In the case of tribal labourers of the Wayanad district, it was found that more than 50 per cent of them possessed no land or below 5 cents. (Vishnu, 2016)

When a study was conducted among Adiya tribes of Wayanad by Balakrishnan (2017), it was revealed that a lion share of tribespeople from the Adiya community-owned 6-10 cent of land area. Only 3.33 per cent of respondents owned more than 25 cents of the land area. Among the Paniya tribes of Wayanad, the landholding was only up to 10 cents and the majority of them were working as agricultural labourers. 76 per cent of the respondents had an area of 4-6 cents and 21 per cent of respondents had ceased land holding of 3-4 cents (Anoop, 2013).

A study was conducted to assess the socio-economic status of Tharu tribes of UP by Kumari et.al., (2018) and reported that 86.23 per cent of tribespeople were marginal landholders and 6.75 per cent respondents were landless.

Wage per day

Since tribespeople were residing in the interior forest which was far away from the city or mainstream of society, the wages offered to them were very low and were not remunerative. (Kamaruddin and Samsudin, 2014)

Balakrishnan (2017) conducted a study among the tribes of Wayanad and found out that there was a clear wage disparity exists among the tribal women and men. Women received a lower wage as compared to men even though they have the same workload.

A study conducted by Babu (2018) among the tribespeople of Wayanad revealed that the average daily income received by the respondents was very low even though they were working for 8-10 hours a day. This lower wage per day reflects their lower standard of living and unsound financial status.

Political orientation

Due to poor organizational strength and lower bargaining power, the tribal people had limited capability to influence the political scenario of the society. This resulted in the lower development of tribespeople and their communities in education, health, road, transport, etc. (Parayil and Sreekumar, 2003)

Chaudhuri and Patnaik (2008) during their study on the dichotomy that existed between the mainstream of Indian society and tribal culture revealed that tribespeople were victims of exploitation both in their political as well as cultural fields.

A study conducted by Shincy (2012) on the livelihood of Irula tribes of Attappady showed that the majority of respondents had a medium level of political orientation and followed by 22.5 per cent had a high level of political orientation.

Among Paniya tribes of the Wayanad district, a survey was conducted by Paul (2013) and reported that majority of the community members were actively involved in politics and they had strong political alliance.

A study conducted by Sreejas (2013) among the Kattunaikan tribes of Wayanad found out that 92.5 per cent of tribespeople had medium political orientation.

About 38 per cent of the tribal labourers of Wayanad district were found to have a low level of political orientation and nearly 12 per cent were found to have a high political orientation. (Narayanan and Anilkumar, 2016)

Many of the respondents had a low level of political orientation due to poor awareness regarding the benefits and rights. This resulted in poor inaccessibility of

Adiyatribespeople from the incentives and interventions put forward by the government. (Balakrishnan, 2017)

Based on the study conducted by Uthara (2017), it was noted that 47.8 per cent of women and 86.67 per cent of men had a high level of political orientation. Low educational status, daily household works, gender inequality and lack of political knowledge were acting as the main factors which resulted in a high level of political orientation among tribespeople.

Indebtedness

A study on causes and consequences of tribal migration point out that tribespeople always bear burden of indebtedness and due to their ill pay they remain bonded as long as they live. (Debnath, 2003)

Nearly half of respondents of Palakkad and Idukki districts belong to the low category of indebtedness. But in the case of the Wayanad district majority of respondents had high indebtedness. Low socio-economic status, high level of land alienation and exploitation of tribespeople were found to be the major reasons behind indebtedness. (Rajendralal, 2005) Geetha (2007) in her study regarding socio-technical system analysis of Wayanad tribes it was pointed that only 33.33 per cent of tribespeople had indebtedness.

Souza (2010) in their report states that tribal families were not able to meet their basic needs out of their major income from their occupation in their native place and therefore heavily indebted to the money lenders.

A study conducted by Anoop (2013) among the Paniya tribes of Wayanad revealed that half of the tribespeople had a debt amount ranging from Rs.1000 to 2000.

The study undertaken by Mallick (2013) described that tribespeople were aware of the functioning of banking institutions and private money lenders. As per the study it was noted that tribespeople preferred institutional loans over personal money lenders.

Since most of the tribespeople didn't have a bank account, bank loans were non-existent in their community. To meet day-to-day need, Kattunaikans incurred debt due to excessive dependence on the land, need for incurring debt to meet day-to-day expenditure, non-availing of bank loans and seasonal employment are the push factors which leads to the higher dependency of Kattunaikas with private money lenders. (Paul, 2013)

Suresh and Rajasenan (2015) identified that segregating factors between non-dropouts and dropout students was indebtedness. Due to lower-income and indebtedness, most of the tribal students discontinue their education.

A study conducted by Balakrishnan (2017) showed that due to lower accessibility of governmental credit facilities and problems faced concerning security for loans, most of the Adiya tribal people were forced to borrow money from private money lenders.

Difficulty in getting loans from state banks, no material possession and lack of necessary documents were the limiting factors for assessing loans. But it was noted that tribal labourers had low indebtedness. Kudumabsree, Sevasangam and private money lenders were the credit lenders to the tribespeople. (Nath et.al., 2017)

Babu (2018) noticed that 81.87 per cent had taken advances for various purposes. It was also reported in the study that 52.11 per cent of tribespeople belonging to Kalpatta has borrowed more than Rs.25000 and this type of heavy borrowing was very low in the case of the Kalpatta block. The monthly income obtained from the seasonal migration activities is mostly spent on debt borrowed for the seasonal activities. Therefore further improvement can't be obtained (Vasanthapriya and Asokhan, 2019).

Type of house

‘Adivasi’ generally live in patched houses made up of mud, bamboo and bricks and they set houses in swampy valleys and plateaus (Wikipedia, 2008)

A study among the tribes of Wayanad by Patnaik et.al.,(2011) revealed that most of the tribes live in thatched roofs and kaccha houses.

Anoop (2013) reported that 84 per cent of the tribespeople belonging to Paniya community live in brick or laterite walled tile house.

A study conducted by Babu (2018) reported that 50.1 per cent of tribespeople of Wayanad live in kaccha houses and 33.5 per cent have pucca houses. These values vary from block to block even though this trend is same for every block. 11.7 per cent of tribespeople live in huts and 4.7 per cent live in concrete houses.

Experience in agriculture

About 44per cent of tribespeople of Wayanad had 16-30 years of farming experience and 19.44 per cent had above 30 years of farming experience. It was noted that even though the main occupation of tribespeople was agriculture, they were also engaged in the collection of minor forest produces and hire labour works. (Geetha, 2007)

Level of aspiration

A study on the sustainability of tribal development in Kerala by Rajendralal(2005) points out that tribespeople in Wayanad district have a low level of aspiration, constituting 77.3 per cent of the total respondents. The low socio-economic status, high level of land alienation and exploitation of tribes by the settlers were the prime reasons behind the low level of aspiration.

Economic motivation

The majority of the tribespeople of Wayanad had a high economic motivation. Every individual in a society always had an inner urge to become a self reliant and this increases their economic motivation. (Geetha, 2007)

Rajeev (2019) in his study found out that majority of the tribespeople of Wayanad district had a very low level of economic motivation.

Self-confidence

Latha (1997) when conducted a study of gender analysis of rice farmers, it was reported that the majority of the tribespeople had a high level of self-confidence and this has influenced their decision-making process also.

A higher per centage of tribal women who were active members of SHG had a medium level of self-confidence followed by a low and a high level. Tribal women had been restrained for a longer period; there were no chances for them to show their abilities. These factors coupled with poverty, illiteracy and lack of mobility contributed to a medium level of self-confidence. (Messiana, 2008)

Kumar (2009) reported that even though 64.66 per cent of tribespeople were found to have a medium level of self-confidence, 21.67 per cent of respondents had a high level of selfconfidence.

A study conducted by Shincy (2012) on livelihoods of tribespeople of Attappady showed that more than 90 per cent of the tribespeople were having a medium level of self-confidence and one of them had a high level of self-confidence.

Traditional value orientation

Rajendralal (2005) in his study onthe sustainability of tribal development in Kerala noticed that more than half of the respondents in Wayanad district had a high level of

value orientation. The major reason behind this was that tribespeople had low social awareness and educational status.

A study on tribespeople of Wayanad by Geetha (2007) stated that 40 per cent of the tribal respondents had a high traditional value orientation.

Sreejas (2013) conducted a study among the Kattunaikan tribes of Wayanad and noticed that 62.5 per cent of the respondents had a high traditional value orientation.

Risk preference

The majority of the tribespeople had medium risk preference which indicates that tribespeople were not at all ready to take many risks in life and they were more conservative in nature. (Rajendralal, 2005)

A study of Wayanad tribespeople by Geetha (2007) revealed that a higher per centage of tribespeople had medium risk preference. The reason for this medium risk preference was because tribespeople were not ready to take many risks in their life and they were found to be more conservative.

Methodology

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 the dependent variables
- 3.4 Operationalisation and measurement of the independent variables
- 3.5 Impact of tribal labour migration on the agriculture situation of Wayanad district
- 3.6 Methods used for data collection
- 3.7 Statistical tools used for the study

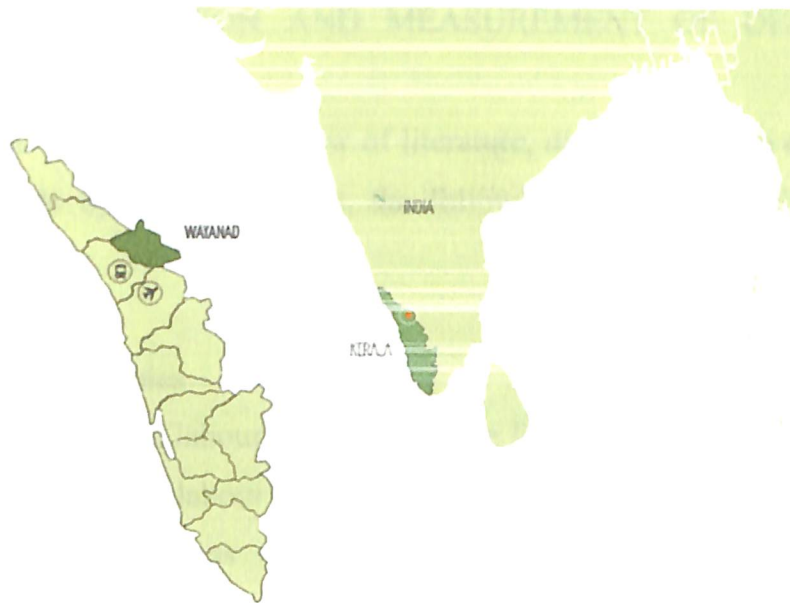
3.1.LOCALE OF THE STUDY

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 tribes people with migratory nature.

3.2.SELECTION OF SAMPLE

Wayanad district has been purposively selected as it accounts for highest tribal population in Kerala. The study was conducted in all the four blocks in Wayanad district namely, Mananthavady, Sulthan Bathery, Kalpetta and Panamaram

From each block 30 tribal migrants, 10 tribal non migrants and 10 non tribal significant other respondents was selected randomly for the study. Thus total 120 tribal migrants, 40 tribal non migrants and 40 non tribal respondents was the sample size.



Wayanad district



Plate 1. Locale of study

3.3. OPERATIONALIZATION AND MEASUREMENT OF DEPENDENT VARIABLES

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

3.3.1 Dependent Variables

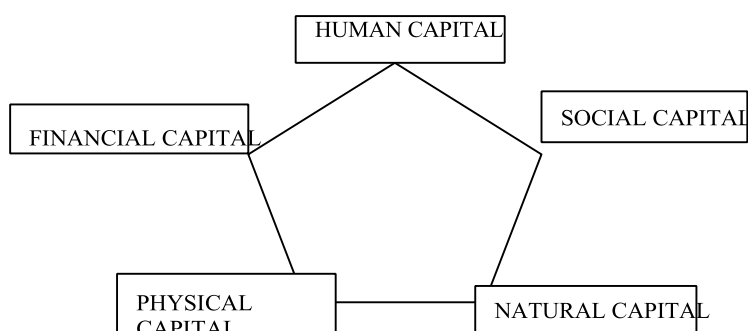
1. Impact of tribal labour migration on the livelihoods of tribespeople
2. Extend of tribal labour migration
3. Migration proneness

3.3.1.1. Impact of tribal labour migration on the livelihoods of tribes people

It was operationally defined as the positive and negative effects of migration on the livelihoods of tribes people.

In this study, the Sustainable livelihood framework of FAO (2008) was used. A livelihood is sustainable when it can cope with and recover from stresses and shocks and maintain or enhance its capabilities and assets both now and in the future, while not undermining natural resource bases. Livelihoods can therefore be affected by external factors which increase their resilience and consequently reduce their vulnerability.

In this study, there were five capital components included under sustainable livelihood framework of FAO. They were Human capital, Physical capital, Financial capital, Social capital and Natural capital. It can be diagrammatically represented as follows.



Under each capital a number of sub variables were identified. Along with that, the variables suggested by Scoones (1998) for livelihood analysis such as food habits, livestock possession, material possession and expenditure pattern were included under different capitals to enrich the present study.

Capital components of livelihood and their sub variables

Capital components	Sub variables
Human capital	Education, hygiene, addictive behavior, health care seeking behavior, food habits
Physical capital	Type of house, condition of house, material possession, livestock possession, toilet facilities, electricity connectivity, access to safe drinking water
Social capital	Social participation, social relationship
Natural capital	Land holding, gross farm area, utilization of natural resources
Financial capital	Income, expenditure pattern, savings

The operational definitions and measurement techniques of each of the above mentioned sub variables of livelihood capitals are depicted below under different sub heads.

3.3.1.1.1. Human capital

Human capital was operationally defined as the status in the major human development components such as health and hygiene, education and nutrition of the tribes people that enable them to pursue different livelihood strategies and thereby achieve livelihood objectives. The sub variables measured to analyse Human capital includes Education, Hygiene, Addictive behavior, Health care seeking behavior and food habits.

3.3.1.1.1. Education

Operationally defined as the ability of respondents to read or write and the number of schooling years completed by the respondents at the time of interview.

The level of education was measured by using the scale developed for the study. The scoring procedure used was as follows.

Category	Score	Before migration	After migration	Remarks
Illiterate	1			
Can read only	2			
Can read and write	3			
Whether attempted to continue schooling / college	4			

3.3.1.1.2. Hygiene

It was operationally defined as the plight or physical condition of the respondents due to practices related to health and cleanliness.

Under hygiene, four dimensions such as brushing teeth, taking bath, washing clothes and cleanliness of the surroundings were considered. The frequency of brushing teeth, taking bath and washing clothes were measured by directly asking the respondents, while cleanliness of surroundings was assessed by direct observation. The scores obtained in each dimension were summed up to get the total score in this variable.

3.3.1.1.3 . Addictive behavior

Addictive behavior is operationally defined as the extend to which a respondent is addicted to unhealthy habits of smoking, chewing, consumption of alcohol and use of drugs. It was obtained by directly asking the respondents and modifying the responses by cross checking the same with their fellow beings. The scores assigned were as follows.

Habits	Before migration			After migration			Re ma rks
	Regularly (1)	Occasionally (2)	Never (3)	Regularly (1)	Occasionally (2)	Never (3)	
Smoking							
Use of alcohol							
Use of narcotics/drugs							
Betel chewing with tobacco/ chewing of panmasala							

3.3.1.1.1.4. Healthcare seeking behavior

It was operationally defined as the personal actions resorted to promote optimal wellness, recovery and re-habitation. This was measured in terms of consulting medical experts by the respondents, for their illness as follows.

Response item	Score	Before migration	After migration	Remarks
Usually visit hospitals/ health care centres before the illness become very severe.	2			
Usually visit health care centres when illness become serious/ chronic	1			

3.3.1.1.1.5. Food habits

It was operationally defined as the frequency with which a respondent consumes food items with the required nutrients which adds to a healthy life. The frequency of intake of different food items such as cereals, millets, pulses, tuber crops, vegetables including leafy vegetables, fruits, honey, milk, egg, meat and

Vitamins and													
minerals													

Depending on the frequency of intake of each category of food, scores were assigned. The scores on the nutrient categories were added up to get the food intake score of a respondent.

Using the data, the Diet Balance Index was computed.

Diet Balance Index

Diet Balance Index (DBI) was developed from the score of food habits to comprehensively assess the food consumption pattern and thereby classify the respondents based on their food intake. It was calculated using the formula.

$$DBI = 100 - \frac{(\text{Maximum attainable value} - \text{observed value})}{\text{Range}} \times 100$$

Its value ranges from 0-100. Zero indicates extreme diet imbalance i.e., the most unbalanced diet. The index of 100 indicates that the diet balance was maximum as compared to the maximum observed in the data set. Based on the DBI values, the respondents were classified in to low, medium and high categories.

3.3.1.1.2. Physical capital

Physical capital was operationally defined as the man made assets, the basic infrastructure and producer goods needed to support livelihoods. Assets mean a valuable item that is owned. Infrastructure is the basic physical and organizational structures or facilities essential to enable, sustain or enhance societal living conditions. Producer goods are the tools and equipments that people use to function more productively. The physical resources such as type of house, condition of the house, livestock possession, material possession, access to

safe drinking water, toilet facility and electrical connectivity were considered for measuring physical capital

3.3.1.1.2.1. Type of house

Type of house means the material by which the house of the respondent is made. The scoring procedure is as follows

Type of house	Score	Before	After	Remarks
		migration	migration	
Thatched	1			
Tiled	2			
Asbestos/ aluminium sheet	3			
Concrete	4			

3.3.1.1.2.2. Condition of the house

The physical condition of the house was assessed by direct observation as well as by asking the respondent. The scoring procedure was as follows.

Condition of the house	Score	Before migration	After migration	Remarks
Good	3			
Average	2			
Poor	1			

3.3.1.1.2.3. Live stock possession

Livestock possession was referred to as the number of animals possessed by the family of respondent. The methodology followed by Jayawardana (2007) was used with slight modification. Here the value of all the livestock were found, which was categorized as follows.

Sl. No.	Value (Rs.)	Score	Before migration	After migration	Remarks
1	0	1			
2	Upto 500	2			
3	501-1000	3			
4	1001-5000	4			
5	5001-10000	5			
6	10001-20000	6			
7	20001 and above	7			

3.3.1.1.2.4. Material possession

Material possession was referred to as the productive and non productive materials possessed by the family of a respondent. The value of each material was be calculated and the total value of all of them were added up. Then the respondents were categorized into the following 6 classes based on the range of values of materials possessed.

Sl. No.	Value (Rs.)	Score	Before migration	After migration	Remarks
1	<500				
2	501-1000				
3	1001-5000				
4	5001-10000				

5	10001-25000				
6	>25000				

3.3.1.1.2.5. Access to safe drinking water

This variable was operationally defined as the access of respondents to unpolluted source of water for daily use. It was measured as the distance from home of the tribes person to unpolluted source of water for daily use. The following measurement procedure was adopted for the study.

Distance from home to source	Score	Before migration	After migration	Remarks
House premises	6			
Upto 500m	5			
500m-1 km	4			
1-2 km	3			
2-4 km	2			
>4 km	1			

3.3.1.1.2.6. Toilet facility

This was measured by directly asking the respondent whether they possess toilet facilities in their house or not. The responses were collected on a two point scale of Yes and No with scores 2 and 1 respectively.

3.3.1.1.2.7. Electric connectivity

This was measured by directly asking the respondents about their possession of electricity connection in their house. The responses were collected on a two point scale of Yes and No with scores 2 and 1 respectively.

3.3.1.1.3. Social capital

Social capital was operationalised as the social resources that contribute to the livelihood of the tribes people. It consist of extend of social participation and inter relationship that bind together the members of the tribal society enabling cooperative action. This variable was measured taking into account two sub components viz. social participation and social relationship (relationship with members outside the family).

3.3.1.1.3.1. Social Participation

Social participation refers to extend and nature of participation of tribes people in various activities of social organizations. This was measured by asking the respondents about their memberships in organizations and frequency of attending meetings. The procedure followed by Rajendralal (2005) was used with slight modification as follows.

Sl. No.	Organization/ institution	Membership in organisation			How often do you attend the meeting		
		No members hip (1)	Member (2)	Office bearer (3)	Regularly (3)	Occasionally (2)	Never (1)
1	Grama panchayat						
2	Gramasabha						
3	Ooru vikasana samithi						
4	Oorukkoottam						
5	SHGs						
6	Co-operatives						

7	Tribal organizations						
8	Others (specify)						

3.3.1.1.3.2. Social relationship

This variable was measured using the type of the relationship maintained by a respondent with neighbours, peer groups and relatives. The following scoring procedure was adopted for this study.

Relationship	Relationship status			Before migration	After migration	Remarks
	Good (3)	Average (2)	Poor (1)			
Neighbours						
Friends						
Relatives						

3.3.1.1.4. Natural capital

Natural capital was operationally defined as the natural resources stocks from which resources flows and services useful for livelihoods are derived. Natural capital components were found out by taking three sub components such as land holding, gross cropped area and utilization of natural resource

es.

3.3.1.1.4.1 Land Holding

It refers to extend of land possessed by a respondent at the time of investigation. The scoring pattern is given below.

Land holding	Score	Before migration	After migration	Remarks
No land	1			
5-10 cents	2			
11-25 cents	3			
26-50 cents	4			
51-100 cents	5			
101-250 cents	6			
>250 cents	7			

3.3.1.1.4.2. Gross cropped area

It was operationalised as the sum of the area occupied by each of crop under cultivation. This was measured by collecting the area under cultivation of each crop based on its standard spacing irrespective of mono cropping or mixed cropping. The scoring procedure is given below.

Name of the crop	Area / Number of plants	Before migration	After migration	Remarks

3.3.1.1.4.3. Utilisation of natural resources

It was operationalised as the utilization of the identified natural resources by the tribes people to fulfil their livelihood requirements. The scoring procedure is given below.

Sourcing activity	Always (3)	Sometimes (2)	Never (1)	Before migration	After migration	Remarks
Hunting						
Cultivation						
Honey collection						
Collection of minor forest produce						
Fuel wood collection						

3.3.1.1.5. Financial capital

Financial capital was operationally defined as the financial resources (mostly cash and equipment) that people use to achieve their livelihood objectives. It is an important livelihood asset critical to the successful utilization of other factors/ assets. Financial capital was measured by taking into account the income, expenditure, savings and debts of the respondents.

3.3.1.1.5.1. Annual family income

The annual income of the family was operationalised as the yearly average income of the family of the respondent in cash. Different sources of income of the family were elicited from the respondents and the average monthly income of the family was calculated. This was multiplied by 12 to get the average annual income of the family.

3.3.1.1.5.2. Expenditure pattern

Expenditure pattern was operationalised as the money spent annually for various items like food, cloth, education, health, ceremonies, alcohol consumption, livestock management, cultivation, travelling, fuel, recreation and

the like. Based on the responses of the tribes people and careful observation and probing by the investigator, the expenses under each item were worked out for one month.

Items	Total expenses per month	Before migration	After migration	Remarks
Food				
Cloth				
Electricity				
Medical expenses				
Education				
Cultivation				
Alcohol				
Ceremonies				
Recreation				
Travelling expenses				
Fuel				
Othes				

3.3.1.1.5.3. Savings

It was operationally defined as the amount saved in the form of cash or any other means at the time of interview. This was obtained by asking the respondent the unutilized amount in hand, amount available in banks, post office and other agencies including the cost of ornaments they possessed at the time of the interview.

Measurement of livelihood index

Based on the five livelihood capital components described above viz. Human capital, Physical capital, Social capital, Natural capital and Financial capital, their indices were derived. It was necessary to compute different component capital indices for the measurement of livelihood capital index. The procedure for computing these indices were detailed below.

In order to compute the component capital indices, the components under each capital were standardized. Except financial capital, the component capitals were standardized using the following formula.

$$Y_i = \frac{y_i \text{ max} - y_i}{y_i \text{ max} - y_i \text{ min}}$$

Where,

y_i = observation for the i^{th} variable of the component capital ($i = 1, 2, \dots, n$)

$y_{i \text{ max}}$ = maximum value that the variable y_i can attain. $y_{i \text{ min}}$ = minimum value that the variable y_i can attain.

Standardisation of financial capital components was done in a different way considering the limitations in fixing maximum attainable values for the financial capital components, unlike the other capital components. For this financial capital was taken as the standardization value of the actual annual family income of the respondent, which was given by the following formula.

$$\text{Financial capital} = \frac{y - y_d}{y \text{ min}} \times 10$$

Where,

Y = actual annual family income (y) of the respondent.

Y_d = annual interest on the total debt the respondent is liable to pay.

y_{min} = minimum income required for meeting the essential needs of the family.

After standardization, the indices were calculated using the following formula.

$$y = 100 - \left[\frac{1}{n} \sum_{i=1}^n y_i \times 100 \right]$$

Where, n is the number of sub components under each capital.

Y_i is the standardized value of each capital

Livelihood Capital index was obtained as the average of five capital indices thus obtained. Based on the livelihood capital index values, the respondents were classified in to low, medium and high categories.

3.3.1.2. Extend of migration

3.3.1.2.1 Nature of migration

It refers to the type of migration based on permanency of stay and duration of residence migration, origin and destination of movement, composition of migration and type of decision.

a) Permanency and duration of migration

	score
Daily migration	1
Temporary (seasonal)	2
Permanent	3

b) Origin and destination of movement

Within local area migration	1
Inter- district	2
Inter – state	3
Inter-country	4

c) Composition of migrants

One member	1	With family	2
In groups	3		

d) Type of decision

Induced decision	1
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Self decision	2
a) Purpose of migration	
Non agricultural labour	1
Agricultural labour	2
b) Registration as per labour laws	
Non registered	1
Registered	2

3.3.1.2.2. Factors influencing tribal labour migration

It refers to those push and pull factors responsible (reasons) for tribal labour migration.

The major push and pull factors were listed out and were given in the interview schedule (See Appendix II).

3.3.1.3. Migration proneness

It was operationally defined as the attitude of the respondents towards migration. A higher value of migration proneness shows positive attitude of the respondent towards migration. A scale was developed for measuring migration proneness of tribes people.

Item generation

The relevant items covering the universe of content in the measurement of migration proneness were collected by reviewing literature and discussion with experts in the concerned field. A total 30 items were generated for measuring migration proneness Likert's summated rating method was followed in the study for scale construction (see Appendix I)

Preliminary screening of the items by relevancy rating

The relevancy of the items generated was established by sending these items to 60 judges. Out of 60 judges, 45 responded within a period of one month. The scores for each item were summated over all the respondents and relevancy index was calculated as

$$\text{Relevancy index} = \frac{\text{Total score obtained on each item}}{\text{Maximum possible score}} \times 100$$

Those items with relevancy index 80 and above were selected, thereby retaining 15 items

Item analysis

The most important aspect in item analysis is the determination of the 'index of discrimination' of the items. The indices used for the selection of items in the study were Index of discrimination (t-test), suggested by Edwards (1957) and Item score- total score correlation (Pearson's r), suggested by Anastasi (1961) and Guliford (1971)

The t value and r value of the scale statements were given in the Appendix

The statements with high t values (greater than 2.228) and r value (greater than 0.4) were selected. Thus 12 statements were selected for the final scale.

Reliability of the scale

Split half reliability was used in the present study using odd even method. The scale was administered to 30 respondents belonging to a non-sample group and their responses were collected.

The scores obtained for all the odd items and all the even items were pooled. The two sets of scores thus obtained were correlated using Pearson's product moment correlation. The correlation co-efficient ($r = 0.732$) for the half test was obtained. The reliability of the full test was obtained using the formula

$$\text{Reliability of the full test} = \frac{2 \times \text{reliability of the } \frac{1}{2} \text{ test}}{1 + \text{reliability of the } \frac{1}{2} \text{ test}}$$

The reliability of the full test was found to be 0.845, which indicates the appreciable reliability of the scale.

Validity of the scale

Determination of content validity essentially involves the systematic examination of the test content to determine whether it covers a representative sample of the behavior domain being measured (Anastasi, 1961).

Care was taken to include items covering the universe of content with respect to the different dimensions of migration proneness in the scale, thereby satisfying the content validity criterion.

3.4 OPERATIONALIZATION AND MEASUREMENT OF INDEPENDENT VARIABLES.

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

Independent Variables

1. Age
2. Annual income
3. Marital status
4. Size of the family
5. Educational status
6. Land holding
7. Wage structure
8. Political orientation
9. Indebtedness
10. Type of house
11. Experience in agricultural labour
12. Level of aspiration
13. Economic motivation
14. Self confidence
15. Value orientation
16. Risk preference

3.4.1. 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.

3.4.2. Annual Income

It was operationalised as the total income obtained from the occupation both agriculture and other subsidiary occupation. The income was obtained by directly asking the respondents the amount of money they received at the time of interview.

3.4.3. Size of the family

Size of the family was operationally defined as the fundamental social group in society typically consisting of one or two parents and their children. The procedure was developed by the researcher for the purpose of the study.

Sl. No	Category	Score
1	Less than 3	1
2	03 to 04	2
3	04 to 05	3
4	More than 5	4

3.4.4. Marital Status

Marital status was operationally defined as the condition of being married or unmarried. The measurement procedure was developed by the researcher for the purpose of the study.

Sr.No	Category	Score
1	Single	1
2	Married	2
3	Divorce	3
4	Widow	4

3.4.5. 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.

Sl. No.	Level of education	Score
1.	Illiterate	1
2.	Primary school	2
3.	Middle school	3
4.	Higher secondary	4
5.	Graduate and above	5

3.4.6. Land holding

Land holding refers to the actual land possessed by the individual and has the right and control over it and its resources for a secure living.

Scoring procedure developed by the researcher for the purpose of the study was used.

Land holding (in cents)	Score
No Land	1
5-10	2
11-25	3
26-50	4
51-100	5
101-250	6
251 and Above	7

3.4.7. Wage per day

It was operationally defined as the remuneration provided in return for the quantum of work in terms of cash, kind or share. The measurement procedure developed by the researcher for the purpose of the study was adopted.

Sl. No.	Score	Category
1	<Rs.250	Low
2	Rs.250- 500	Medium
3	>Rs.500	High

3.4.8. Political Orientation

Political orientation was 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 people's 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.
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Response	Agree	Disagree
For positive statements	2	1
For negative statements	1	2

3.4.9. Indebtedness

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

Scale was developed by the researcher. The respondents were categorised into the following groups on the basis of the total debt they had at the time of interview.

Are You Having Any Debt	Yes/No
No Balance	1
<₹2500	2
₹2500-₹5000	3
>₹5000	4

3.4.10. Type of house

Type of house means the material by which the house of the respondent was made. A measurement procedure was developed for the study.

Type	Score
Thatched shed	1
Tiled	2
Asbestos / Aluminium sheet	3
Concrete	4

3.4.11. Experience in agricultural labour

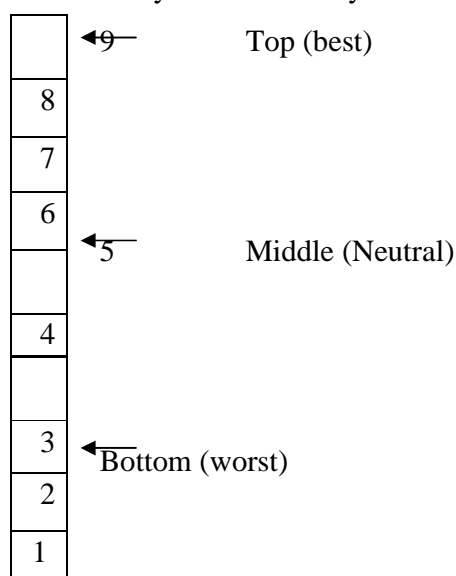
It was operationally defined as the total number of years the respondent had been engaged in doing agricultural labour as occupation

It was measured using the scale developed by Sasankan (2004) and followed by Prasadha (2006).

Sl. No	Experience	Score
1.	Up to 5 Years	1
2.	6 to 10 Years	2
3.	11 to 25 Years	3
4.	Above 25 Years	4

3.4.12. Level of aspiration

It refers to the over-all life goals in his reality world that an agricultural labourer was striving for. For the present study, procedure developed by Haller (1968) was adopted with slight modifications. Accordingly a figure of ladder with nine steps as given below was used. The respondents were asked to indicate the step in the ladder in which they felt as standing at the time of study and where they would stand five years from the period of study.



Sl. No.	Statements	Current	Future
1	Where do you place yourself with regard to income		
2	Where do you place yourself with regard to possession of assets (house, vehicle, land and livestock)		

3	Where do you place yourself with regard to education		
4	Where do you place yourself with regard to social status		
5	Where do you place yourself with regard to career		

The summed up values were give the aspiration level of the respondent.

3.4.13. Economic motivation

It was operationalised in terms of profit maximisation and the relative value placed by a respondent in economic status.

The scale developed by Supe (1969) was used for the study.

Sl. No.	Statements	Agree	Disagree
1	The most successful person is the one who makes maximum profit		
2	Tribal agricultural labourers should work towards higher economic profits		
3	In addition to the present job , I like to take up some other enterprise to earn more money.		
4	I would work hard without rest in order to earn maximum money to run my family		
5	All I want from my job is to make just a reasonable living for the family.		

6	It is difficult for the tribal labourer's children to make a good start, unless he provides them with economic assistance.		
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3.4.14. Self confidence

It refers to the belief of a respondent in his own abilities initiative and zeal to achieve his goal or aim. This was measured by a scale developed by Seema (1997) with some modifications

Sl. No.	Statements	Yes	No
1	I feel no obstacle can stop me from achieving my final goal		
2	I am generally confident of my own ability		
3	I am bothered by the feeling that I cannot compete with others		
4	I am not interested to do things at my own initiative		
5	I usually workout things for myself rather than get someone to show me		
6	I get discouraged easily		
7	I find myself worrying about something or other		
8	I can survive anywhere in the country		

3.4.15. Traditional value orientation

It was defined as the belief held by the tribal/settler that human situations

and acts are pre-determined by some supernatural power and their positive attitude towards traditional institutions and practices.

It was measured by a scale developed by Sushama (1979) with slight modifications.

Sl. No.	Statements	SA	A	UD	DA	SDA
1	It is believed that value system associated with traditional ways of living hinders the development process of your society.					
2	It is believed that most of the indigenous practices are eco friendly and we should follow it in migratory places also.					
3	It is felt that an appropriate combination of modern and indigenous practices is essential for the sustainable development of tribal society					
4	What is predestined must have its cause					
5	The traditional ways of life should be the guiding lines of our behaviour					
6	Tribal beliefs and rituals are not to be followed since they are mere superstition					
7	We should follow the life style and traditions of the places which we migrate					

3.4.16. Risk orientation

It was operationised as the degree to which respondent is oriented towards risk and uncertainty and portrayed the courage to face the problems occurring.

It was measured by a scale developed by Supe (1969) with some modifications

Sl. No.	Statements	Yes	No
1	It is better to depend on income from different sources than from a single source.		
2	More preference is given for jobs with better income		
3	More risk is involved in availing credit from financial institutions		
4	A person who is willing to take greater risk in life than others usually does better.		
5	Dependence on ancestral occupation is more risk prone.		
6	A person should take more chance in making a big income by way of migration than to be content with smaller, less risky, non migratory jobs.		

3.4. Perception on impact of tribal labour migration on agricultural situation of Wayanad district

It was operationalised as the impact made by the migration of tribes people on the agricultural situation of Wayanad district. A scale was developed for the purpose of study.

The statements indicating the perception of impact of tribal labour migration on the agricultural situation of Wayanad district were given in the interview schedule (See Appendix II). The respondents include tribal migrants, tribal non migrants and significant other respondents.

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 200 respondents were contacted in their respective houses or offices 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.

3.6. **Statistical tools used for the study**

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

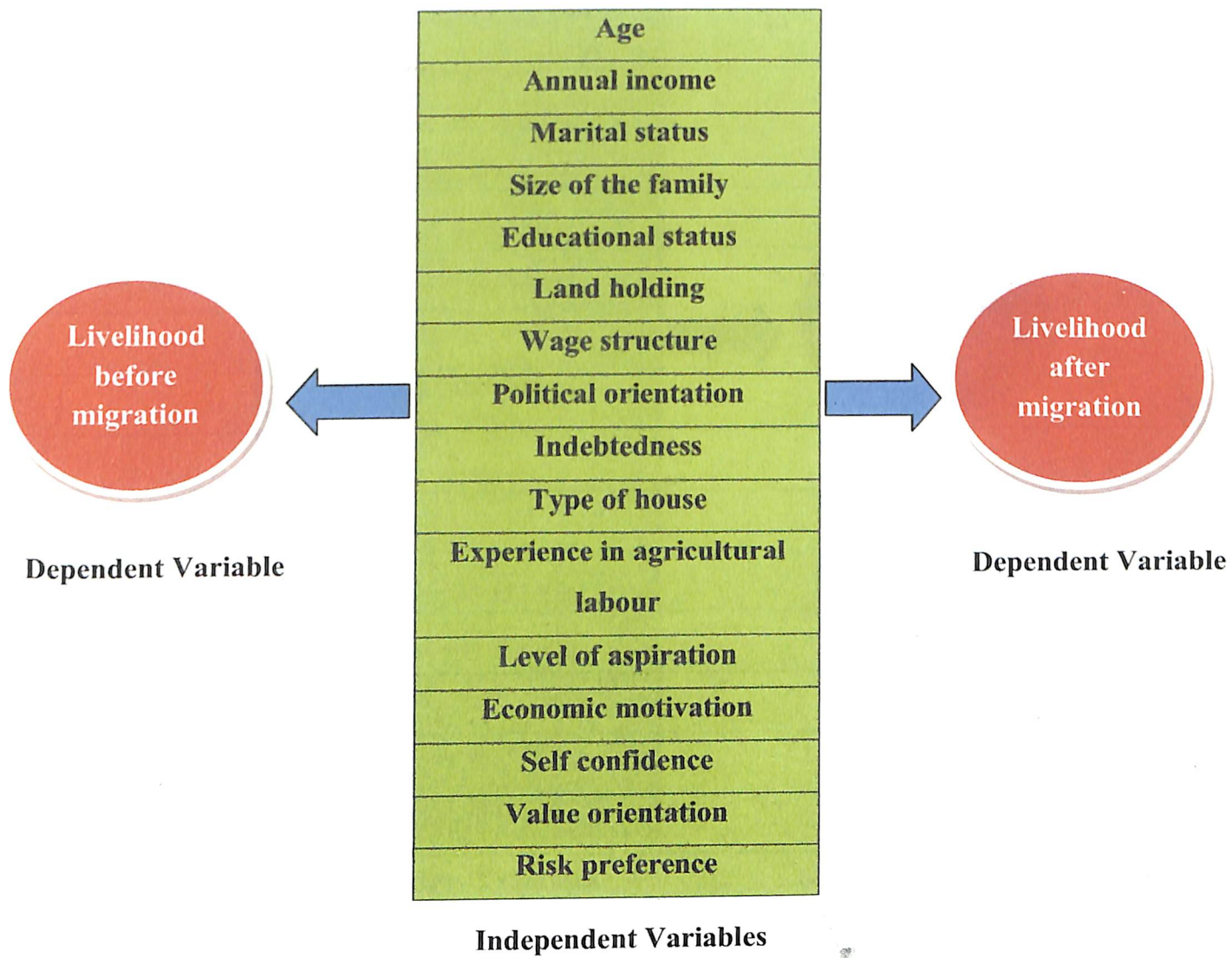


Plate 2. Conceptual framework of the study

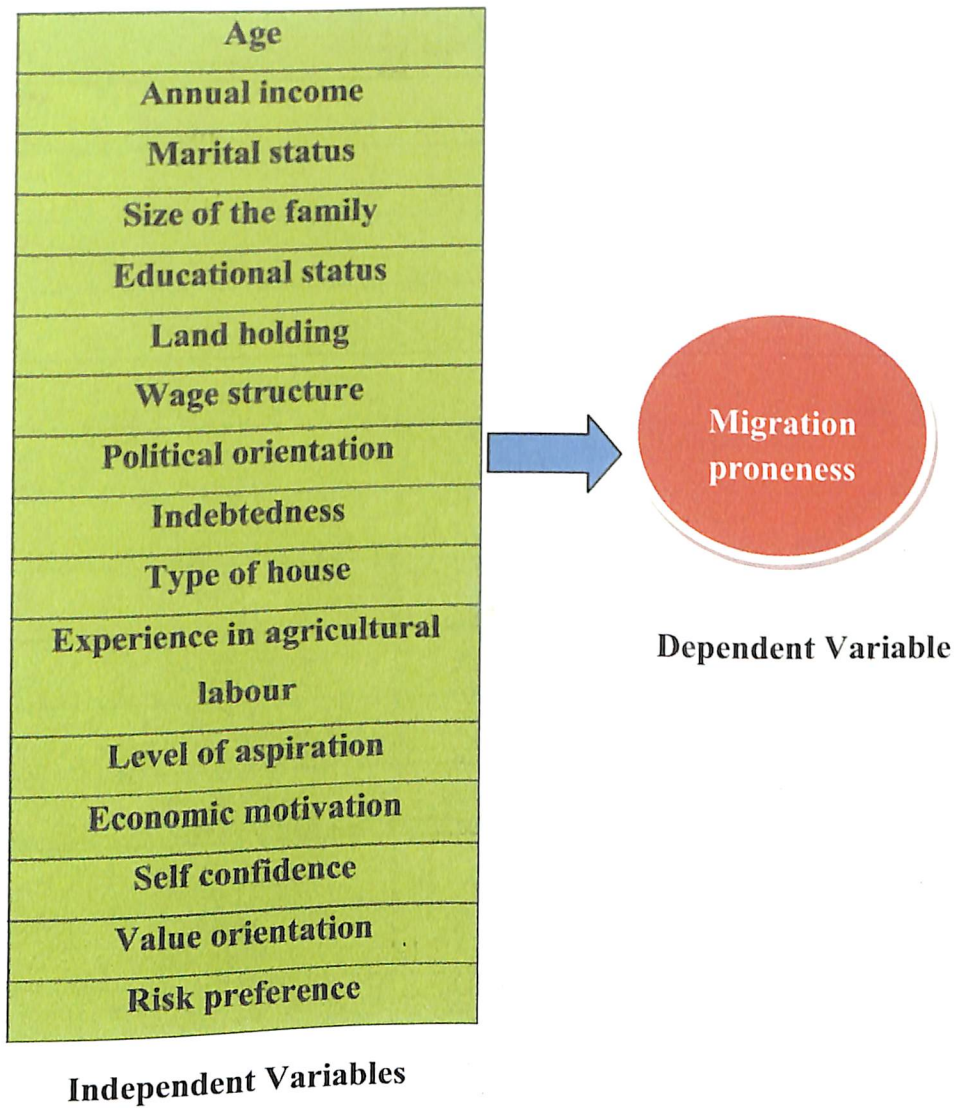


Plate 3. Conceptual framework of the study

Results & Discussion

4. RESULTS AND DISCUSSIONS

The findings of the present study conforming to the objectives are presented in this chapter, with appropriate discussions, under the following sub headings.

- 4.1. Profile characteristics of tribal migrants
- 4.2. Livelihood analysis of tribespeople
- 4.3. Relationship between profile characteristics and livelihood capital index of tribal migrants
- 4.4. Migration proneness of tribespeople
- 4.5. Relationship between profile characteristics and migration proneness of tribespeople
- 4.6. Nature of tribal labour migration
- 4.7. Factors responsible for tribal labour migration
- 4.8. Impact of tribal labour migration on the agriculture situation of Wayanad district

4.1. PROFILE CHARACTERISTICS OF TRIBAL MIGRANTS

4.1.1. Age

From Table 1, it was revealed that in the case of Mananthavady block majority of the tribal migrants (63.33%) belonged to the middle age category. 23.33 per cent of the tribal migrants were in young age category and the remaining 13.33 per cent belonged to old age category.

In Kalpetta block 60 per cent of the tribal migrants belonged to middle age category while 26.66 per cent of the tribal migrants belonged to old age category. Only 13.33 per cent of tribal migrants belonged to young age category.

About 63.33 per cent of tribal migrants from Panamaram block belonged to middle age category whereas 20 per cent belonged to young age category followed by 16.66 per cent of the tribal migrants belonging to old age category.

While considering Sulthan Bathery block, majority of the tribal migrants, that is, 60 per cent belonged to middle age category. 23.33 per cent of tribal migrants belonged to old age category followed by 16.66 per cent in the young aged tribal category.

Examining the overall data from table 1 and figure 1, 61.66 per cent of the tribal migrants belonged to the middle age category, 20 per cent in the old age category and remaining tribal migrants, that is, 18.33 per cent belonged to young age category. Majority of the tribal migrants belonged to middle age category. This might be due to the fact that middle aged tribal migrants were pushed for migration due to higher responsibility of the family.

The middle aged tribal migrants were forced to migrate due to their economic compulsions and unemployment or under employment problems. It is also relevant to note that besides physical illness, a minor percent (20.00%) of old age tribes were forced to migrate to earn something for their family and to be independent. It was also observed that young tribes migrated for employment after discontinuing their education and the middle aged category were acting as an inspiration as well as a catalytic factor for migration of youth.

Table 1. Distribution of respondents based on age

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
Young	7	23.33	4	13.33	6	20.00	5	16.66	22	18.33
Middle	19	63.33	18	60.00	19	63.33	18	60.00	74	61.66
Old	4	13.33	8	26.66	5	16.66	7	23.33	24	20.00
Mean- 39.33										
SE- 1.26										

F- frequency %- percentage

4.1.2. Annual income

Table 2. Distribution of respondents based on annual income

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
<25000	4	13.33	0	0.00	0	0.00	4	13.33	8	6.66
25000- 40000	10	33.33	4	13.33	8	26.66	6	20.00	28	23.33
40000- 55000	9	30.00	24	80.00	9	30.00	16	53.33	58	48.33

55000-70000	6	20.00	2	6.66	10	33.33	4	13.33	22	18.33
>70000	1	3.33	0	0.00	3	10.00	0	0.00	4	3.33
Mean- 48041.6										
SE- 1266.3										

F- frequency %- percentage

In the case of Mananthavady block 33.33 per cent of the tribal migrants received an annual income of Rs25000 to 40000, whereas 30.00 per cent received annual income between Rs40000 to 55000. 20.00 per cent of tribal migrants received Rs55000 to 70000 annual income followed by 13.33 per cent receiving less than Rs25000 per year and 3.33 per cent receiving greater than Rs70000 annual income.

While considering Kalpetta block, 80.00 per cent of tribal migrants were receiving Rs40000 to 55000 annual income and 13.33 per cent received an annual income between Rs25000 and 40000. Only 6.66 per cent received Rs55000 to 70000 annual income and none of them received very low or very high annual income.

In the case of Panamaram block 33.33 per cent of tribal migrants received Rs55000 to 70000 annual income and 30.00 per cent of the tribal migrants received Rs40000 to 55000 annual income. 26.66 per cent of tribal migrants received annual income between Rs25000 and 40000 and 10 per cent received above Rs75000 annual income. None of the tribal migrants received a very low annual income.

In Sulthan Bathery block, majority of the respondents that is 53.33 received medium annual income of Rs40000 to 55000 which was followed by 20 per cent receiving Rs25000 to 40000 annual income. 13.33 per cent of the tribal migrants were receiving an annual income of Rs55000 to 70000 and remaining 13.33 per cent of

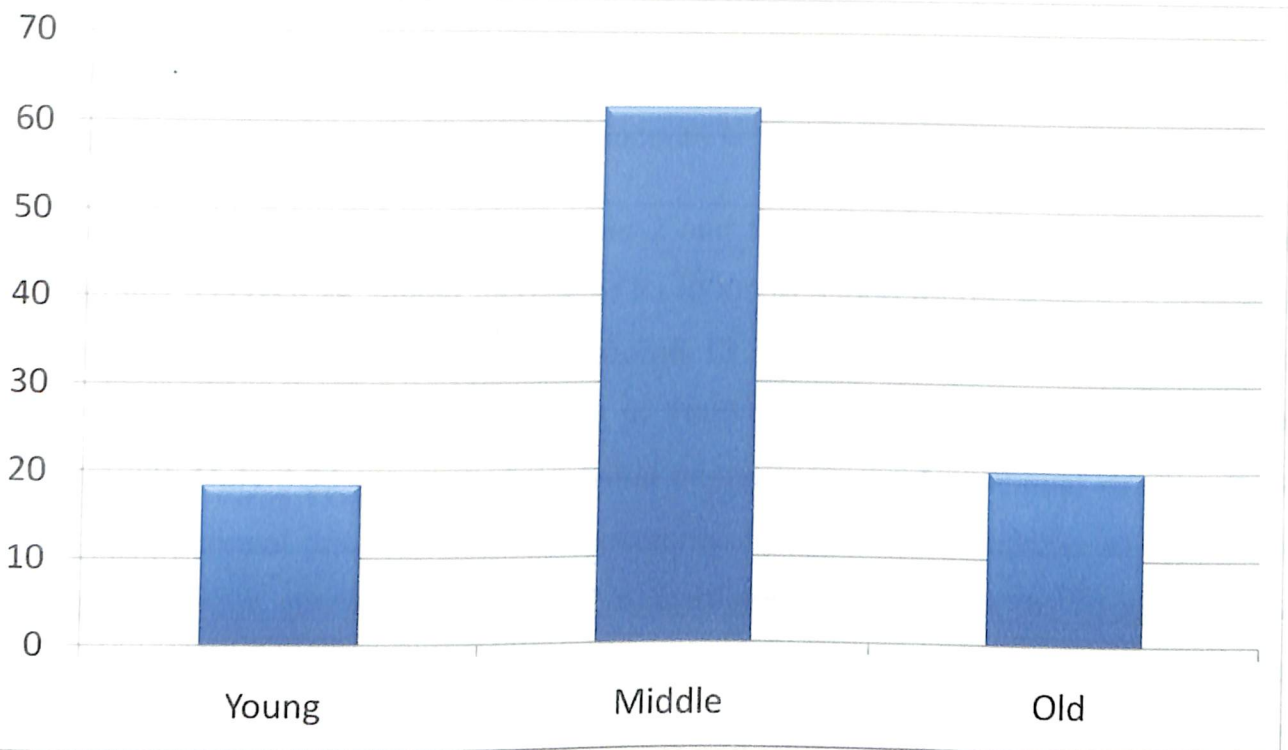


Fig 1. Distribution of tribal migrants based on Age

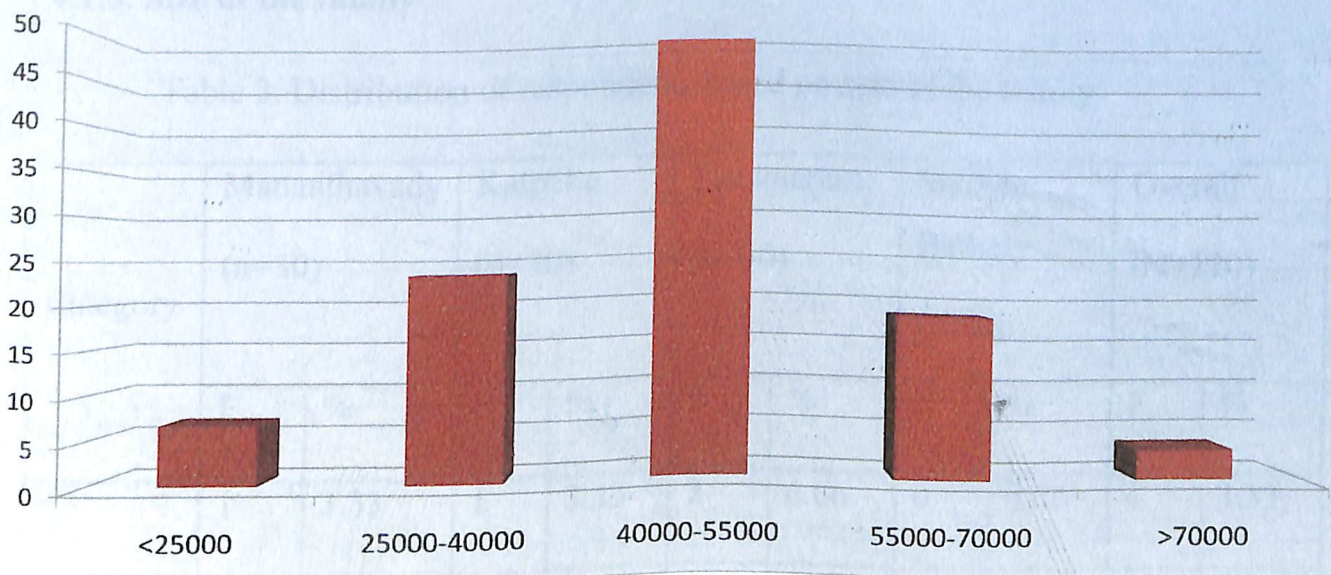


Fig 2. Distribution of tribal migrants based on annual income

tribal migrants receiving an annual income below Rs25000. None of the tribal migrants received a very high annual income ie. above Rs75000.

Examining the overall data from table 2 and figure 2, 48.33 per cent of the tribal migrants received an annual income of Rs40000 to 55000 followed by 23.33 per cent receiving Rs25000 to 40000 annual income. 18.33 per cent of tribal migrants received an annual income between Rs55000 to 70000, whereas 6.66% received less than Rs25000. Only 3.33 per cent of the tribal migrants received an annual income above Rs70000 annual income. The enhancement in the annual income of the tribal migrants when compared with tribal non migrants was due to the increase in the frequency of working days at the migratory places. Whole family migration also helped tribespeople to receive higher annual income in spite of lower wage they received at migratory places. In many of the tribal migrant families labour work was the only source of income.

4.1.3. Size of the family

Table 3. Distribution of respondents based on size of the family

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
<3	1	3.33	1	3.33	2	6.66	0	0.00	4	3.33
3-4	15	50.00	15	50.00	12	40.00	14	46.33	56	46.66
5-6	14	46.66	14	46.66	14	46.66	16	53.33	58	48.33
>6	0	0.00	0	0.00	2	6.66	0	0.00	2	1.66

	Mean- 4.5
	SE- 0.09

F- frequency %- percentage

Examining table 3, it was clear that, in Mananthavady block half of the tribal migrants had a medium family size with 3-4 members and 46.66 per cent a family size of 5-6. 3.33 per cent of tribal migrants had a small family size with less than 3 members.

In the case of Kalpetta block, 50.00 per cent of the tribal migrants had a family size with 3-4 members followed by 46.66 per cent with family size of 5-6 members and 3.33 per cent with family size of less than 3 members.

46.66 per cent of tribal migrants in the Panamaram block had a family size of 5-6 followed by 40.00 per cent tribal migrants with family size of 3-4 members and 6.66 per cent had family size of less than 3 members.

While in Sulthan Bathery block, majority that is, 53.33 per cent had family size with 5-6 members. 46.33 per cent of tribal migrants had family size of 3-4 members and none of the tribal migrants had a lower family size that is, below 3.

When examining the overall data from table 3 and figure 3, 48.33 per cent of the tribal migrants had a family size of 5-6 members and 46.66 per cent had family size of 3-4 members. 3.33 per cent had a lower family size with less than 3 members and only 1.66 per cent of tribal migrants had a family size more than 6 members. This was due the fact that migrating tribes were less traditional and following nuclear family system now. This may also be due to the fact that due to migration they were unable to take care of all the family members and being a nuclear family, reduced their responsibility.

4.1.4. Marital status

In Mananthavady block 56.66 per cent of the tribal migrants were married. Thirty per cent of the tribal migrants were single and 6.66 per cent of the respondents were divorcee. 6.66 per cent of the tribal migrants were facing widowhood.

While in Kalpetta block fifty per cent of the respondents were married followed by 26.66 per cent widow/ widower, 13.33 per cent single and ten per cent of the tribal migrants were divorcee. In the case of Panamaram block, 73.33 per cent of the tribal migrants were married and twenty per cent were single. 6.66 per cent were widow/ widower whereas none of the tribal migrants were divorcee.

From table 4, it was evident that, 40 per cent of the tribal migrants of Sulthan Bathery block were married and 23.33 per cent of tribal migrants were single. Twenty per cent of tribal migrants were widow/widower and 16.66 per cent were divorcee.

When we consider overall data from table 4 and figure4, more than half of the respondents that is, 55 per cent of tribal migrants were married followed by 21.66 per cent single and 15 per cent were widow/widower. Only 8.33 per cent of the tribal migrants were divorcee.

Married tribes were facing economic insecurity and inadequate employment opportunity which pushed them for migration. Even before marriage, many young tribes migrated to other places for employment, because they felt migration to be more secure way to meet their livelihood needs. A higher percentage of widowhood was due to the health issues faced by tribal migrants, not only by migration but also due to addictive behavior. Increase in the number of divorcee indicates the change of value system in the tribal society.

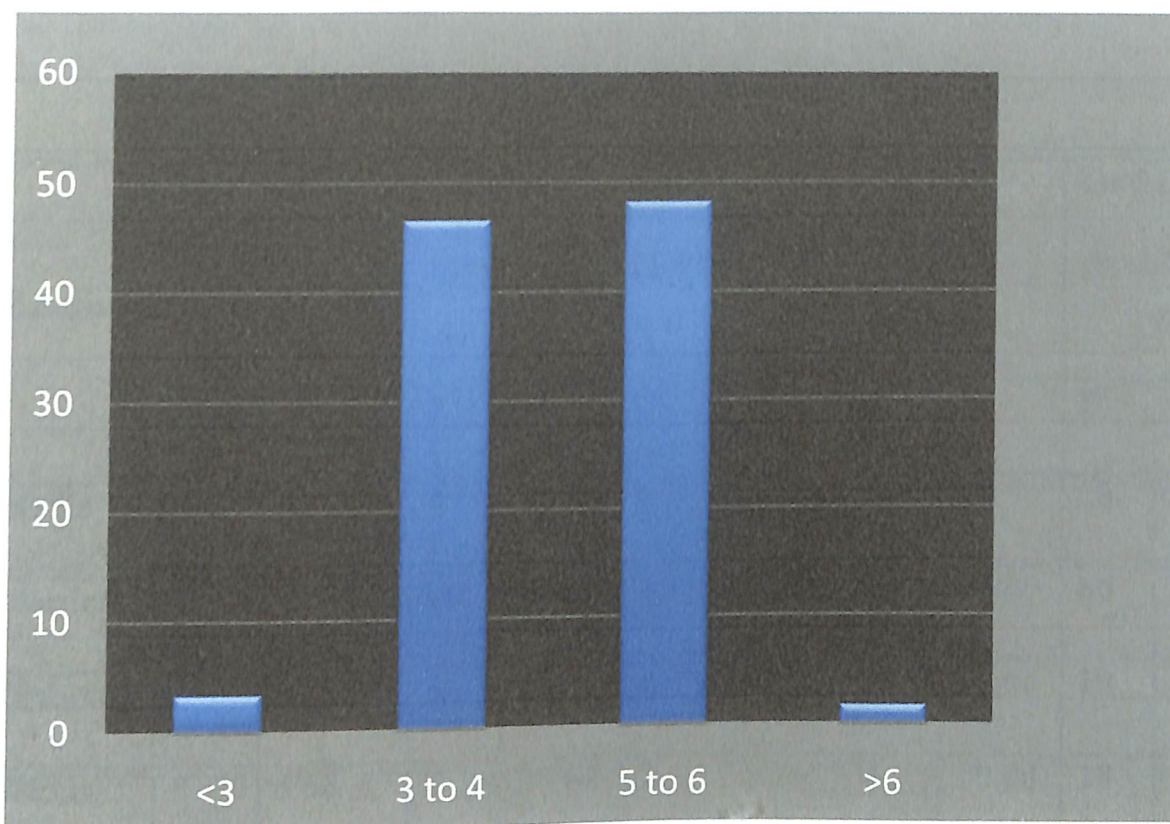


Fig 3. Distribution of tribal migrants based on size of the family

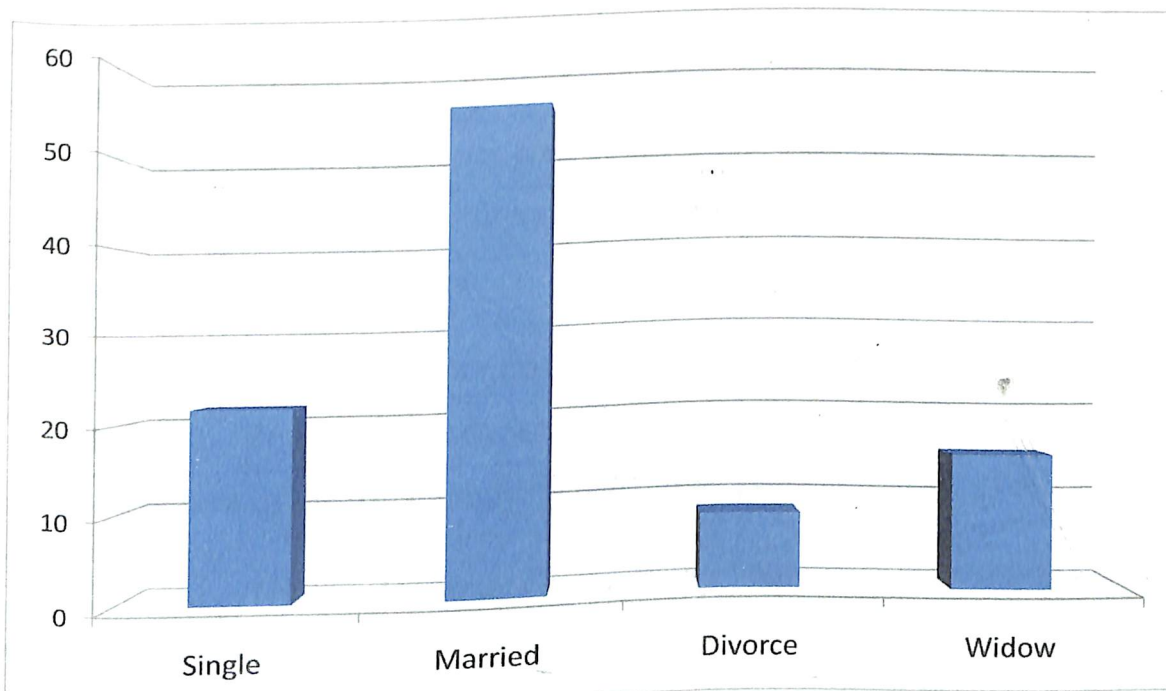


Fig 4. Distribution of tribal migrants based on marital status

Table 4. Distribution of respondents based on marital status

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
Single	9	30.00	4	13.33	6	20.00	7	23.33	26	21.66
Married	17	56.66	15	50.00	22	73.33	12	40.00	66	55.00
Divorce	2	6.66	3	10.00	0	0.00	5	16.66	10	8.33
Widow	2	6.66	8	26.66	2	6.66	6	20.00	18	15.00

F- frequency %- percentage

4.1.5. Education

In the case of Mananthavady block, 43.33 per cent of the tribal migrants had primary level of education. Thirty per cent of the tribal migrants had middle level education and twenty per cent were illiterate. Only 6.66 per cent of tribal migrants had higher secondary level of education.

In Kalpetta block, forty per cent of the tribal migrants had primary level education followed by 36.66 per cent with middle school and twenty per cent were illiterate. 3.33 per cent of the tribal migrants had higher secondary education.

43.33 per cent of tribal migrants in the Panamaram block had primary level education and forty per cent had middle school level education. 13.33 per cent of tribal migrants were illiterate and 3.33 per cent had higher secondary level education.

While in Sulthan Bathery block, 36.66 per cent of tribal migrants had primary school level education and 33.33 per cent had middle level education. 23.33 per cent of the tribal migrants were illiterate and 6.66 per cent had higher secondary level education.

In the overall data from table 5 and figure 5, more than one third of tribal migrants that is, 40.83 per cent had primary school level education. Thirty five per cent of tribal migrants had middle school level education whereas 19.16 per cent of tribal migrants were illiterate. Only five per cent of trial migrants had higher secondary school education.

So it was inferred that more than half of the tribal migrants had formal education status. This may be due to the fact that majority of them belonged to middle age group who might have got better chances for formal education. It was also observed that young tribes were discontinuing their education for migration. None of the tribal migrants were pursuing or completed graduate level of education which was due to early age migration before completing the formal education. One of the major reasons for this was that, group and community based migration was highly observed among the tribespeople who were acting as a push factor for migration. The young aged tribes were more attracted towards the economic security assured by migration. Most of the migratory tribes were able to read and write, which enabled them to survive in the migratory places and this made them confident enough for further migration.

Table 5. Distribution of tribal migrants based on education

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
Illiterate	6	20.00	6	20.00	4	13.33	7	23.33	23	19.16

Primary school	13	43.33	12	40.00	13	43.33	11	36.66	49	40.83
Middle school	9	30.00	11	36.66	12	40.00	10	33.33	42	35.00
Higher secondary	2	6.66	1	3.33	1	3.33	2	6.66	6	5.00

F- frequency %- percentage

4.1.6. Land holding

Table 6. Distribution of respondents based on land holding

Category (in cents)	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
No land	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
<10	30	100	29	96.66	21	70.00	30	100	110	91.66
11-25	0	0.00	1	3.33	8	26.66	0	0.00	9	7.50
26-50	0	0.00	0	0.00	1	3.33	0	0.00	1	0.83
Mean- 6.33										
SE- 0.40										

F- frequency %- percentage

In the case of Mananthavady block, all the tribal migrants were having a land holding below 10 cents. It was also noted that none of the tribal migrants were landless.

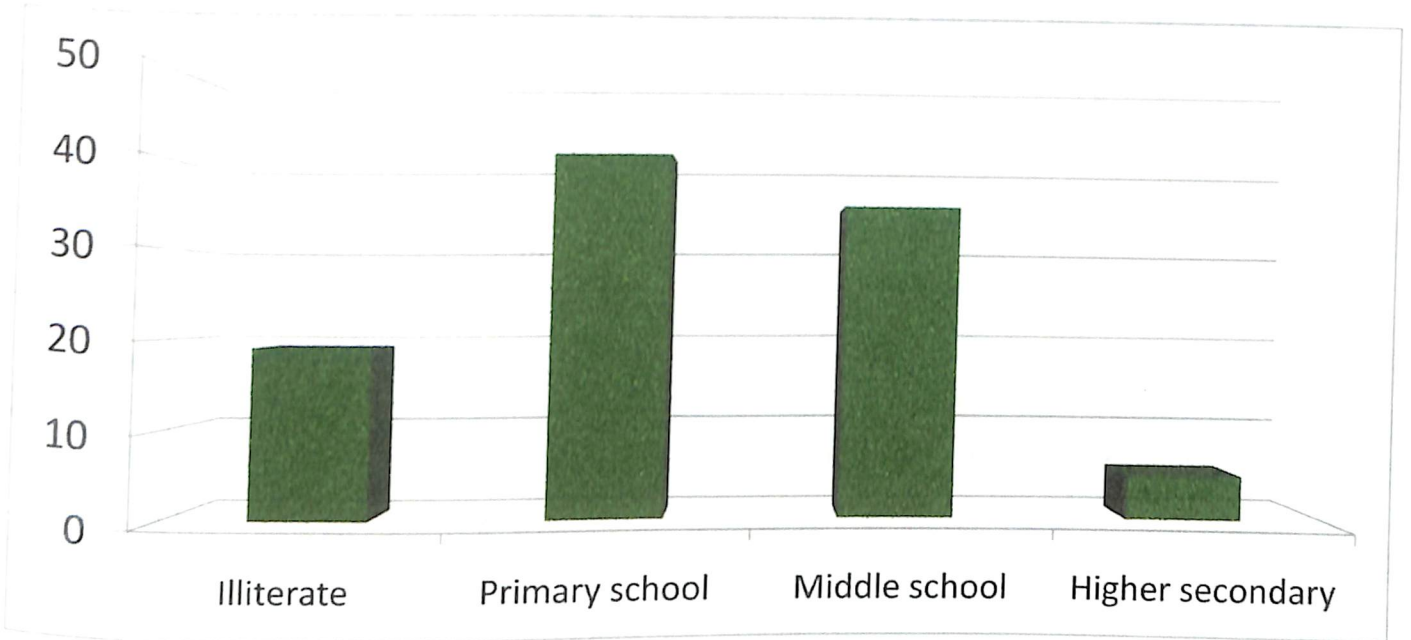


Fig 5. Distribution of tribal migrants based on education

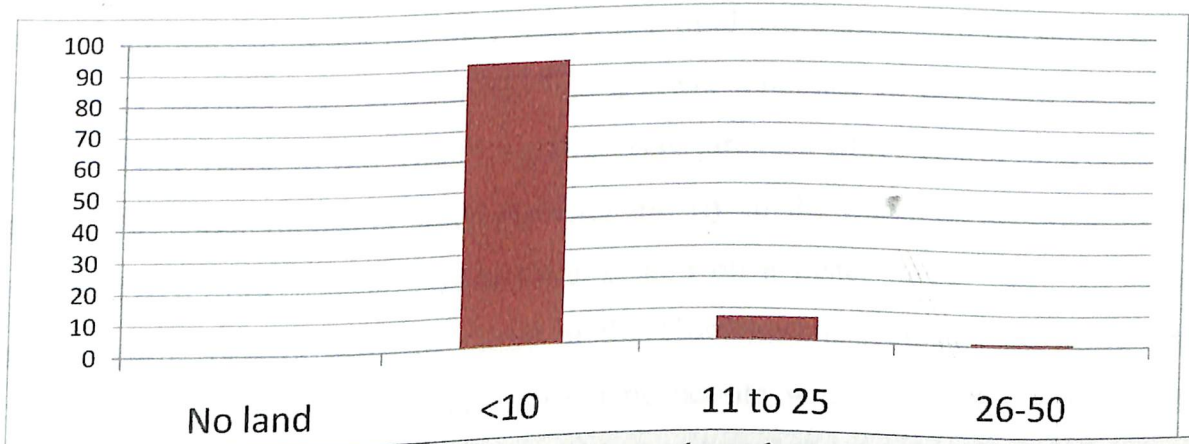


Fig 6. Distribution of tribal migrants based on land holding

Observing the table 6 and figure 6, it was seen that in Kalpetta block, 96.66 per cent of the tribal migrants were having land below 10 cents and 26.66 per cent of tribal migrants had land between 11-25 cents. None of the tribal migrants were landless.

While in Panamaram block, 70 per cent of the tribal migrants had less than 10 cents of land. 26.66 per cent of tribal migrants had land between 11-25 cents and 3.33 per cent had land ownership of 26-50 cents. None of the tribal migrants were landless.

In Sulthan Bathery block, all the tribal migrants had land holding less than 10 cents and none of them were landless.

From the overall data, 91.66 per cent of the tribal migrants had land size below 10 cents and 7.50 per cent had land size between 11 and 25 cents. Only a small fraction that is, 0.83 per cent had land size between 26 and 50 cents. None of the tribal migrants were landless. Mostly tribes belonging to Kurichya community were land owners and at present tribes belonging to Paniya also possess small land holdings. Tribal migrants are mostly belonging to Paniya and Kattunaikan community. Thus most of the tribal migrants had size of land holding less than 10 cents. Low land holding of tribal migrants may also be due to the fact that they neither inherited much land from their ancestors nor did they own much land using their own money because of their lower savings. Tribal migrants had a lower tendency of investing money in the form of land. None of the tribal migrants were landless which might be due to the fact that these tribal migrants were residing mostly in the outer forest area, where most of the government programs were executed on a faster pace. Thus the tribal migrants became beneficiaries of many of the Government schemes including free land distribution. It was noted that those tribespeople who were having land size greater than 50 cents were doing intensive farming activities and they were not interested in migration.

4.1.7. Wage per day

In the case of Mananthavady block, 66.66 per cent of the tribal migrants received a wage between 240 and 450 rupees per day. 16.66 per cent of the tribal migrants received below 240 rupees wage and remaining 16.66 per cent received wage above 450 per day.

From table 7, it was noted that, in Kalpetta block, 73.33 per cent of tribal migrants received wage between 240 and 450 rupees per day. Twenty per cent of the tribal migrants received wage below 240 and 6.66 per cent received wage above 450 rupees per day.

63.33 per cent of the tribal migrants of Panamaram block received wage between 240 and 450 whereas 20.00 per cent received wage below 240 rupees per day followed by 6.66 per cent who received wage above 450 per day.

While in Sulthan Bathery block, 73.33 per cent of the tribal migrants received a wage between 240 and 450 rupees per day and 16.66 per cent of tribal migrants received wage below 240. Only 10.00 per cent of the tribal migrants received a wage of above 450 rupees per day.

When considering the overall data from table 7 and figure 7, 69.16 per cent of the tribal migrants received wage between 240 and 450 rupees per day followed by 18.33 per cent who received wage below 240 and 12.50 per cent receiving a wage above 450 rupees per day. The reason for the low wage received by the tribal migrants was due to the poor bargaining power and low job skills of tribespeople. They were only doing agriculture labour activity in the migrant places where they received a low wage for that work. Exploitation due to lower education and socio economic status of tribespeople was another reason behind the poor wage structure. Tribal women received still a lower wage when compared to tribal men in the migratory places as well as in the native place. Even though in native place wage per day was more than

that in migratory places, tribal migrants prefer migration due to the assurance of regular job at migratory places. It was also observed that some of the young tribes especially from Sulthan Bathery block started doing non agricultural labour works and they were earning more wage per day when compared to migrating tribal agricultural labourers.

Table 7. Distribution of respondents based on wage per day

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
<240	5	16.66	6	20.00	6	20.00	5	16.66	22	18.33
240-450	20	66.66	22	73.33	19	63.33	22	73.33	83	69.16
>450	5	16.66	2	6.66	5	16.66	3	10.00	15	12.50
Mean- 341.6										
SE- 9.49										

F- frequency %- percentage

4.1.8. Political orientation

In Mananthavady block, 76.66 per cent of the tribal migrants had a medium political orientation whereas 20 per cent of the tribal migrants had low political orientation. Only 3.33 per cent of the tribal migrants possessed a high political orientation.

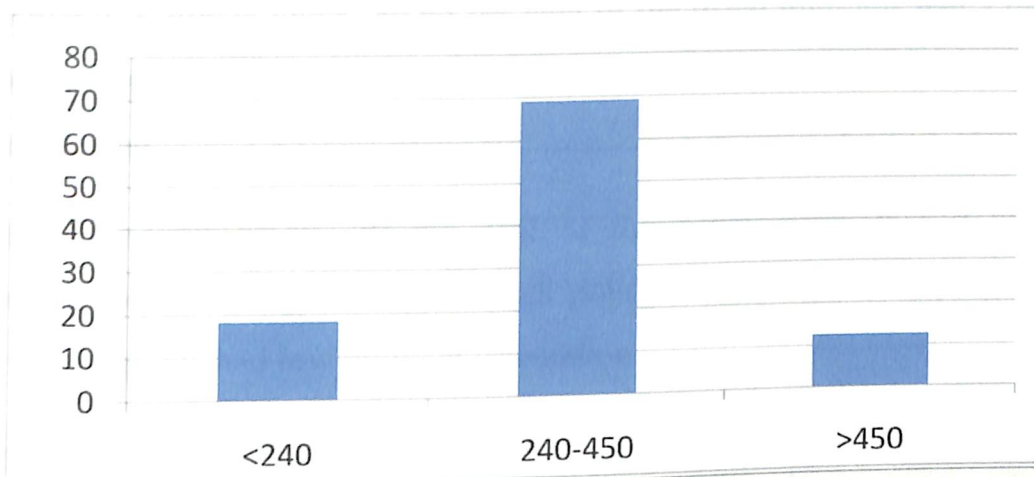


Fig 7. Distribution of tribal migrants based on wage per day

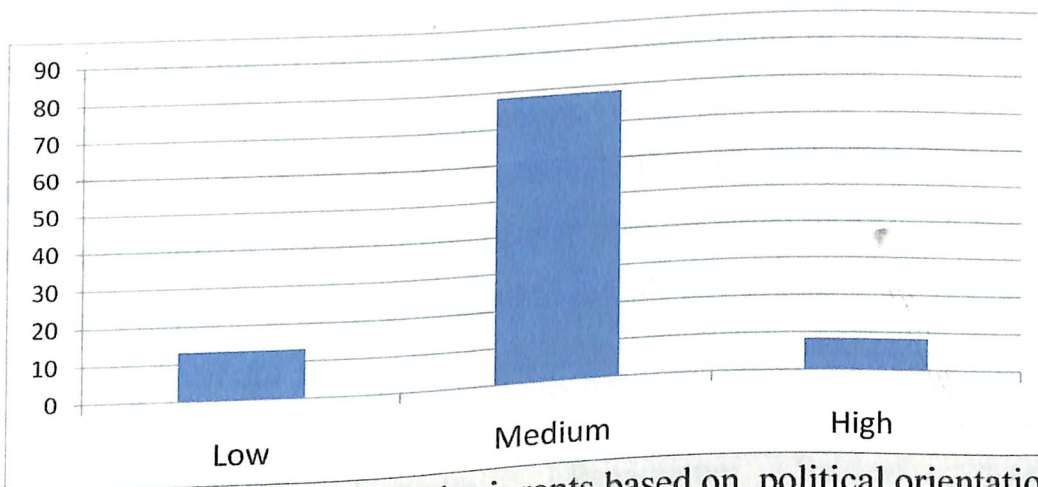


Fig 8. Distribution of tribal migrants based on political orientation

While in Kalpetta block, 86.66 per cent of the tribal migrants had a medium political orientation, followed by 6.66 per cent of tribal migrants having low and high political orientation.

In Panamaram block, 70 per cent of the tribal migrants had medium political orientation and 20 per cent had high political orientation. Only ten per cent of the tribal migrants had low political orientation.

In the case of Sulthan Bathery block, eighty per cent of the tribal migrants had a medium political orientation, followed by 16.66 per cent having low and 3.33 per cent having high political orientation.

From the overall data in table 8 and figure 8, it was revealed that, 78.33 per cent of the tribal migrants had medium political orientation followed by 13.33 per cent of tribal migrants having low political orientation and 8.33 per cent having high political orientation.

Majority of the tribal migrants had a medium level of political orientation. This was because most of them were daily migrants and had less involvement in the socio-political activities due to lack of time. Even though many of them were members of one or more socio-political organizations, only few of them bear active office position. This may be due to lack of adequate time to participate in the activities of various socio-political organizations. It was also observed that young tribal migrants had a low political orientation compared to middle and old aged tribal migrants.

Table 8. Distribution of respondents based on political orientation

Category	Mananthavady (n=30)	Kalpetta (n=30)	Panamaram (n=30)	Sulthan Bathery (n=30)	Overall (N=120)

	F	%	F	%	F	%	F	%	F	%
Low	6	20.00	2	6.66	3	10.00	5	16.66	16	13.33
Medium	23	76.66	26	86.66	21	70.00	24	80.00	94	78.33
High	1	3.33	2	6.66	6	20.00	1	3.33	10	8.33
Mean- 12.9										
SE- 0.20										

F- frequency %- percentage

4.1.9. Indebtedness

In the case of Mananthavady block, 90 per cent of tribal migrants did not have any debt. 6.66 per cent of tribal migrants had debt above 5000 and 3.33 per cent of tribal migrants had debt between Rs2500 and 5000.

In Kalpetta block, 83.33 per cent of tribal migrants did not have any debt and 16.66 per cent had debt above Rs5000.

In the case of Panamaram block, 90 per cent of tribal migrants did not have any debt whereas 10 per cent had debt above Rs5000.

While considering table 9 and figure 9, in Sulthan Bathery block, 86.66 per cent of tribal migrants did not have any debts and 10 per cent of tribal migrants had debt above Rs5000.

Only 3.33 per cent of tribal migrants had debt between Rs2500 and 5000.

When we consider overall data, majority (87.50%) of tribal migrants did not have any debts whereas 10.83 per cent of tribal migrants had debt above Rs5000 and 1.66 per cent of tribal migrants had debt between Rs2500 and 5000.

Generally tribespeople had a lower tendency of borrowing money. Even though it was found that debt was increased in case of tribal migrants. This might be due to the fact that migration increased their living expenses and thereby they started borrowing money. Since tribes did not have a tendency of saving money, their repayment of debt was negligibly small. It was also observed that migrants with a higher debt started discontinuing migration.

Table 9. Distribution of respondents based on indebtedness

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
No balance	27	90.00	25	83.33	27	90.00	26	86.66	105	87.50
<2500	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
2500-5000	1	3.33	0	0.00	0	0.00	1	3.33	2	1.66
>5000	2	6.66	5	16.66	3	10.00	3	10.00	13	10.83
Mean- 1.35										
SE- 0.08										

F- frequency %- percentage

4.1.10. Type of house

In Mananthavady block, 56.66 per cent of the tribal migrants had concrete house and

36.66 per cent had tiled house. 6.66 per cent of tribal migrants lived in asbestos or aluminium sheet roofed houses and none of them were living in thatched shed.

In the case of Kalpetta block, 73.33 per cent of the tribal migrants were lived on concrete houses and 16.66 per cent of tribal migrants lived in the tiled houses. Only 10 per cent of the tribal migrants lived in asbestos or aluminium sheet roofed houses and none of them were living in thatched shed.

While in Panamaram block, 60 per cent of the tribal migrants lived in concrete houses and 30 per cent of tribal migrants lived in tiled houses. 10 per cent of tribal migrants lived in asbestos or aluminium sheet roofed houses and none of them were living in thatched shed.

63.33 per cent of the tribal migrants of Sulthan Bathery block lived in concrete houses and 33.33 per cent lived in tiled houses. Only 3.33 per cent of tribal migrants lived in asbestos or aluminium sheet roofed houses and none of them were lived on thatched shed.

Overall data from table 10 and figure 10, more than half of the tribal migrants that is, 63.33 per cent had concrete house and 29.16 per cent of tribal migrants had tiled house. Only 7.50 per cent of tribal migrants were living on asbestos or aluminium sheet roofed houses and none of them were living on thatched shed.

This might be due to the fact that migration helped tribespeople to earn income and thereby their physical capital increased. Also these respondents were beneficiaries of many Government schemes which helped them to get better houses. With Government support and migration their financial problem to build and maintain good house was solved.

Table 10. Distribution of respondents based on type of house

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
Thatched	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Tiled	11	36.66	5	16.66	9	30.00	10	33.33	35	29.16
Asbestos/ aluminium sheet	2	6.66	3	10.00	3	10.00	1	3.33	9	7.50
Concrete	17	56.66	22	73.33	18	60.00	19	63.33	76	63.33

F- frequency %- percentage

4.1.11. Experience in agricultural labour

In the case of Mananthavady block, 46.33 per cent of the tribal migrants had 11 to 25 years experience as agricultural labour and 26.66 per cent had greater than 25 years of experience. 16.66 per cent of the tribal migrants had less than 5 years of experience whereas 10.00 per cent had experience between 6 to 10 years.

While in Kalpetta block, 43.33 per cent of tribal migrants had 11 to 25 years of experience whereas 43.33 per cent of tribal migrants had greater than 25 years of experience as agricultural labour. 6.66 per cent of tribal migrants had less than 5 years of experience and remaining 6.66 per cent had experience between 6 to 11 years

In Panamaram block 36.66 per cent of tribal migrants had experience between 11 to 25 years as agricultural labour and 36.66 per cent had more than 25 years of

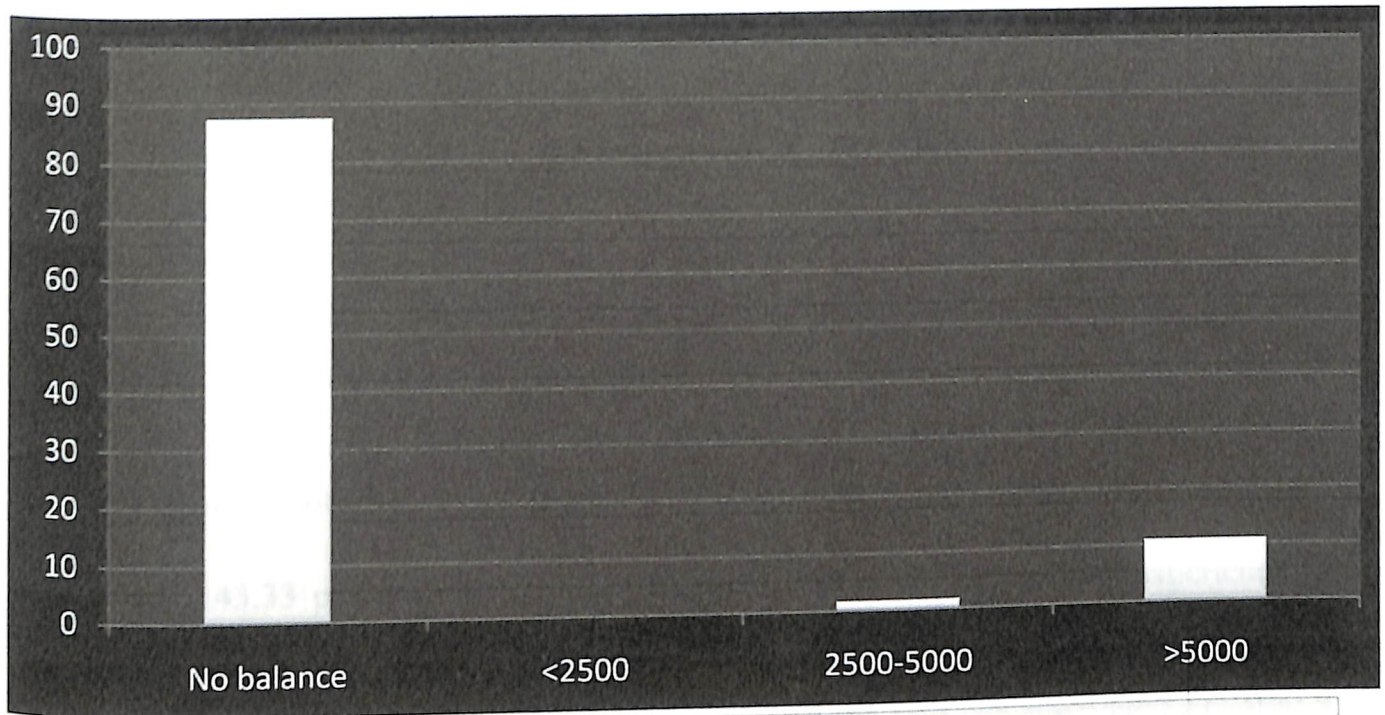


Fig 9. Distribution of tribal migrants based on indebtedness

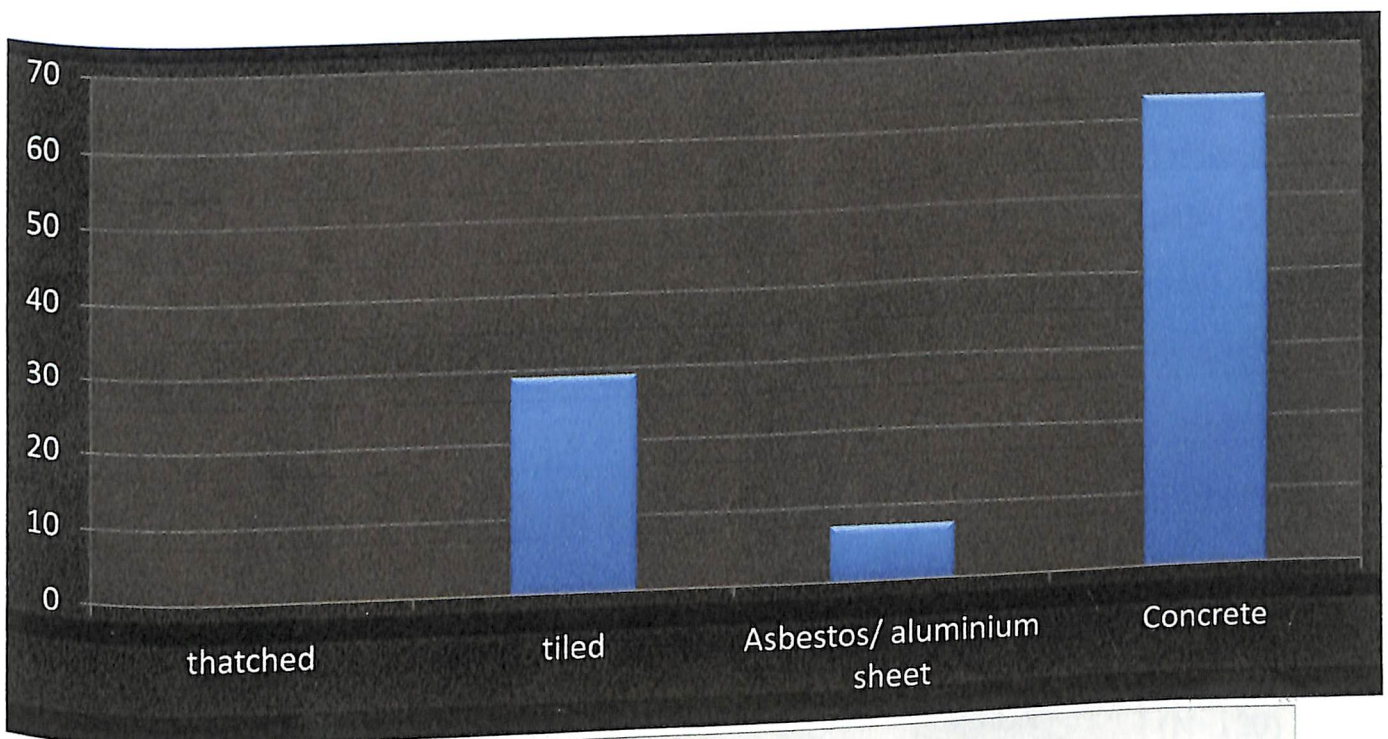


Fig 10. Distribution of tribal migrants based on type of house

experience as agricultural labour. 6.66 per cent of tribal migrants had less than 5 years of experience and remaining 6.66 per cent had experience between 6 to 11 years.

In Panamaram block 36.66 per cent of tribal migrants had experience between 11 to 25 years as agricultural labour and 36.66 per cent had more than 25 years of experience. 20.00 per cent of tribal migrants had experience of 6 to 10 years and remaining 6.66 per cent of tribal migrants had less than 5 years of experience as agricultural labour.

Considering Sulthan Bathery block, 46.33 per cent of tribal migrants had 11 to 25 years of experience as agriculture labour. 36.66 per cent of tribal migrants had greater than 25 years of experience and 16.66 per cent had experience of less than 5 years as agricultural labour. None of them had experience less 5 years as agricultural labour.

Overall, 43.33 per cent of the tribal migrants had 11 to 25 years of experience as agricultural labour and 35.83 per cent had more than 25 years of experience. 11.66 per cent had experience less than 5 years and 9.16 per cent had experience between 6 to 10 years which is given in table 11 and figure 11.

Most of the tribal migrants were middle aged and therefore that had an experience more than 10 years. It was noted that many of the tribal migrants had experience of more than 25 years, which may be due to the fact that many tribal migrants were old aged and had high experience. More than one tenth of tribal migrants had an experience of less than 5 years as they belong to young age category. Tribespeople were traditionally doing agriculture as their main occupation especially Paniya community. So they prefer agriculture labour work at migratory places also. It was also noticed that some of the young tribal migrants had started doing non agriculture works.

Table 11. Distribution of respondents based on experience in agriculture labour

Category (Years)	Mananthavady (n=30)	Kalpetta (n=30)	Panamaram (n=30)	Sulthan Bathery (n=30)	Overall (N=120)

	F	%	F	%	F	%	F	%	F	%
<5	5	16.66	2	6.66	2	6.66	5	16.66	14	11.66
6-10	3	10.00	2	6.66	6	20.00	0	0.00	11	9.16
11-25	14	46.33	13	43.33	11	36.66	14	46.33	52	43.33
>25	8	26.66	13	43.33	11	36.66	11	36.66	43	35.83
Mean- 24.45										
SE- 1.30										

F- frequency %- percentage

4.1.12. Level of aspiration

In Mananthavady block, 66.66 per cent of the tribal migrants had medium level of aspiration. Twenty per cent of the tribal migrants possessed low level of aspiration and 13.33 per cent of tribal migrants possessed high level of aspiration

46.33 per cent of tribal migrants of Kalpetta block had a low level of aspiration followed by forty per cent with medium level of aspiration and remaining 13.33 per cent with a high level of aspiration.

While in Panamaram block, fifty per cent of the tribal migrants had low level of aspiration. forty per cent of tribal migrants possessed medium and remaining ten per cent had high level of aspiration.

In Sulthan Bathery block, seventy per cent of tribal migrants had medium level of aspiration followed by 16.66 per cent having low level of aspiration and 13.33 per cent had a high level of aspiration.

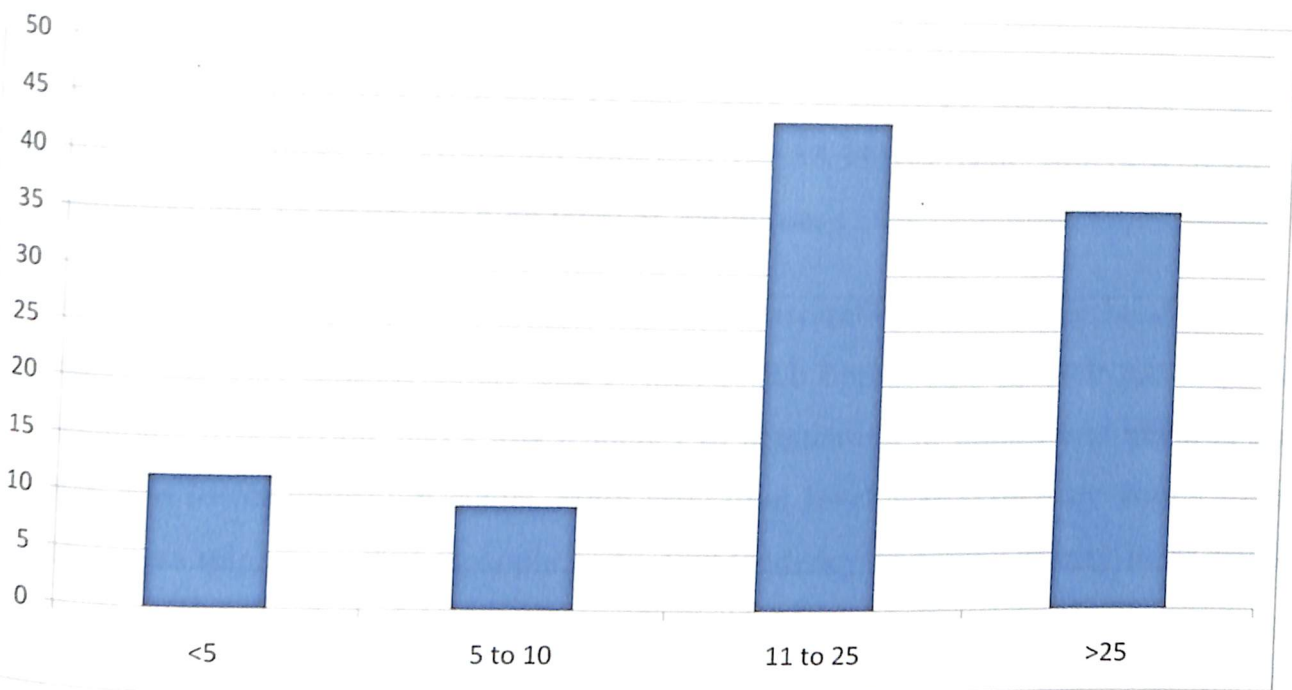


Fig 11. Distribution of tribal migrants based on experience in agriculture labour

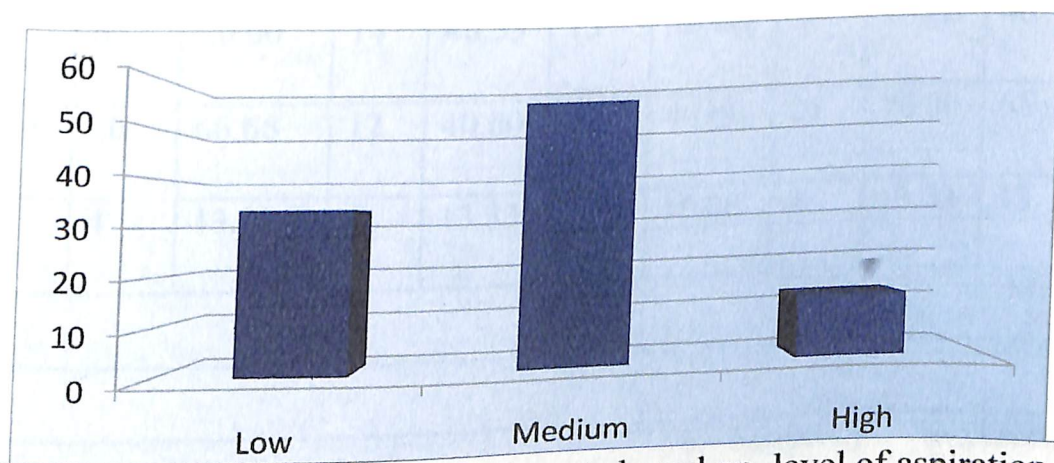


Fig 12. Distribution of tribal migrants based on level of aspiration

Looking to overall data from table 12 and figure 12, 54.16 per cent of tribal migrants had medium level of aspiration followed by 33.33 per cent with low level of aspiration and 12.50 having high level of aspiration.

Most of tribal migrants had medium level of aspiration and it may be due to the reason that they migrate solely due to lack of job opportunity in their native place. Generally tribespeople had a low tendency of acquisition of money and material and they had lower education status. High aspiration level was shown by young tribes who were migrating. Tribespeople had a low tendency of saving money itself shows that the tribespeople lack higher economic aspiration.

Table 12. Distribution of respondents based on level of aspiration

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
Low	6	20.00	14	46.33	15	50.00	5	16.66	40	33.33
Medium	20	66.66	12	40.00	12	40.00	21	70.00	65	54.16
High	4	13.33	4	13.33	3	10.00	4	13.33	15	12.50
Mean- 4.77										
SE- 0.23										

F- frequency %- percentag

4.1.13. Economic motivation

In Mananthavady block, 60 per cent of the tribal migrants had high level of economic motivation followed by 20 per cent with medium level and the rest 20.00 per cent low level of economic motivation.

In the case of Kalpetta block, 53.33 per cent of tribal migrants had high level of economic motivation. 23.33 per cent of tribal migrants had low level of economic motivation and remaining 23.33 per cent had medium level of economic motivation.

While in Panamaram block, 60 per cent of tribal migrants had high level of economic motivation followed by 20 per cent with low and 20 per cent with medium level of economic motivation. 56.66 per cent tribal migrants of Sulthan Bathery block had high level of economic motivation. 23.33 per cent of tribal migrants had low level of economic motivation and 20 per cent had medium level of economic motivation.

In the overall data, 57.50 per cent of tribal migrants had high level of economic motivation followed by 21.66 per cent with low and 20.83 per cent with medium economic motivation. As it was inferred from the table 13 and figure 13 that majority of the tribal migrants had high level of economic motivation which bring to light the fact that migrated tribal agricultural labourer's prime motive was income generation. This reason generally indicates the concern of the migrant tribes about their income from their occupation. So their economic motivation may be the most important factor which forces them to migrate.

Table 13. Distribution of respondents based on their economic motivation

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
Low	6	20.00	7	23.33	6	20.00	7	23.33	26	21.66

Medium	6	20.00	7	23.33	6	20.00	6	20.00	25	20.83
High	18	60.00	16	53.33	18	60.00	17	56.66	69	57.50
									Mean- 10.62	
									SE- 0.10	

F- frequency %- percentage

4.1.14. Self confidence

In Mananthavady block, 56.66 per cent of the tribal migrants had medium self confidence followed by 40 per cent with high and 3.33 per cent with low level of self confidence.

In the case of Kalpetta block, 56.66 per cent of tribal migrants had medium self confidence. 33.33 per cent of tribal migrants possessed low self confidence and only 10.00 per cent had high level of self confidence

But in Panamaram block, majority (56.66 per cent) of tribal migrants had medium level of self confidence. 26.66 per cent of tribal migrants had high and 16.66 per cent had low levels of self confidence.

While in Sulthan Bathery block, 53.33 per cent of tribal migrants had medium level of self confidence and 26.66 per cent of tribal migrants had high level of self confidence. Only 20.00 per cent of tribal migrants had low level of self confidence.

In the overall data given in table 14 and figure 14, 55.83 per cent of tribal migrants had medium level of self confidence. 25.83 per cent of tribal migrants had high level of self confidence followed by 18.33 per cent of respondents with low level of self confidence. It may be due to their economic motivation, long experience and middle age group. Majority of the migrated tribal agricultural labourers were therefore

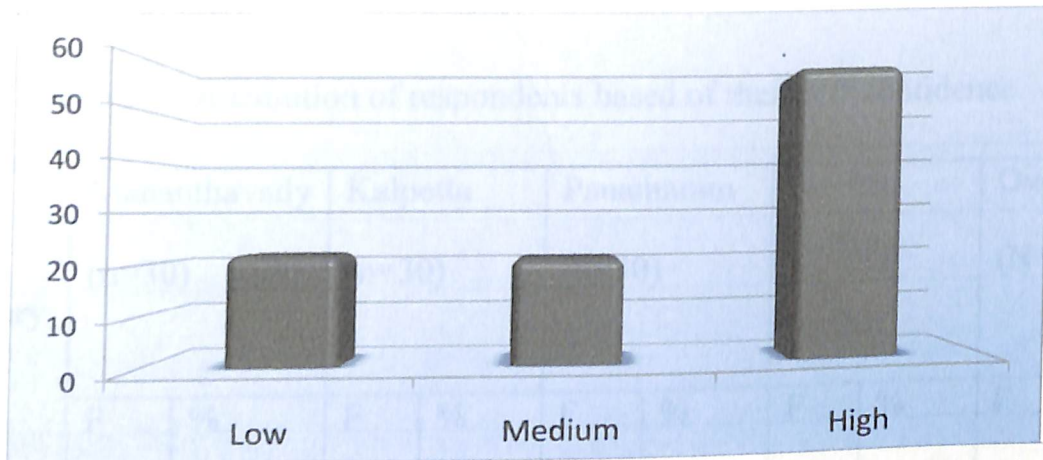


Fig 13. Distribution of tribal migrants based on economic motivation

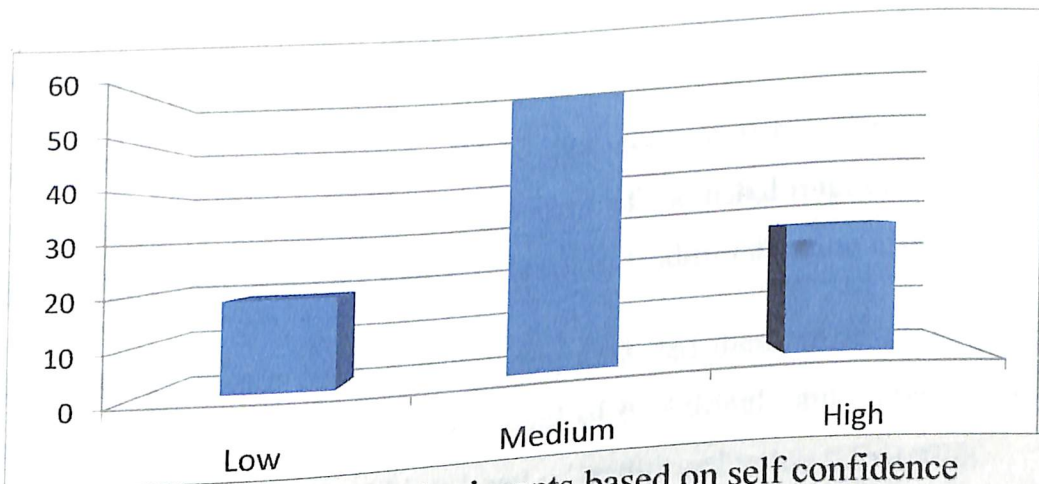


Fig 14. Distribution of tribal migrants based on self confidence

confident of their own abilities. The level of self confidence might help them to take decision on migration.

Table 14. Distribution of respondents based of their self confidence

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
Low	1	3.33	10	33.33	5	16.66	6	20.00	22	18.33
Medium	17	56.66	17	56.66	17	56.66	16	53.33	67	55.83
High	12	40.00	3	10.00	8	26.66	8	26.66	31	25.83
Mean- 13.44										
SE- 0.15										

F- frequency %- percentage

4.1.15. Traditional value orientation

In the case of Mananthavady block, 83.33 per cent of tribal migrants possessed medium traditional value orientation. 10 per cent of the tribal migrants had high and 6.66 per cent of the tribal migrants had low level of traditional value orientation.

In Kalpetta block, 83.33 per cent of tribal migrants had medium level of traditional value orientation and 10 per cent had low level of traditional value orientation. Only 6.66 per cent of tribal migrants had high level of traditional value orientation.

While in Panamaram block, 70 per cent of the tribal migrants had medium level of traditional value orientation and 20 per cent had high level of traditional value

orientation. Only 10.00 per cent of tribal migrants had low level of traditional value orientation. 86.66 per cent of tribal migrants from Sulthan Bathery block had medium level of traditional value orientation and 10 per cent of tribal migrants had high level of traditional value orientation. Only 3.33 per cent of tribal migrants had low level of traditional value orientation.

From the overall data in table 15 and figure 15, it was clear that 80.83 per cent of the tribal migrants had medium level of traditional value orientation. 11.66 per cent of tribal migrants had high and 7.50 per cent of the tribal migrants had low level of traditional value orientation. Majority of the tribal migrants had medium to high traditional value orientation because of the fact that they strongly believe in their value system. Wherever they go, they always try to follow their traditions and beliefs. It was also found that even though they migrate for getting jobs; they did not like to settle in the migratory places rather they like to reside in the native place and like to follow their traditional way of living. A small variation in traditional value orientation was found among the young tribal migrants.

Table 15. Distribution of respondents based on their traditional value orientation

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
Low	2	6.66	3	10.00	3	10.00	1	3.33	9	7.50
Medium	25	83.33	25	83.33	21	70.00	26	86.66	97	80.83

High	3	10.00	2	6.66	6	20.00	3	10.00	14	11.66
Mean- 28.78										
SE- 0.21										

F- frequency %- percentage

4.1.16. Risk preference

In Mananthavady block, 56.66 per cent of tribal migrants had high risk preference. 36.66 per cent of tribal migrants possessed medium risk preference followed by 6.66 per cent with low level of risk preference.

In the case of Kalpetta block, 53.33 per cent of tribal migrants possessed medium risk preference and 43.33 per cent of tribal migrants had high risk preference. Only 6.66 per cent of tribal migrants had low risk preference.

While in Panamaram block, 60 per cent of tribal migrants had high level of risk preference and 36.66 per cent had medium level of risk preference. Only 3.33 per cent of the tribal migrants had low level of risk preference.

50 per cent of the tribal migrants belonging to Sulathan Bathery block had high level of risk preference and 46.33 per cent of the tribal migrants had medium level of risk preference. Only 3.33 per cent of the tribal migrants had low level of risk preference.

In the overall data given in table 16 and figure 16, 52.50 per cent of the tribal migrants had high level of risk preference and 43.33 per cent of tribal migrants had medium level of risk preference. Only 4.16 per cent of tribal migrants had low level of risk preference. This might be due to the fact that majority of the tribal migrants had high self confidence which helped them to take risks in their life. As migration was a risk oriented process, especially for tribespeople, their self confidence and economic motivation along with insecurity of job in the native place pushed them for migration.

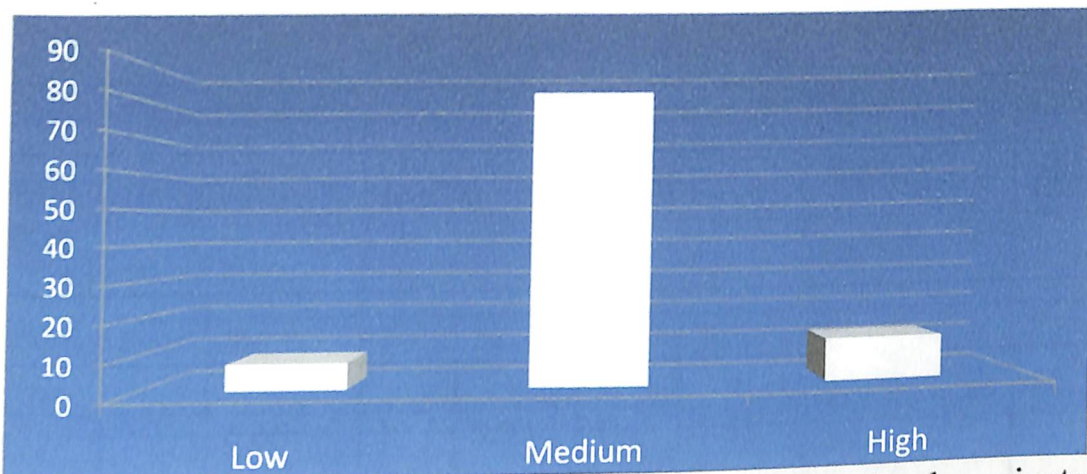


Fig 15. Distribution of tribal migrants based on traditional value orientation

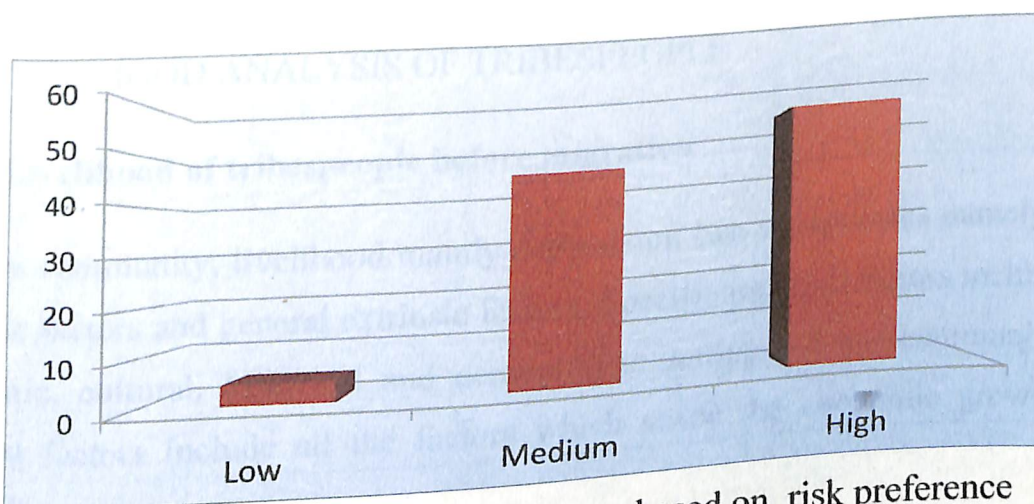


Fig 16. Distribution of tribal migrants based on risk preference

Table 16. Distribution of respondents based on their risk preference

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
Low	2	6.66	1	3.33	1	3.33	1	3.33	5	4.16
Medium	11	36.66	16	53.33	11	36.66	14	46.33	52	43.33
High	17	56.66	13	43.33	18	60.00	15	50.00	63	52.50
Mean- 10.49										
SE- 0.09										

F- frequency %- percentage

4.2. LIVELIHOOD ANALYSIS OF TRIBESPEOPLE

4.2.1. Livelihood of tribespeople before migration

For any community, livelihood mainly depends on two components namely specific intrinsic factors and general extrinsic factors. Specific intrinsic factors include social, economic, cultural, historical and demographic settings of the community, while external factors include all the factors which shape the economic growth of the community

Livelihood analysis of the present study was done using Sustainable Livelihood Framework (SLF) of FAO (2009). A Sustainable Livelihood Framework includes five capital components namely human capital, physical capital, social capital, natural capital and financial capital which have been analyzed in detail.

4.2.1.1. Human capital

Human capital includes seven sub components which have been discussed in methodology chapter.

4.2.1.1.1. Education

Table 17. Distribution of respondents based on education before migration

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
Illiterate	1	3.33	8	26.66	4	13.33	3	10.00	16	13.33
Can read only	6	20.00	6	20.00	5	16.66	7	23.33	24	20.00
Can read and write	23	76.66	16	53.33	21	70.00	20	66.66	80	66.66
Whether attempted to continue schooling / college	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00

F- frequency %- percentage

In Mananthavady block 76.66 per cent of the tribal migrants could read and write before migration and 20.00 per cent of them could only read. 3.33 per cent of the tribal migrants were illiterate before migration.

In the case of Kalpetta block, 53.33 per cent of tribal migrants were able to read and write whereas 26.66 per cent of tribal migrants were illiterate before migration. 20 per cent of tribal migrants were only able to read before migration.

While in Panamaram block, 70 per cent of the tribal migrants were able to read and write before migration and 16.66 per cent of tribal migrants were able to read and write before migration. Only 13.33 per cent of the tribal migrants were illiterate before migration.

66.66 per cent of the tribal migrants from Sulthan Bathery block were able to read and write whereas 23.33 per cent of tribal migrants were able to only read before migration. 10 per cent of tribal migrants were illiterate before migration.

From overall data we can see that, 66.66 per cent of tribal migrants were able to read and write and 20 per cent of tribal migrants were able to only read before migration. 13.33 per cent of tribal migrants were illiterate before migration. It might be due to the fact that most of the tribal migrants were middle aged and there were very little facilities for education during childhood. But due to literacy mission programmes they were able to read and write in their mother tongue and hence the number of illiterates got reduced among tribespeople.

4.2.1.1.2. Hygiene

In Mananthavady block, half (50%) of the tribal migrants had medium level of hygiene and 36.66 per cent had low level of hygiene before migration. Only 13.33 per cent of tribal migrants had high level of hygiene before migration.

In the case of Kalpetta block, 43.33 per cent of tribal migrants had low hygiene level followed by 30 per cent of tribal migrants with medium hygiene before migration. 26.66 per cent of tribal migrants had high level of hygiene before migration.

While considering Panamaram block, 56.66 per cent of the tribal migrants had low level of hygiene before migration. 40 per cent of tribal migrants had medium and 3.33 per cent of tribal migrants had high level of hygiene before migration.

As per table 18, 42.50 per cent of tribal migrants from Sulthan Bathery block had low level of hygiene and 39.16 per cent of tribal migrants had medium level of hygiene before migration. 18.33 per cent of tribal migrants had high level of hygiene before migration.

From the overall data, 42.50 per cent of the tribal migrants had low level of hygiene and 39.16 per cent had medium level of hygiene before migration. 18.33 per cent of the tribal migrants had high level of hygiene before migration. Before migration tribespeople were getting enough time for washing clothes and bathing but the periodicity of washing and bathing was less. They also lack regular brushing habit and this irregularity was common among most of the tribal community. Use of toilet was rare among tribespeople as most of the tribal houses lack toilet facilities. Open defecation was common among tribespeople before migration.

Table 18. Distribution of respondents based on hygiene before migration

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
Low	11	36.66	13	43.33	17	56.66	10	33.33	51	42.50
Medium	15	50.00	9	30.00	12	40.00	11	36.66	47	39.16
High	4	13.33	8	26.66	1	3.33	9	30.00	22	18.33

F- frequency %- percentage

4.2.1.1.3. Addictive behaviour

Table 19. Distribution of respondents based on addictive behaviour before migration

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
Low	2	6.66	1	3.33	2	6.66	1	3.33	6	5.00
Medium	23	76.66	22	73.33	23	76.66	22	73.33	90	75.00
High	5	16.66	7	23.33	5	16.66	7	23.33	24	20.00

F- frequency %- percentage

In the case of Mananthavady block, 76.66 per cent of the tribal migrants had medium addictive behaviour and 16.66 per cent of tribal migrants had high addictive behaviour before migration. Only 6.66 per cent of tribal migrants had low addictive behaviour before migration.

In Kalpetta block, 73.33 per cent of tribal migrants had medium level of addictive behaviour followed by 23.33 per cent with medium and 3.33 per cent with low addictive behaviours before migration.

While in Panamaram block, 76.66 per cent of the tribal migrants had medium addictive behaviour before migration. 16.66 per cent of tribal migrants had high addictive behaviour and 6.66 per cent had low addictive behaviour before migration.

As per table 19, 73.33 per cent of tribal migrants of Sulthan Bathery block had medium level of addictive behaviour and 23.33 per cent of tribal migrants had high

addictive behaviour. Only 3.33 per cent of tribal migrants had low addictive behaviour before migration.

Considering the overall data, seventy five per cent of tribal migrants had medium level of addictive behaviour followed by twenty per cent of tribal migrants with high addictive behaviour before migration. Only five per cent of the tribal migrants had low level of addictive behaviour before migration. This was due to the fact that tribespeople had a tendency of chewing betel leaves with tobacco leaves and arecanut traditionally. Even from their childhood they practice this tradition. Betel chewing was high among Paniya , Kurichya and Kuruma community and it was common among both tribal men and women. Use of betel leaves were also part of some customary ceremonies and it was found to be a part of their life style.

Before migration the availability and accessibility to alcohol was less and there by cases of alcohol addiction was less among tribespeople. Only male tribes consumed alcohol occasionally. This might be also due to the fact that alcohol was one of the costly addictive beverages as far as tribes were concerned and so they were not able to afford it. Male tribes occasionally smoked and smoking was not so common among tribes before migration.

4.2.1.1.4. Health seeking

Table 20. Distribution of respondents based on health seeking before migration

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
Before illness become severe	9	30.00	6	20.00	10	33.33	7	23.33	32	26.66

After severe	21	70.00	24	80.00	20	66.66	23	76.66	88	73.33
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F- frequency %- percentage

In Mananthavady block, 70 per cent of tribal migrants had a tendency of going to hospital after the disease became severe whereas 30 per cent of tribes had a tendency of seeking medical help before illness became severe.

But in Kalpetta block, majority of the tribes (80%) had a tendency of seeking medical help only after the disease became severe and 20 per cent of the tribal migrants sought medical help before the illness became severe.

While considering Panamaram block, 66.66 per cent of tribal migrants had a tendency of seeking medical help after the disease became severe and 33.33 per cent of tribal migrants sought medical help before the illness become severe.

76.66 per cent of tribal migrants in Sulthan Bathery block had a tendency of seeking medical help after the disease became severe and remaining 23.33 per cent of tribal migrants had a tendency of seeking medical help before the illness become severe.

By seeing the overall data, 73.33 per cent of the tribal migrants had health seeking behaviour only after the illness became severe and remaining 26.66 per cent had a tendency of seeking medical help before the illness became severe. Medical facilities were not commonly available near the residence of tribespeople and they had a less tendency of seeking medical help from hospitals.

Before migration they usually practiced traditional way of curing diseases using plant parts and animal products. In every tribal settlement there was a traditional physician

whom they call as mooppan or vaidyan and most of the tribes consult him for medical help. Some of the tribal colonies also practiced curing diseases by mantras and poojas. Only when the disease became severe they went to hospitals. It was also noted that, earlier, accessibility of hospitals was less for tribespeople as they were residing in the interior forest. Roads were not constructed widely which made the accessibility to health centres much harder.

4.2.1.1.5. Food habits

Table 21. Distribution of respondents based on food habits before migration

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
Low	1	3.33	7	23.33	2	6.66	4	13.33	14	11.66
Medium	22	73.33	8	26.66	19	63.33	18	60.00	67	55.83
High	7	23.33	15	50.00	9	30.00	8	26.66	39	32.50

F- frequency %- percentage

In Mananthavady block, 73.33 per cent of tribal migrants had a medium level of food habits and 23.33 per cent of respondents had high level of food habits before migration. 3.33 per cent of tribal migrants had a low level of food habits before migration.

While in Kalpetta block, half of the tribal migrants had high level of food habits followed by 26.66 per cent with medium and 23.33 per cent of tribal migrants had low level of food habits before migration.

In the case of Panamaram block, 63.33 per cent of tribal migrants had medium level of food habit followed by 30.00 per cent of tribal migrants had high level of food habit. Only 6.66 per cent of tribal migrants had low level of food habit before migration.

60.00 per cent of the tribal migrants of Sulthan Bathery block had medium level of food habit and 26.66 per cent of tribal migrants had high level of food habits before migration. 13.33 per cent of tribal migrants had low level of food habits before migration.

By seeing the overall data, 55.83 per cent of the tribal migrants had medium level of food habits and 32.50 per cent of tribal migrants had high level of food habits before migration. Only 11.66 per cent of tribal migrants had low level of food habits before migration. Tribespeople are usually dependant on locally available products for food. Before migration they got enough time for taking food in the morning and evening. Some of the tribes like Kattunaika had a tendency of eating food only once or twice a day. They usually consume rice, yams, colocasia, tapioca and other plant and tree produce which are available in the forest. Kattunaika tribes were experts in collecting honey from the interior forest. Rice consumption was found to be high among Kurichiya community.

4.2.1.1.6. Classification of tribal migrants based on human capital before migration

Table 22. Distribution of respondents based on human capital before migration

Sl. No.	Category	Frequency	Percentage
1.	Low	22	18.33
2.	Medium	73	60.83

3.	High	25	20.83
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Most of the tribal migrants (60.83%) had medium human capital before migration. Lower levels of education and medium health status were the major problems faced by the tribal migrants before migration. During earlier times some of the tribal communities who were residing in forest areas especially Kattunaikans had low access to hospitals, schools and other public service systems. Most of them had the habit of taking food only once a day. Intake of carbohydrate rich food without other major vegetables made them victims of hidden hunger and other diseases. Feroze and Aravindan (2004) in their study reported that sickle cell anaemia, a rare genetic disease, was spontaneously spreading among the tribal communities of Wayanad district. This disease was identified as an adaptation of tribespeople to fight malaria. It is not because of their less food intake. Lack of health facilities, proper roads and transport systems were also a lacuna during that period. Even though tribespeople belonging to Kurichiya possessed a higher human capital in the earlier days as they were mostly land owners.

4.2.1.2. Physical Capital

4.2.1.2.1. Type of house

In Mananthavady block, 76.66 per cent of the tribal migrants had tiled house and 20.00 per cent had thatched shed. Before migration 3.33 per cent of tribal migrants lived in asbestos or aluminium sheet roofed houses and none of them lived in concrete houses.

In the case of Kalpetta block, 60 per cent of the tribal migrants lived in tiled houses and 36.66 per cent of tribal migrants lived in the thatched shed before migration. Only 3.33 per cent of the tribal migrants lived in asbestos or aluminium sheet roofed houses and none of them lived in concrete houses.

While in Panamaram block, 56.66 per cent of the tribal migrant lived in tiled houses and 36.66 per cent of tribal migrants lived in thatched shed. 6.66 per cent of tribal migrants lived in asbestos or aluminium sheet roofed houses and none of them had concrete houses before migration.

73.33 per cent of the tribal migrants of Sulthan Bathery block lived in tiled houses and 23.33 per cent lived in thatched shed. Only 3.33 per cent of tribal migrants lived in concrete houses and none of them were lived in asbestos or aluminium sheet roofed houses before migration.

In the overall data in table 23, more than half of the tribal migrants that is, 66.66 per cent had tiled houses and 29.16 per cent of tribal migrants had thatched shed. Only 3.33 per cent of tribal migrants living in asbestos or aluminium sheet roofed houses and 0.83 per cent of them were living on concrete house.

Most of the tribal migrants were agricultural labourers and they were facing financial problem to build and maintain a good house type before migration. The prime motive of the migration in the earlier period was on sustaining their life and not on construction or maintenance of physical capital.

Table 23. Distribution of respondents based on type of house before migration

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
Thatched	6	20.00	11	36.66	11	36.66	7	23.33	35	29.16
Tiled	23	76.66	18	60.00	17	56.66	22	73.33	80	66.66
Asbestos/ aluminium sheet	1	3.33	1	3.33	2	6.66	0	0.00	4	3.33

Concrete	0	0.00	0	0.00	0	0.00	1	3.33	1	0.83
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F- frequency %- percentage

4.2.1.2.2. Condition of house

In Mananthavady block, 76.66 per cent of tribal migrant's houses were in average condition and 23.33 per cent of tribal migrant's houses were in poor condition. None of the tribal migrants had a house of good condition before migration.

In Kalpetta block, 66.66 per cent of tribal migrant's houses were in average condition and 33.33 per cent of tribal migrants had their houses in poor condition before migration. None of the tribal migrants possess a good conditioned house before migration.

While in Panamaram majority (70%) of tribal migrants had house with average condition and 30.00 per cent lived in houses that were in poor condition before migration. None of the tribal migrants possessed houses that were in good condition.

In the case of Sulthan Bathery block, 66.66 per cent of the tribal migrants possessed houses with average condition and 33.33 per cent of tribal migrants had houses that were in poor condition before migration. None of the tribal migrants had houses with good condition before migration.

While considering the overall data from table 24, 70 per cent of tribal migrants had houses with average condition and 36 per cent of tribal migrants possessed houses with poor condition before migration. None of the tribal migrants had houses which were in good condition before migration. The reason was that most of the tribal migrants were middle and old aged and their living condition in olden days was pathetic. The increased number of thatched sheds indicates that there physical capital

before migration was not good. The number of developmental programmes for tribespeople was less early and that could be another reason behind the poor condition of their houses.

Table 24. Distribution of respondents based on condition of the house before migration

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
Good	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Average	23	76.66	20	66.66	21	70.00	20	66.66	84	70.00
Poor	7	23.33	10	33.33	9	30.00	10	33.33	36	30.00

F- frequency %- percentage

4.2.1.2.3. Livestock possession

In Mananthavady block, 63.33 per cent of the tribal migrants do not possess any livestock.

26.66 per cent of tribal migrants had livestock of value between Rs1001-5000 followed by 6.66 per cent possessing livestock of value range Rs5001 and 10000 and 3.33 per cent of tribal migrants had livestock of value between Rs501 and 1000 before migration.

In the case of Kalpetta block, 53.33 per cent of tribal migrants had livestock worth Rs1001-5000 and 36.66 per cent of respondents did not possess any livestock. 6.66% of the tribal migrants had livestock of value between Rs5001 and 10000 and 3.33% of tribal migrants had livestock of worth between Rs501-1000 before migration.

While in Panamaram block, 40 per cent of the tribal migrants possessed livestock of Rs1001-5000 and 36.66 per cent of tribal migrants did not possess any livestock before migration. 16.66 per cent of tribal migrants had a livestock asset of value between Rs501 and 1000 and 6.66 per cent of respondents had livestock worth Rs5001-10000.

In the case of Sulthan Bathery block, half of the tribal migrants did not possess any livestock assets before migration. 40 per cent of respondents had livestock possession of value range Rs1001-5000. 10 per cent of the tribal migrants had livestock of value between Rs5001 and 10000 before migration.

From the overall data it was clear that, 46.66 per cent of tribal migrants did not possess any livestock before migration and 40 per cent of tribal migrants possessed live stock of value between Rs1001 and 5000 before migration. 7.50 per cent of tribal migrants had livestock possession of value range Rs5001-10000 and 5.83 per cent had livestock of value between Rs501 and 1000 before migration. Communities like Paniya and Kurichiya possessed goats and cows. Cows were traditionally possessed by tribespeople and they used the by-products for agriculture purposes. Being an agrarian community, animal rearing was common among Kurichya community. We can see that majority of the respondents did not possess live stock which reveals that they were not economically sound in the past which might act as a push factor for migration. Those tribes who had a large value of livestock and land area remained in their native land without migrating. Animal rearing was not a business for tribespeople rather it was a part of their living. Kattunaika community did not possess livestock even in the earlier days and they were solely dependent on forest produce and hunting for a living.

Table 25. Distribution of respondents based on livestock possession before migration

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
0	19	63.33	11	36.66	11	36.66	15	50.00	56	46.66
Upto 500	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
501-1000	1	3.33	1	3.33	5	16.66	0	0.00	7	5.83
1001-5000	8	26.66	16	53.33	12	40.00	12	40.00	48	40.00
5001-10000	2	6.66	2	6.66	2	6.66	3	10.00	9	7.50

F- frequency %- percentage

4.2.1.2.4. Material possession

Table 26. Distribution of respondents based on material possession before migration

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
<500	29	96.66	30	100.00	30	100.00	30	100.00	119	99.16
501- 1000	1	3.33	0	0.00	0	0.00	0	0.00	1	0.83
1001- 5000	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00

5001-10000	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
	F- frequency		% - percentage		F- frequency		% - percentage		F- frequency	

In Mananthavady block, 96.66 per cent of tribal migrants had material possession of value below Rs500. Only 3.33 per cent of tribal migrants possessed materials of value between Rs501 and 1000 before migration.

While in Kalpetta, Panamaram and Sulthan Bathery blocks, 100 per cent of tribal migrants had a material possession of value below Rs500 before migration.

Seeing the overall data it was clear that 99.16 per cent of the tribal migrants had material possession of value below Rs500 and only 0.83 per cent of tribal migrants had material possession between Rs5001 and 1000 before migration. This was due to the fact that before migration tribespeople were economically backward and they did not possess any material assets like TV, fridge, radio, telephone etc. Even many of the tribal colonies were not electrified at that time. They also did not feel that these assets were requisites for their comfortable living.

4.2.1.2.5. Access to drinking water

Table 27. Distribution of respondents based on access to drinking water before migration

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
House premises	23	66.66	17	56.66	25	83.33	18	60.00	83	69.16

Upto 500m	6	20.00	13	43.33	4	13.33	12	40.00	35	29.16
500m-1 km	1	3.33	0	0.00	1	3.33	0	0.00	2	1.66

F- frequency %- percentage

In Mananthavady block 66.66 per cent of the tribal migrants had water source near their house premises and 43.33 per cent of tribal migrants had water source within 500m. Only 3.33 per cent had drinking water source between 500m and 1 km before migration.

In the case of Kalpetta block, 56.66 per cent of the tribal migrants had drinking water source within their house premises and 43.33 per cent of tribal migrants had drinking water source within 500m before migration.

While in Panamaram block, 83.33 per cent of tribal migrants had drinking water source within house premises and 13.33 per cent had accessibility of drinking water with in 500m range. 3.33 per cent of tribal migrants had to travel 500m to 1 km for getting drinking water before migration. 60 per cent of tribal migrants belonging to Sulathan Bathery block had drinking water facility within the house premises and 40 per cent of tribal migrants had drinking water accessibility within 500m.

From the overall data in table 27, we can see that, 69.16 per cent of tribal migrants had drinking water source within the house premises and 29.16 per cent of respondents had drinking water source within 500m before migration. 1.66 per cent of tribal migrants had to travel 500m to 1km for getting drinking water. Public well constructed by government was not common in the earlier days and many of the tribes who were living in the interior forest had to travel some distance for getting accessing drinking water. Many of tribespeople lived near to streams and they used

that water for drinking purpose. Some of the tribal communities like Kurichiya had well as drinking water source. In some settlement, many families used a single well as a source of drinking water before migration.

4.2.1.2.6. Electricity

Table 28. Distribution of respondents based on electricity before migration

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
Yes	3	10.00	7	33.33	5	16.66	4	13.33	19	15.83
No	27	90.00	23	66.66	25	83.33	26	86.66	101	84.16

F- frequency %- percentage

In Mananthavady block, 90.00 per cent of tribal migrants do not have electricity connection before migration and remaining 10.00 per cent of tribal migrants had electricity connection in their household before migration.

But in Kalpetta block, 66.66 per cent of the tribal migrants do not have electricity connection in their house and 33.33 per cent of tribal migrants had electricity connection in their household before migration.

In the case of Panamaram block, 83.33 per cent of tribal migrants do not possess electricity connection in their household and 16.66 per cent of tribal migrants had electricity connection even before migration.

While in Sulathan Bathery block, 86.66 per cent of tribal migrants do not possess electrified houses and 13.33 per cent of respondents had electricity in their house before migration.

When considering the overall data in table 28, 84.16 per cent of the tribal migrants do not possess electricity connection in their household before migration and 15.83 per cent of tribal migrants had electricity connection before migration. Most of the tribal migrants were middle aged and in their early days, electrification to interior forest was not done much by the government authorities. Even though some tribal colonies, which were residing exterior to forest got electricity connection before migration.

4.2.1.2.7. Classification of tribal migrants based on physical capital before migration

Table 29. Distribution of respondents based on physical capital before migration

Sl. No.	Category	Frequency	Percentage
1.	Low	74	61.66
2.	Medium	46	38.33
3.	High	0	0.00

Before migration most of the tribal migrants had a low physical capital. They lived mostly in thatched shed. Those tribes belonging to higher status lived in tiled houses. Conditions of the houses were poor in earlier days and the maintenances of the houses were meagre. Paniya had cow and goat rearing in the earlier days. Livestock possession was negligible among the Kattunaikans. Since Paniya were agricultural labourers, they had very low land holding and many of them were landless. Kattunaikans were mostly landless and Kurichiya were land owners.

Most of the families used firewood as the sole source of fuel and it was collected from forest. Most of the tribal households were not electrified before migration. It

was significant to note that none of the tribal migrants had a higher physical capital before migration.

4.2.1.3. Social capital

4.2.1.3.1. Social participation

Table 30. Distribution of respondents based on social participation before migration

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
Low	25	83.33	27	90.00	27	90.00	25	83.33	104	86.66
Medium	4	13.33	1	3.33	2	6.66	3	10.00	10	8.33
High	1	3.33	2	6.66	1	3.33	2	6.66	6	5.00

F- frequency %- percentage

In Mananthavady block, 83.33 per cent of tribal migrants had low social participation followed by 13.33 per cent of respondents with medium and 3.33 per cent with high social participation before migration.

In Kalpetta block, 90 per cent of tribal migrants had low social participation and 6.66 per cent had high social participation. Only 3.33 per cent had medium social participation before migration.

In the case of Panamaram block, 90 per cent of tribal migrants had low social participation. 6.66 per cent had medium and 3.33 per cent of tribal migrants had high social participation before migration.

While in Sulthan Bathery block, 83.33 per cent of tribal migrants had low social participation and 10 per cent had medium social participation before migration. Only 6.66 per cent of respondents had high social participation before migration.

From the overall data, 86.66 per cent of tribal migrants had low social participation and 8.33 per cent had medium social participation before migration. 5 per cent of tribal migrants had high social participation before migration. This may be due to the fact that most of the tribal migrants belongs to Paniya community who had low level of social participation when compared to Kurichya community. Also those migrating tribes belonging to Kattunaikan had very low level of social participation as there were almost no social organisations in their hamlets. Some of the tribal migrants were members of trade unions and some were members of oorukoottam. It was also observed that before migration the frequency of attending meetings of oorukoottam was less among the tribes even though they were members of oorukoottams. Only some of the tribespeople from kurichiya and Paniya community had active membership in Panchayats before migration.

4.2.1.3.2. Social relation

Table 31. Distribution of respondents based on social relation before migration

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
Low	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Medium	1	3.33	2	6.66	0	0.00	2	6.66	5	4.16

High	29	96.66	28	93.33	30	100.00	28	93.33	115	95.83	
		F- frequency		% - percentage							

As per table 31, 96.66 per cent of tribal migrants belonging to Mananthavady block had a good social relation with family, neighbours and friends before migration. Only 6.66 per cent of tribal migrants had average social relation before migration. In Kalpetta block, 93.33 per cent of tribal migrants had a good social relation followed by 6.66 per cent of respondents with medium social relation before migration.

In the case of Panamaram block, all the tribal migrants had a good relation with family, friends and neighbours.

While in Sulthan Bathery block, 95.83 per cent of tribal migrants had a good social relation which was followed by 4.16 per cent of tribal migrants with medium social relation before migration.

From the overall data, 95.83 per cent of tribal migrants had a good social relation with the family members, friends and neighbours and remaining 4.16 per cent of the tribal migrants had a medium social relation before migration. It was due to the fact that tribespeople were settled in groups and they had good interaction with each other. They were always following their traditional moral values and they believed that any violation of their moral value will be harmful to them. Traditionally they followed joint family system in early times and that might be a reason behind a good social relation among the tribespeople before migration.

4.2.1.3.3. Classification of tribal migrants based on social capital before migration

Table 32. Distribution of respondents based on social capital before migration

Sl. No.	Category	Frequency	Percentage
1.	Low	5	4.16
2.	Medium	109	90.83
3.	High	6	5.00

Table 32 shows that 90.83 per cent of the tribal migrants had a medium social capital before migration. Even though there was only lower participation of tribal migrants in many organizations, their strong social relation gave them a medium social capital. This was an indication about the harmony they had in their community before migration. Social capital plays a pivotal role in the development process of any community. Social capital plays a key role in providing social security, connectedness and confidence among people.

4.2.1.4. Natural capital

4.2.1.4.1. Land possession

In Mananthavady block, 66.66 per cent of the tribal migrants had land area of 5 to 10 cents and 30.00 per of the tribal migrants did not possess any land before migration. Only 3.33 per cent of tribal migrants had land area between 11 to 25 cents before migration.

While in Kalpetta block, 70.00 per cent of tribal migrants had land area of 5 to 10 cents and 20.00 per cent of tribal migrants did not possess any land before migration. 10.00 per cent of tribal migrants possessed land area between 11 to 25 cents.

In the case of Panamaram block, eighty per cent of tribal migrants had land area of 5 to 10 cents and twenty per cent of tribal migrants had no land area possession. None of the tribal migrants owned land area of size between 11 to 25 cents or above.

In Sulthan Bathery block, 66.66 per cent of tribal migrants had land area of size 5 to 10 cents and twenty per cent of tribal migrants did not possess any land area before migration. Only 3.33 per cent of tribal migrants had land possession of 11 to 25 cents.

From the overall data, 70.83 per cent of tribal migrants had land area possession of 5 to 10 cents. Twenty five per cent of tribal migrants did not possess any land and 4.16 per cent of tribal migrants had a land area of 11 to 25 cents. Tribal migrants were mostly from Paniya community who were predominantly agricultural labourers. While tribespeople from Kurichiya community were land owners and majority of them were not migrating for job. Kattunaikan were landless people and they lived in the interior of the forest.

Table 33. Distribution of respondents based on land possession before migration

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
No land	9	30.00	6	20.00	6	20.00	9	20.00	30	25.00
5-10 cents	20	66.66	21	70.00	24	80.00	20	66.66	85	70.83
11-25 cents	1	3.33	3	10.00	0	0.00	1	3.33	5	4.16

F- frequency %- percentage

4.2.1.4.2. Cropped Area

Table 34. Distribution of respondents based on cropped area before migration

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
Low	29	96.66	30	100.00	25	83.33	30	100.00	114	95.00
Medium	1	3.33	0	0.00	4	13.33	0	0.00	5	4.16
High	0	0.00	0	0.00	1	3.33	0	0.00	1	0.83

F- frequency %- percentage

In Mananthavady block, 96.66 per cent of the tribal migrants had low cropped area and 3.33 per cent of tribal migrants had medium cropped area before migration.

While in Kalpetta block, all the tribal migrants possessed a low cropped area before migration. In Panamaram block, 83.33 per cent of tribal migrants had low cropped area and 13.33 per cent of tribal migrants had medium cropped area before migration. Only 3.33 per cent of tribal migrants had high cropped area before migration.

In the case of Sulthan Bathery block, 100 per cent of the tribal migrants had low cropped area before migration.

In the overall data, 95 per cent of the tribal migrants had low cropped area before whereas 4.16 per cent of tribal migrants had medium cropped area before migration. Only 0.83 per cent of tribal migrants had high cropped area before migration. Those tribes who were land owners as well as possessing large cropped area will not migrate

from their native place. Therefore migrating tribes usually possessed small to medium cropped area before migration. Most of the tribes were working as agricultural labourers in the native place before migration. Those tribes who had medium land area cultivated yams and coffee. Tribes, belonging to Kurichiya community had large cropped area and cultivated rice before migration.

4.2.1.4.3. Utilisation of natural resources

In Mananthavady block, 63.33 per cent of tribal migrants had low level of utilisation of natural resources and 36.66 per cent of tribal migrants had medium level of utilisation of natural resources before migration. None of them had high level of utilisation of natural resources.

But in Kalpetta block, 53.33 per cent of tribal migrants had low level of utilisation of natural resources was observed whereas 43.33 per cent of tribal migrants had medium level of utilisation of natural resources before migration. Only 3.33 per cent of tribal migrants had high level of utilisation of natural resources before migration.

In the case of Panamaram block, 73.33 per cent of tribal migrants had low level of utilisation of natural resource whereas 23.33 per cent had medium level of utilisation of natural resources before migration. 3.33 per cent of tribal migrants had high level of utilisation of natural resources before migration.

While in Sulthan Bathery block, half of the tribal migrants had medium level of utilisation of natural resources which was followed by 46.66 per cent had low level of utilisation of natural resources and 3.33 per cent of respondents had high level of utilisation of natural resources before migration.

Looking to overall data in table 35, 59.16 per cent of tribal migrants had low level of utilisation of natural resources. 38.33 per cent of tribal migrants had medium level of and 2.50 per cent of tribal migrants had high level of utilisation of natural resources before migration. It might be due to the fact that tribes who were migrating were

mostly agricultural labourers belonging to Paniya community. Those tribes who were interior to forest depend on forest for hunting, honey collection and use other minor products from forest and they mostly belong to Kattunayakan community. It was observed that tribes who depend on forest for their living showed reluctance towards migration. So most of tribes who were migrating showed a lower depends on natural resources during their earlier days before migration.

Table 35. Distribution of respondents based on utilisation of natural resources before migration

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
Low	19	63.33	16	53.33	22	73.33	14	46.66	71	59.16
Medium	11	36.66	13	43.33	7	23.33	15	50.00	46	38.33
High	0	0.00	1	3.33	1	3.33	1	3.33	3	2.50

F- frequency %- percentage

4.2.1.4.4. Classification of tribal migrants based on natural capital before migration

Table 36. Distribution of respondents based on natural capital before migration

Sl. No.	Category	Frequency	Percentage
1.	Low	21	17.50

2.	Medium	55	45.83
3.	High	44	36.66

Most of the tribal migrants (45.83%) had medium natural capital and 36.66 per cent of the tribal migrants had high natural capital before migration. This result reveals that most of the tribal migrants were small and marginal land owners and many of them were landless. Since most of them were agricultural labourers traditionally, they cultivated only small land area. The utilization of natural resources were high during earlier period as they collected minor forest products like firewood, honey etc.

4.2.1.5. Financial Capital

4.2.1.5.1. Annual income

Table 37. Distribution of respondents based on annual income before migration

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
<25000	29	96.66	28	93.33	27	90.00	29	96.66	113	94.16
25000- 40000	1	3.33	2	6.66	3	10.00	1	3.33	7	5.83
40000- 55000	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
55000- 70000	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00

>70000	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
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F- frequency %- percentage

In the case of Mananthavady block 96.66 per cent of the tribal migrants received very low annual income that is below Rs25000 whereas 3.33 per cent received annual income between Rs.25000 and 40000 before migration.

While considering Kalpetta block, 93.33 per cent of tribal migrants were receiving annual income below Rs25000 and 6.66 per cent of tribal migrants received annual income between Rs25000 and 40000 before migration.

In the case of Panamaram block 90.00 per cent of tribal migrants received annual income below Rs25000. 10.00 per cent of the tribal migrants received medium annual income between Rs25000 and 40000 before migration.

In Sulthan Bathery block, majority of the respondents, that is 96.66 per cent of tribal migrants received annual income below Rs25000 followed by 3.33 per cent of tribal migrants receiving an annual income between Rs25000 and 40000 before migration.

Examining the overall data, 94.16 per cent of the tribal migrants received an annual income below Rs25000 followed by 5.83 per cent of respondents receiving an annual income between Rs25000 and 40000. The low annual income of tribespeople was because most of the tribes were agricultural labourers and they received lower wages during earlier days. The Kurichiya received comparatively a better annual income as compared to the Paniya and Kattunayakan communities as they earned better wages which may be attributed to their higher status in the society. The lower economic status of tribes was a major push factor for migration.

4.2.1.5.2. Expenditure

Table 38. Distribution of respondents based on expenditure before migration

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
<500	10	33.33	7	23.33	10	33.33	9	30.00	36	30.00
500- 2000	20	66.66	23	76.66	20	66.66	21	70.00	84	70.00
2001- 3500	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
3001- 5000	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
>5000	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00

F- frequency %- percentage

In Mananthavadi block, 66.66 per cent of tribal migrants had an expenditure of Rs500 to 2000 per month and 33.33 per cent of tribal migrants had less than Rs500 expenditure per month before migration.

But in Kalpetta block, 76.66 per cent of tribal migrants had an expenditure of Rs500-2000 per month and remaining 23.33 per cent of respondents had less than Rs500 monthly expenditure before migration.

In the case of Panamaram block, 66.66 per cent of tribal migrants had an expenditure of 5002000 rupees per month whereas remaining 33.33 per cent of tribal migrants had less than 500 rupees expenditure before migration.

While in Sulthan Bathery block, 70 per cent of tribal migrants had a monthly expenditure of 500 to Rs2000 and 30 per cent of tribal migrants had less than Rs500 expenditure before migration. From the overall data, 70 per cent of tribal migrants had a monthly expenditure of Rs500 to 2000 rupees and 30 per cent of tribal migrants had less than Rs500 expenditure before migration. Expenditure for food was only the prime concern for tribes. They used money mostly for purchasing food items. The expenditure for buying clothes, travel, ceremonies etc were less compared to non tribespeople. Monthly expenditure was found to be very low for Kattunaikan tribes and higher for Kurichiya tribes. Kurichiya used money mostly for agriculture purposes other than family expenses. It was found that poor annual income and low wages contributed to the lower monthly income of tribespeople before migration.

4.2.1.5.3. Savings

Table 39. Distribution of respondents based on savings before migration

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
<1000	30	100.00	28	93.33	29	96.66	29	96.66	116	96.66
1000- 5000	0	0.00	2	6.66	1	3.33	1	3.33	4	3.33

5001-	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
10000										
>10000	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00

F- frequency %- percentage

In Mananthavady block 100 per cent of tribal migrants had savings below Rs1000 and none of the tribal migrants had saving of above Rs1000 before migration.

While in Kalpetta block, 93.33 per cent of tribal migrants had savings of below Rs1000 and only 6.66 per cent of tribal migrants had savings between Rs1000-5000.

In Panamaram block, 96.66 per cent of tribal migrants had savings below Rs1000 and only 3.33 per cent of tribal migrants had saving between Rs1000-5000.

Similarly in Panamaram block, 96.66 per cent of tribal migrants had savings below Rs1000 rupees and only 3.33 per cent of tribal migrants had saving between Rs1000 and 5000.

From the overall data, majority that is 96.66 per cent of the tribal migrants had savings below Rs1000 and only 3.33 per cent of tribal migrants had savings between Rs1000 and 5000. Tribespeople do not have a habit of saving money for the future. They mostly are concerned about the present situation. Due to their traditional life style they are not worried about education and had little tendency of acquiring land and physical capital. They always follow low budget marriage ceremonies and do not follow dowry system. The savings was found to be higher among Kurichiya tribes and was nil among Kattunaikan tribes before migration. The lower savings of tribes was also due to their reduced accessibility with the banking institutions the earlier days.

4.2.1.5.4. Classification of tribal migrants based on financial capital before migration

Table 40. Distribution of respondents based on financial capital before migration

Sl. No.	Category	Frequency	Percentage
1.	Low	36	30.00
2.	Medium	82	68.33
3.	High	2	1.66

68.33 per cent of tribal migrants had medium financial capital followed by 30 per cent of the tribal migrants with low financial capital before migration. Only 1.66 per cent of the respondents had higher financial capital. Illiteracy and lower level of educational status made tribespeople more depended on agricultural labour. More over agricultural labour being irregular and seasonal, there is no assurance of employment and consequently the livelihood security was at risk. Lower annual income and lack of habit of saving money increased their debt. Thus they had only medium to low financial capital.

4.2.1.6. Livelihood capital index of tribespeople before migration

4.2.1.6.1. Contribution of various components capitals to the livelihood capital index before migration

Table 41. Percentage contribution of various capital components to the livelihood capital index after migration

Sl. No.	Capital	Index value	CV	% Contribution to LCI	Rank
1.	Human	55.05	28.92	29.01	I
2.	Physical	32.74	30.34	17.26	IV

3.	Social	52.49	5.28	27.67	II
4.	Natural	15.44	56.03	8.14	V
5.	Financial	34.01	11.66	17.93	III
	Livelihood capital	37.95	11.90	100	

Regarding the contribution of component capitals before migration, human capital is rated as the component which is contributing the highest to the livelihood capital index with a CV of 28.92. The second highest contribution to the livelihood capital index is by social capital with a CV of 5.28. The difference in contributions of human capital and social capital to the livelihood capital index is meagre. These two capital components together contribute 56.68 percentages to the livelihood capital before migration. It is also revealed from table 41 that the variation of human capital is much higher than social capital. This shows that the social capital was almost homogenous among the tribal communities. The third highest contributor to the livelihood capital index was financial capital followed by physical capital. Natural capital was the least contributor among the five capital components of livelihood capital index before migration with highest CV (56.03). The livelihood capital index of tribespeople before migration was 37.95 which indicate a life of poverty lived by tribespeople.

4.2.1.6.2. Classification of tribal migrants based on livelihood capital index before migration

Table 42. Distribution of respondents based on livelihood capital index before migration

Sl. No.	Category	Frequency	Percentage
1.	Low	31	25.83
2.	Medium	60	50.00

3.	High	29	24.16
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Bisection of the tribal migrants had a medium livelihood capital index before migration which was followed by 25.83 per cent with low and 24.16 per cent with high livelihood index. Increased human capital and social capital were the prime factors in elevate livelihood capital index of tribal migrants before migration. They had a low financial and natural capital before migration.

4.2.2. LIVELIHOOD OF TRIBAL MIGRANTS AFTER MIGRATION

Migration had a significant effect on the livelihood of tribespeople. The economic backwardness of tribespeople pushed them for migration on a large scale. The scenario analysis of Wayanad district also reveals that a shift in rice cultivation to banana cultivation lowered the labour requirement which affected the adequacy of work and decreased opportunity of tribal agricultural labourers. Since tribal agricultural labourers were unskilled labourers they were not able to shift their labour hood towards skilled works. So they were forced to do agriculture labour where ever it was available. Places like Kodagu, Mysooru etc. of Karnataka state on the border of Wayanad district, provided ample opportunity for tribespeople for agricultural work. Continuous work opportunity acted as a major factor for migration of tribespeople. The economic capital of migrating tribes was enhanced and thus tribes started believing that their livelihood can be increased through migration. But later it affected all other five capital components of livelihood of tribespeople. The present livelihood capitals of tribal migrants after migration are detailed below.

4.2.2.1. Human capital

4.2.2.1.1. Education

Table 43. Distribution of respondents based on education after migration

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
Illiterate	1	3.33	7	23.33	2	6.66	3	10.00	13	10.83
Can read only	3	10.00	7	23.33	4	13.33	6	20.00	20	16.66
Can read and write	26	86.66	16	53.33	24	80.00	21	70.00	87	72.50
Whether attempted to continue schooling college /	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00

F- frequency %- percentage

In Mananthavady block 86.66 per cent of the tribal migrants could read and write after migration and 10 per cent of them could only read. 3.33 per cent of the tribal migrants were illiterate after migration.

In the case of Kalpetta block, 53.33 per cent of tribal migrants were able to read and write whereas 23.33 per cent of tribal migrants were illiterate before migration. 23.33 per cent of tribal migrants were only able to read after migration.

While in Panamaram block, 80 per cent of the tribal migrants were able to read and write before migration and 13.33 per cent of tribal migrants were able to read after migration. Only 6.66 per cent of the tribal migrants were illiterate after migration.

70 per cent of the tribal migrants from Sulthan Bathery block were able to read and write whereas 20 per cent of tribal migrants were able to only read after migration. 10 per cent of tribal migrants were illiterate after migration.

From overall data in table 43 and figure 17 we can see that, 72.50 per cent of tribal migrants were able to read and write while 16.66 per cent of tribal migrants could only read after migration. 10.83 per cent of tribal migrants were still illiterate after migration. It was observed that the number of illiterates was reduced from 13.33 per cent to 10 per cent. Also there was an enhancement in the number of tribespeople who can read and write from 66.66 to 70 per cent after migration. There were several government initiatives like saksharatha mission which boosted the number of literate people among the tribal communities. The young tribal migrants were almost undergone formal education even though they discontinued it. Many of the tribal migrants belonging to Kattunaikan community still remained illiterate and some of the older members from Paniya community were also illiterate. Due to migration, tribes were exposed to other places where they need to read and write for their survival. This was a thrust factor for increase in literacy among tribal migrants. Almost all tribal migrants travel in groups to migratory areas and due to this reason many of them remain illiterate as other group members helped them in understanding things.

4.2.2.1.2. Hygiene

In Mananthavady block, more than half (60%) of the tribal migrants had high level of hygiene and 36.66 per cent had medium level of hygiene after migration. Only 3.33 per cent of tribal migrants had low level of hygiene after migration.

In the case of Kalpetta block, 56.66 per cent of tribal migrants had high hygiene followed by 40.00 per cent of tribal migrants with medium hygiene after migration. 3.33 per cent of tribal migrants had low hygiene after migration.

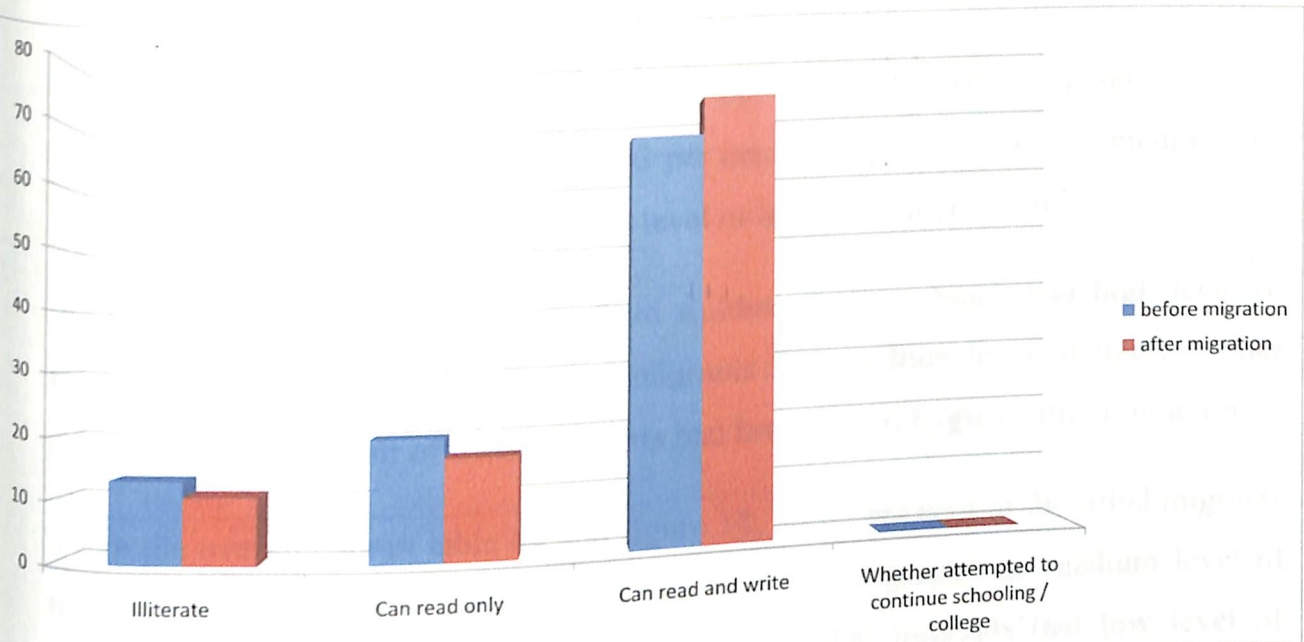


Fig 17. Distribution of tribal migrants based on education before and after migration

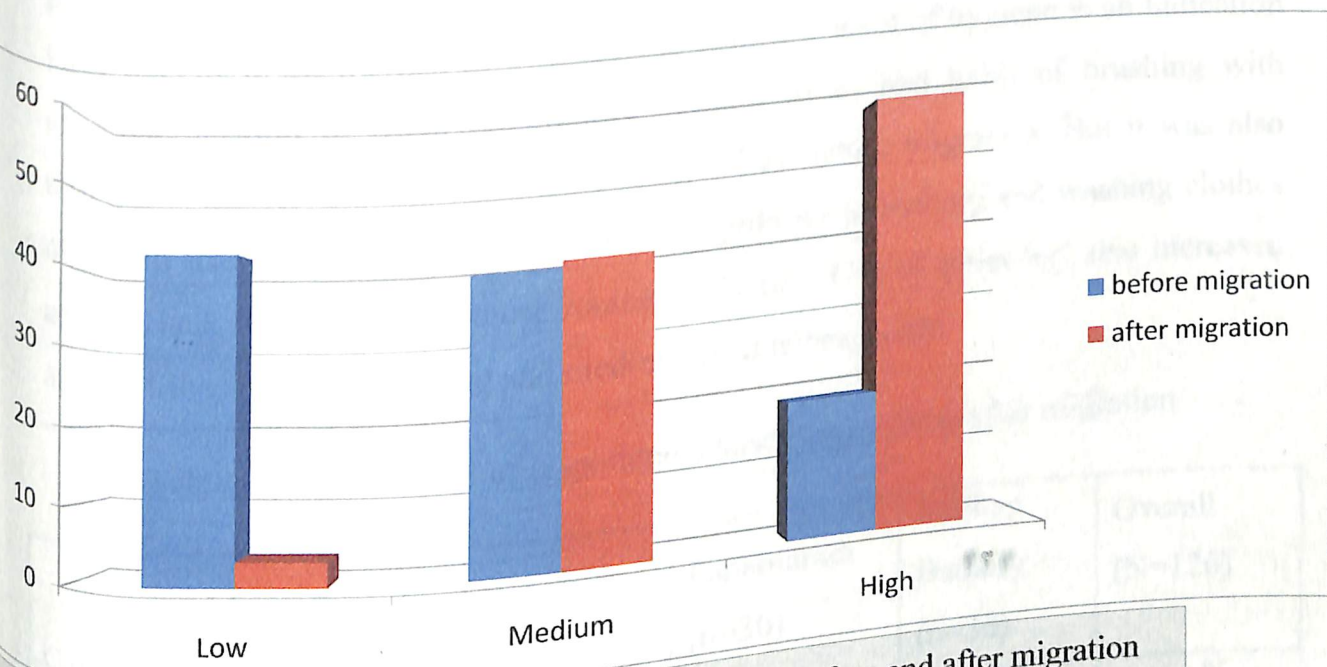


Fig 18. Distribution of tribal migrants based on hygiene before and after migration

While considering Panamaram block, 53.33 per cent of the tribal migrants had high level of hygiene before migration. 43.33 per cent of tribal migrants had medium and 3.33 per cent of tribal migrants had low level of hygiene after migration.

56.66 per cent of tribal migrants from Sulthan Bathery block had high level of hygiene and 40.00 per cent of tribal migrants had medium level of hygiene after migration. 3.33 per cent of tribal migrants had low level of hygiene after migration.

From the overall data in table 44 and figure 18, 56.66 per cent of the tribal migrants had high level of hygiene and 40 per cent of tribal migrants had medium level of hygiene before migration. 3.33 per cent of the tribal migrants had low level of hygiene before migration. There has been an increase in the number of tribes practicing high level of hygiene when compared to the situation before migration. A large decline in the number of tribespeople with low level of hygiene is an indication of modernisation of tribal community. Young tribes had habit of brushing with toothpaste which was not common among tribes before migration. But it was also observed that due to migration there was irregularity in bathing and washing clothes as they lack time for doing these routine activities. Use of toilet has also increased among tribes especially young and medium aged tribespeople.

Table 44. Distribution of respondents based on hygiene after migration

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
Low	1	3.33	1	3.33	1	3.33	1	3.33	4	3.33
Medium	11	36.66	12	40.00	13	43.33	12	40.00	48	40.00

High	18	60.00	17	56.66	16	53.33	17	56.66	68	56.66
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F- frequency %- percentage

4.2.2.1.3. Addictive Behavior

Table 45. Distribution of respondents based on addictive behaviour after migration

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
Low	0	0.00	2	6.66	1	3.33	1	3.33	4	3.33
Medium	5	16.66	8	26.66	12	40.00	8	26.66	33	27.50
High	25	83.33	20	66.66	17	56.66	21	70.00	83	69.16

F- frequency %- percentage

In the case of Mananthavady block, 83.33 per cent of the tribal migrants had high addictive behaviour and 16.66 per cent of tribal migrants had medium addictive behaviour after migration. None of tribal migrants had low addictive behaviour after migration.

In Kalpetta block, 66.66 per cent of tribal migrants had high level of addictive behaviour followed by 26.66 per cent had medium and 6.66 per cent had low addictive behaviour after migration.

While in Panamaram block, 56.66 per cent of the tribal migrants had high addictive behaviour after migration. 40 per cent of tribal migrants had medium addictive behaviour and 3.33 per cent had low addictive behaviour after migration.

70 per cent of tribal migrants of Sulthan Bathery block had high level of addictive behaviour and 26.66 per cent of tribal migrants had medium addictive behaviour. Only 3.33 per cent of tribal migrants had low addictive behaviour after migration.

Considering the overall data from table 45 and figure 19, 69.16 per cent of tribal migrants had high level of addictive behaviour followed by 27.50 per cent of tribal migrants had medium level of addictive behaviour after migration. Only 3.33 per cent of the tribal migrants had low level of addictive behaviour after migration. Before migration availability of alcohol was less and there by cases of alcohol addiction was meagre among tribespeople. Only male tribes consumed alcohol occasionally before migration. But the scenario was drastically changed after migration. It was observed that there was a large scale increase in the number of tribespeople with high addictive behaviour. This was due to the fact that migration increased the accessibility and availability of alcohol and other addictive substances among tribespeople.

Tribespeople carry alcohol when they return from the places of their migration. They usually keep alcohol in small packets of polythene bags and they hide these packets and keep them away from police checking at borders. Tribal migrants also distribute these addictive items in their colonies and thus a huge increase in demand was created. Due to this increased demand tribal women has also started selling alcohol. The tribal migrants are carriers of alcohol and other drugs to the colonies from their places of migration.

Sometimes these tribal migrants were caught by the police and they normally won't charge case against them as they belong to tribal community. So warning and station custody were the only punishment given to them. This lower punishment was not effective and lack of proper investigation and checking has increased the incidence of illegal transportation of alcohol. It was also observed that young and middle aged tribespeople who were doing seasonal migration were using cannabinoids and they like to remain in the places of their migration. Number of tribal migrants using

cigarette was increased due to migration. Still betel leaf chewing was also continued among the tribespeople regardless male or female. Male tribal migrants had a habit of drinking alcohol even before the breakfast and they usually skip food. This has affected their health drastically causing many health issues among the tribal migrants. Increased use of alcohol has also destroyed their peaceful life as they started quarrelling with the family members and neighbours. The availability of alcohol and drugs was acting as an attracting factor for young tribal migrants towards migration. Police patrolling in some tribal colonies was found to control alcohol and drug use among tribespeople. Hence, a few respondents suggested that frequent patrolling has to be encouraged to reduce illicit sale and use of drugs and alcohol among the community members.

4.2.2.1.4. Health seeking

Table 46. Distribution of respondents based on health seeking after migration

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
Before illness become severe	10	33.33	1 1	36.66	14	46.66	11	36.66	46	38.33
After illness become severe	20	66.66	1 9	63.33	16	53.33	19	63.33	74	61.66

F- frequency %- percentage

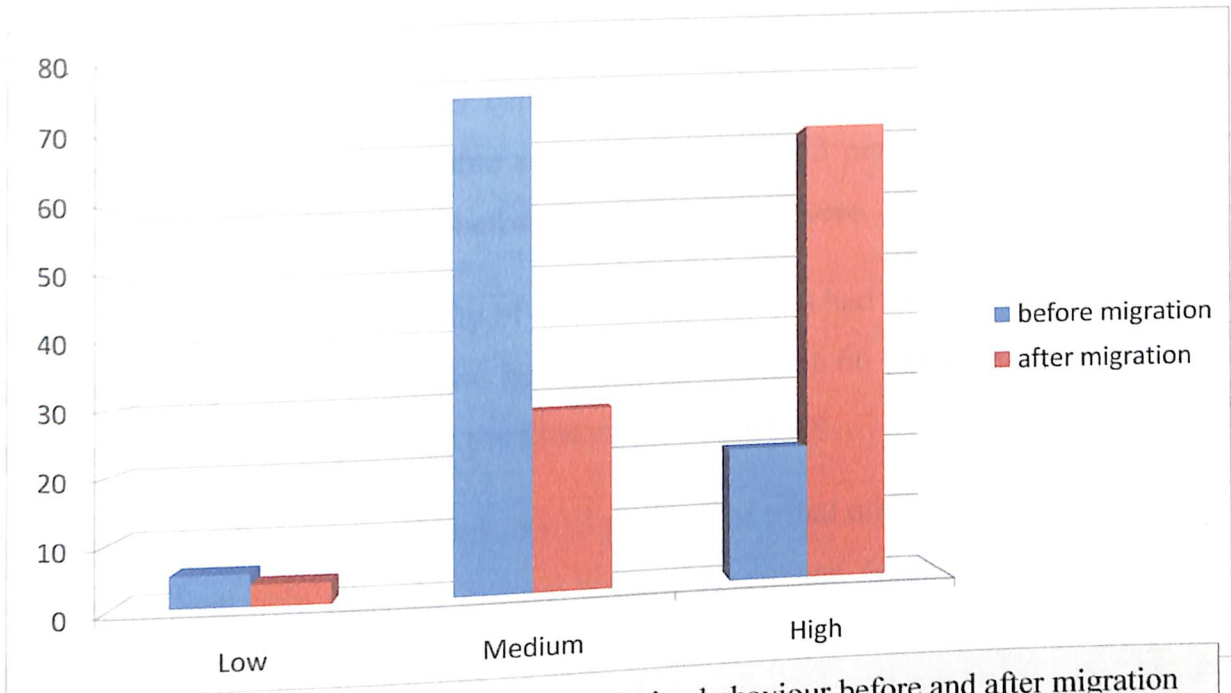


Fig 19. Distribution of tribal migrants based on addictive behaviour before and after migration

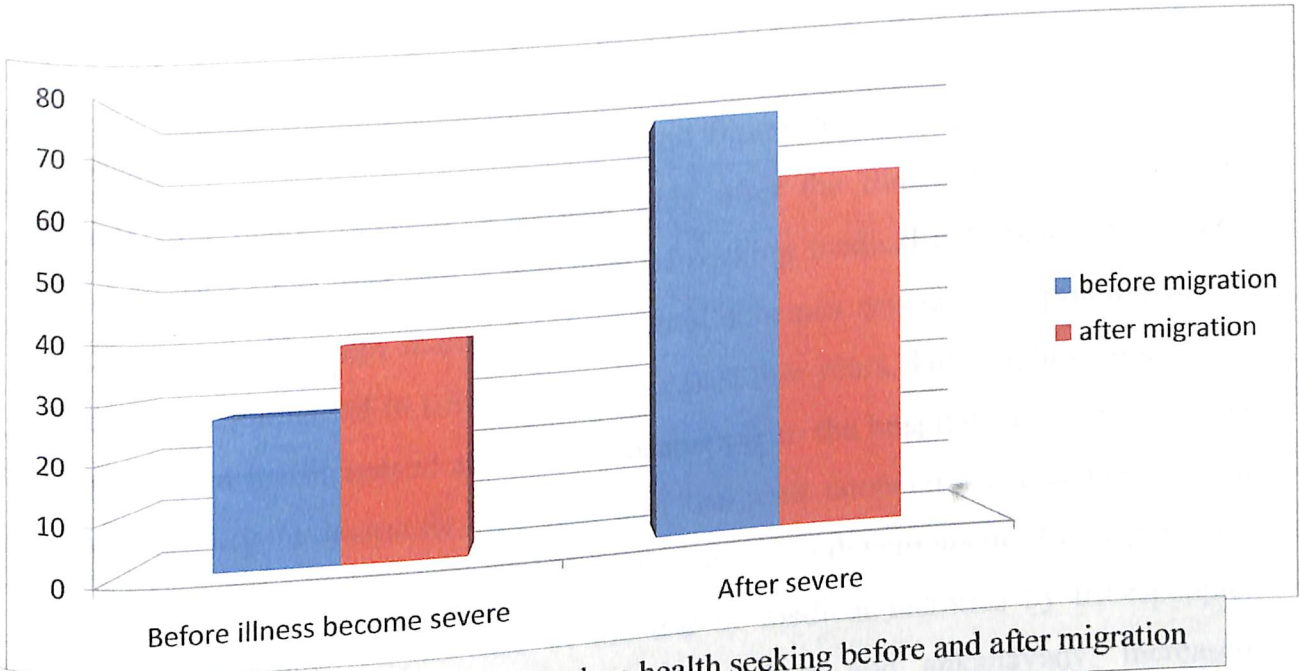


Fig 20. Distribution of tribal migrants based on health seeking before and after migration

In Mananthavady block 66.66 per cent of tribal migrants had a tendency of going hospital of after the disease became severe whereas 33.33 per cent of tribes had a tendency of seeking medical help before illness become severe.

Similarly in Kalpetta block majority of the tribes (63.33 %) had a tendency of seeking medical help only after the disease became severe and 36.66 per cent of the tribal migrants seek medical help before the illness become severe.

While considering Panamaram block, 53.33 per cent of tribal migrants had a tendency of seeking medical help after the disease became severe and 46.66 per cent of tribal migrants seek medical help before the illness become severe.

63.33 per cent of tribal migrants in Sulthan Bathery block had a tendency of seeking medical help after the disease became severe and remaining 36.66 per cent of tribal migrants had a tendency of seeking medical help before the illness become severe.

By seeing the overall data from table 46 and figure 20, 61.66 per cent of the tribal migrants had health seeking behaviour only after the illness became severe and remaining 38.33 per cent had a tendency of seeking medical help before the illness become severe. Through many developmental schemes several new primary health centres were established in tribal areas in the past few years. This might be one of the reasons behind the increased access of tribespeople to the hospitals. Before migration the accessibility to hospitals was less and the road connectivity was poor which restricted their travel. During the course of time due to development of transportation sector there has been an increase in the use of medical facilities by tribespeople. Several medical initiatives including asha workers and ankanavady, increased medical awareness among the tribespeople. Thus tribes started consulting doctors even before the disease become severe. Migration has helped them to increase cosmopolitaness that has reduced their hesitation to visit public institutions like hospitals.

4.2.2.1.5. Food habits

Table 47. Distribution of respondents based on food habits after migration

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
Low	6	20.00	7	23.33	6	20.00	8	26.66	27	22.50
Medium	20	66.66	20	66.66	18	60.00	20	66.66	78	65.00
High	4	13.33	3	10.00	6	20.00	2	6.66	15	12.50

F- frequency %- percentage

In Mananthavady block, 66.66 per cent of tribal migrants had a medium level of food habits and 20.00 per cent of respondents had low level of food habits after migration. 13.33 per cent of tribal migrants had a high level of food habits after migration.

While in Kalpetta block, 66.66 per cent of the tribal migrants had medium level of food habits followed by 23.33 per cent with low and 10 per cent of tribal migrants had high level of food habits after migration.

In the case of Panamaram block, sixty per cent of tribal migrants had medium level of food habit followed by twenty per cent of tribal migrants had high level of food habit. Remaining twenty per cent of tribal migrants had low level of food habit after migration.

66.66 per cent of the tribal migrants of Sulthan Bathery block had medium level of food habit and 26.66 per cent of tribal migrants had low level of food habits after migration. 6.66 per cent of tribal migrants had high level of food habits after migration

By seeing the overall data in table 47 and figure 21, 65 per cent of the tribal migrants had medium level of food habits and 22.50 per cent of tribal migrants had low high level of food habits after migration. Only 12.50 per cent of tribal migrants had high level of food habits after migration. A decline in the number of tribespeople with high level of food habits was because of the fact that, due to migration there was a drastic change in the food habits of tribespeople. Earlier they depended on rice and other forest produce which was available locally. Due to migration their dependency on forest produce decreased drastically and they started consuming purchased food products. Due to increase in the public distribution system, there was an increase in the availability of staple food among the tribespeople. Even though there was enough rice available freely, problems of hidden hunger have affected the community. Traditionally millets were cultivated and consumed by the tribespeople in the olden days which were discontinued after migration. This has badly affected their nutritional balance. The reluctance of young tribal migrants to consume yams and tubers has also negatively affected their health. They prefer foods from outside like paratha made from maida that are deficient in dietary fibre.

Due to increased alcohol consumption many tribal migrants, especially male members, skip their food and this has caused various health issues to them. Many times, due to unnecessary quarrel inside the house due to addictive behaviour, family members skipped their foods. It was also observed that meat and fish eating habits increased among tribes especially medium and young aged tribal migrants.

4.2.2.1.6. Classification of tribal migrants based on human capital after migration

Table 48. Distribution of respondents based on human capital after migration

Sl. No.	Category	Frequency	Percentage
.			

1.	Low	23	19.16
2.	Medium	88	73.33
3.	High	9	7.50

From table 48 and figure 22, a decrease in human capital was observed among the tribal migrants after migration. There was a decrease in human capital by 3.28 index value. Most of the tribal migrants had a medium human capital. After migration there was a hike in the number of literate tribespeople. Due to several Government schemes and interventions number of hospitals and transportation facilities has improved. This enhanced the accessibility of tribespeople to hospitals and thereby they started visiting hospitals frequently. But migration has not made a positive impact on the hygiene of tribespeople. There was decrease in hygiene especially for male tribal migrants. Food habits of tribes have changed a lot due to migration. This was clearly evident from the data regarding the diet they follow after migration.

A prime information revealed from the study was that there was lofty increase in the addictive behavior of tribespeople due to migration. Due to this reason the increase in education and health status was not much reflected in the human capital of tribespeople and cause a reduction in human capital index. Continuous awareness programs and thorough inspections are necessary to reduce the addictive behavior of tribespeople. More case studies were reported from tribal area regarding the suicide of tribal migrants due to problems associated with the addictive behavior. A special attention is needed in these issues. Joint management of these issues by local people and officials will be more effective in controlling the addictive behavior of tribespeople.

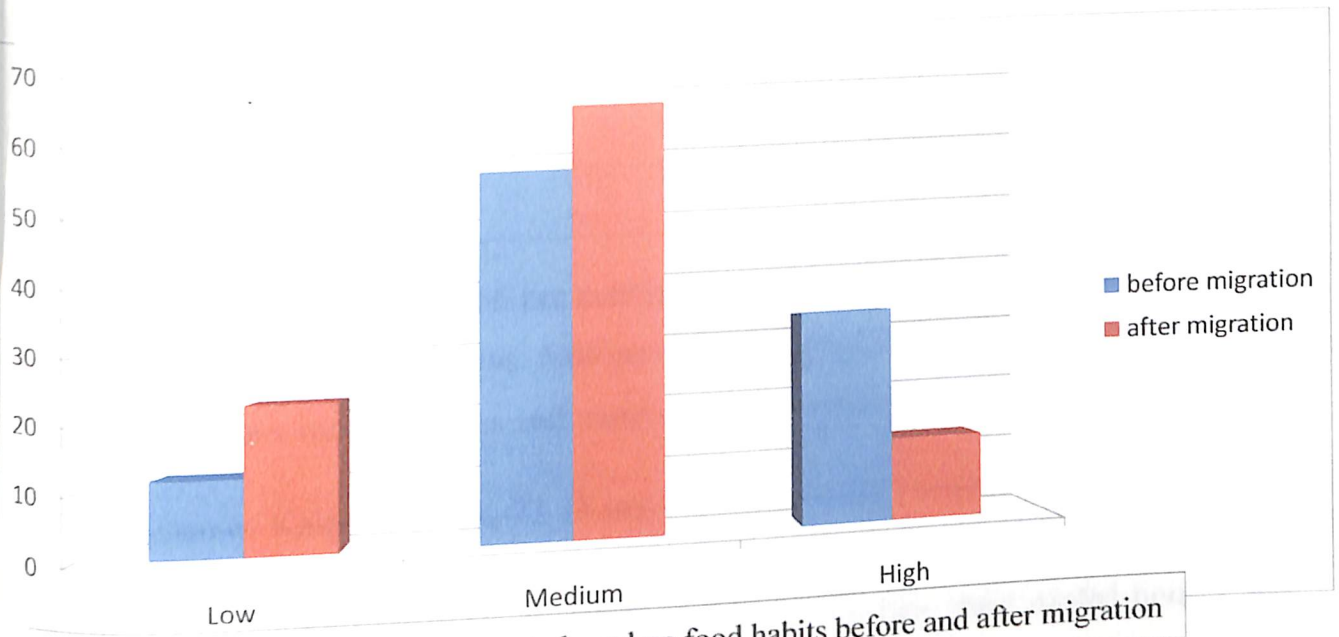


Fig 21. Distribution of tribal migrants based on food habits before and after migration

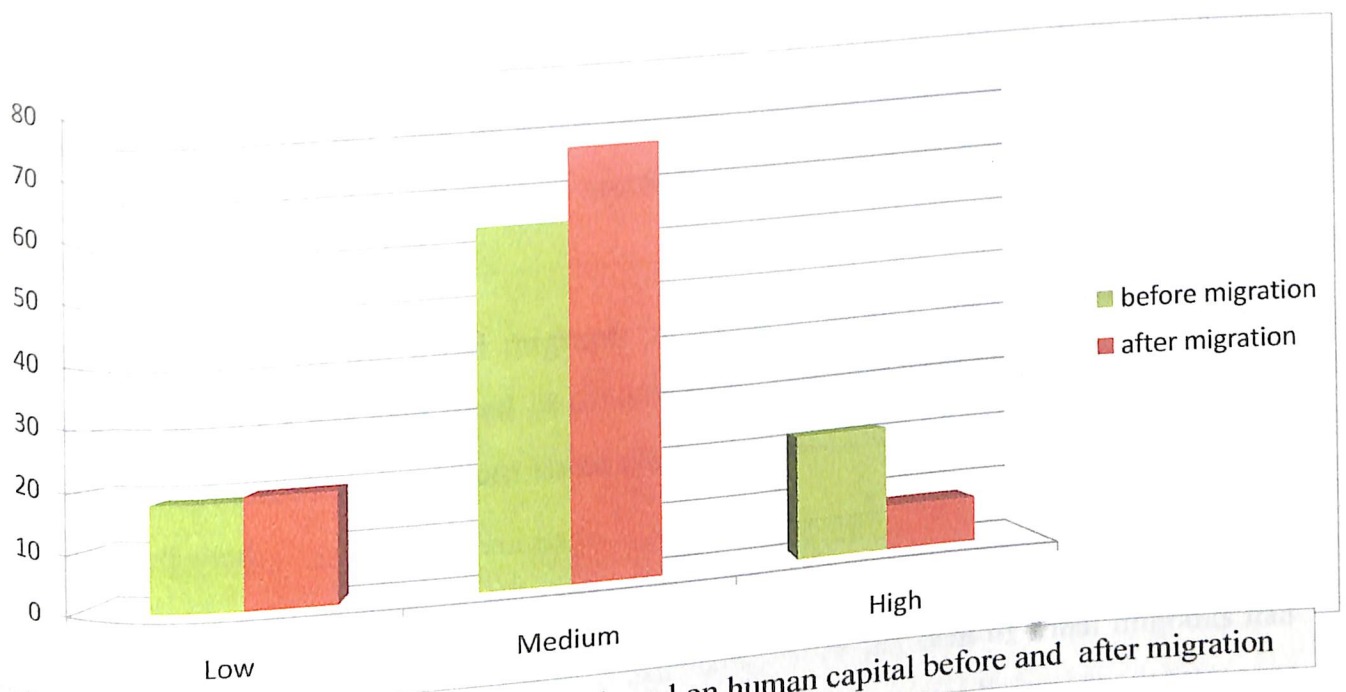


Fig 22. Distribution of tribal migrants based on human capital before and after migration

4.2.2.2. Physical capital

4.2.2.2.1. Type of house

In Mananthavady block, 56.66 per cent of the tribal migrants had concrete house and 36.66 per cent had tiled house. 6.66 per cent of tribal migrants lived in asbestos or aluminum sheet roofed houses and none of them were living in thatched shed.

In the case of Kalpetta block, 73.33 per cent of the tribal migrants lived on concrete houses and 16.66 per cent of tribal migrants lived in the tiled houses. Only ten per cent of the tribal migrants lived in asbestos or aluminium sheet roofed houses and none of them were living in thatched shed.

While in Panamaram block, sixty per cent of the tribal migrants lived in concrete houses and 30.00 per cent of tribal migrants lived in tiled houses. Ten per cent of tribal migrants lived in asbestos or aluminium sheet roofed houses and none of them were living in thatched shed.

63.33 per cent of the tribal migrants of Sulthan Bathery block lived in concrete houses and 33.3 per cent lived in tiled houses. Only 3.33 per cent of tribal migrants lived in asbestos or aluminium sheet roofed houses and none of them were lived on thatched shed.

In the overall data from table 49 and figure 23, more than half of the tribal migrants that is, 63.33 per cent had concrete houses and 29.16 per cent of tribal migrants had tiled houses. Only 7.50 per cent of tribal migrants were living on asbestos or aluminium sheet roofed houses and none of them were living on thatched shed. Most of the tribal migrants were residing exterior to forest, where most of the tribal developmental activities had implemented effectively. Thus most of them constructed concrete houses with government support and their efforts.

Construction of houses was not a prime objective of tribal migrants even though their physical capital was enhanced through migration. There was no single tribal migrant residing in thatched shed which shows an improvement in the physical capital of tribal migrants due to migration. It was also due to various government schemes which ensure houses for tribal communities. It was noticed that many of the tribal migrants keep tiles above the concrete roof which gives an illusion of tiled houses. It was done in order to reduce heat inside the house. The decrease in the number of tiled houses also shows the change in the traditional view of house construction among the tribal communities.

It was also found that many tribal migrants lost their houses due to flood and reconstruction of houses were also going on in many places. The newly constructed houses were built in concrete. Many tribal migrants shifted their house from interior forest to the villages. This was mainly for the easiness of migration and such shifted tribespeople built concrete and tiled houses. Some of the tribal migrants who got land from the government have also constructed new houses with concrete roof.

Table 49. Distribution of respondents based on type of house after migration

Category	Mananthavady		Kalpetta		Panamaram		Sulthan		Overall	
	F	%	F	%	F	%	F	%	F	%
	(n=30)		(n=30)		(n=30)		Bathery (n=30)		(N=120)	
Thatched	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Tiled	11	36.66	5	16.66	9	30.00	10	33.33	35	29.16
Asbestos/ aluminium sheet	2	6.66	3	10.00	3	10.00	1	3.33	9	7.50

Concrete	17	56.66	22	73.33	18	60.00	19	63.33	76	63.33
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F- frequency %- percentage

4.2.2.2.2. Condition of house

Table 50. Distribution of respondents based on condition of the house after migration

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
Good	11	36.66	4	13.33	18	60.00	5	16.66	38	31.66
Average	18	60.00	26	86.66	12	40.00	24	80.00	80	66.66
Poor	1	3.33	0	0.00	0	0.00	1	3.33	2	1.66

F- frequency %- percentage

In Mananthavady block, 60.00 per cent of tribal migrant's houses were in average condition and 36.66 per cent of tribal migrant's houses were in good condition. Only 3.33 per cent of the tribal migrants had houses with poor condition after migration.

In Kalpetta block, 86.66 per cent of tribal migrant's house had average condition and 13.33 per cent of tribal migrants had houses with good condition after migration. None of the tribal migrants possessed houses with poor condition after migration.

While in Panamaram majority (60.00%) of tribal migrants had house with good condition and 40.00 per cent lived in houses with average condition after migration. None of the tribal migrants possessed houses having poor condition.

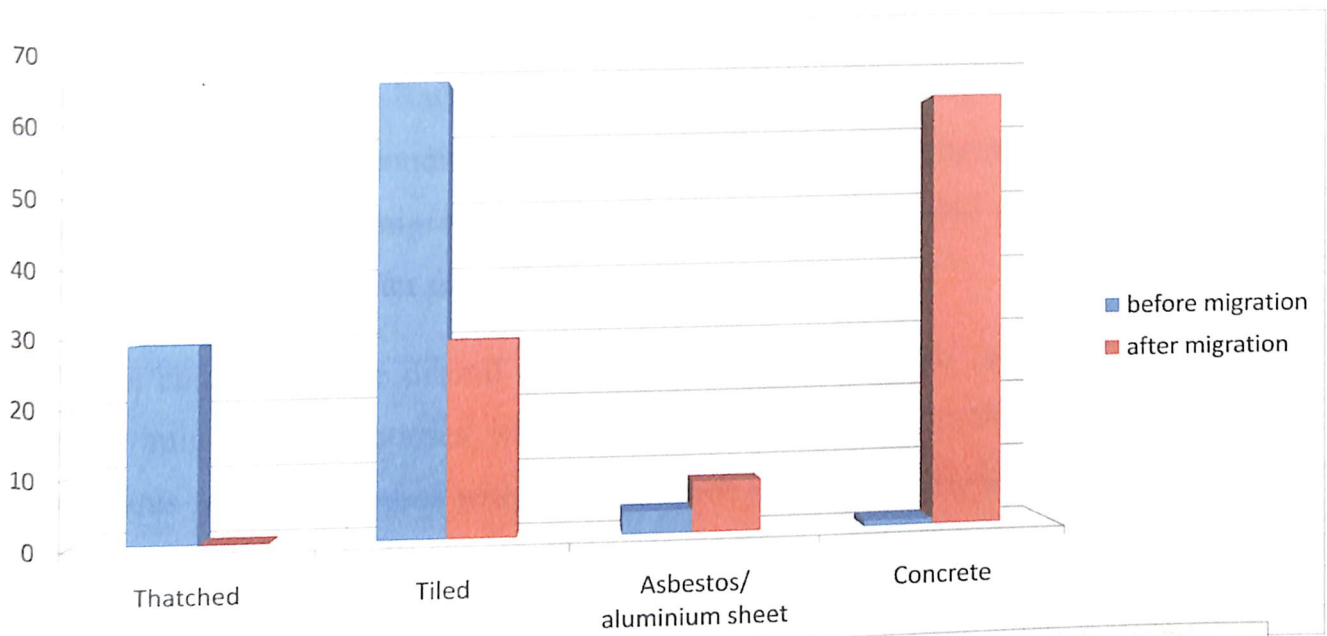


Fig 23. Distribution of tribal migrants based on type of house before and after migration

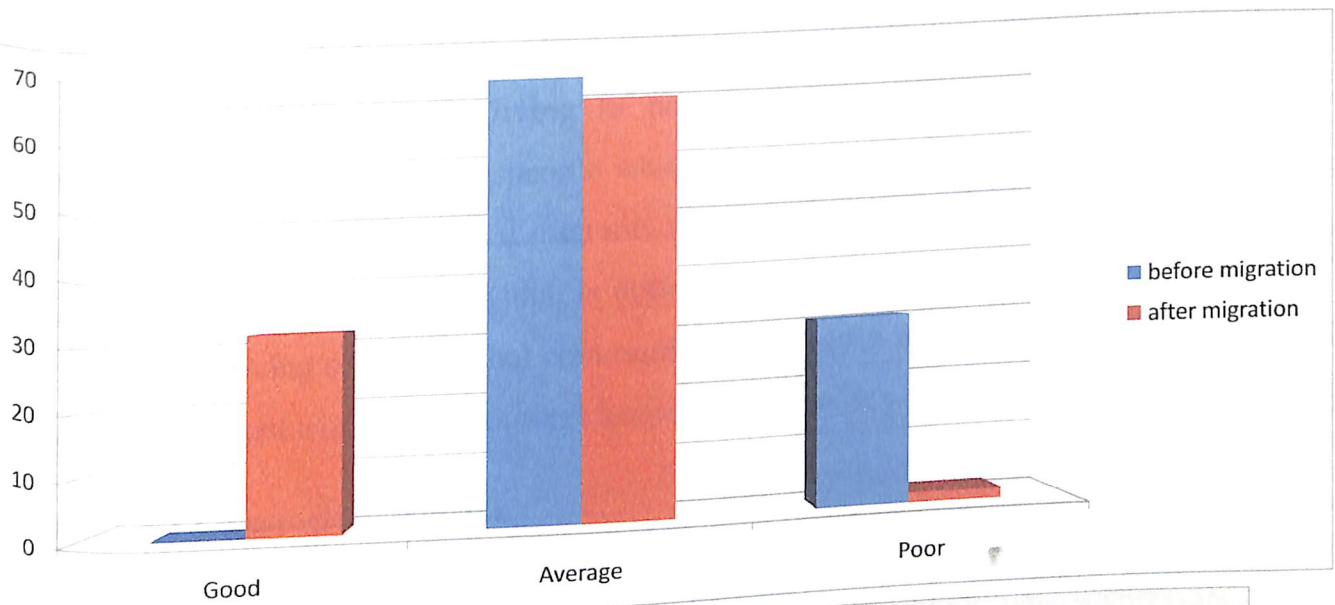


Fig 24. Distribution of tribal migrants based on condition of house before and after migration

0	27	90.00	29	96.66	25	83.33	28	93.33	109	90.83
Upto 500	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
501-1000	2	6.66	1	3.33	5	16.66	1	3.33	9	7.50
1001-5000	1	3.33	0	0.00	0	0.00	1	3.33	2	1.66
5001-10000	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
10001-20000	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
20001 and above	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00

F- frequency %- percentage

In Mananthavady block, 90 per cent of the tribal migrants did not possess any livestock. 6.66 per cent of tribal migrants had livestock of value between Rs501-1000 followed by 3.33 possessed livestock of value range Rs1001 and 5000 after migration.

In the case of Kalpetta block, 96.66 per cent of tribal migrants did not possess any livestock and 3.33 per cent of respondents had livestock of value range Rs501-1000 after migration.

While in Panamaram block, 83.33 per cent of the tribal migrants did not possess any livestock after migration. 16.66 per cent of tribal migrants had a livestock asset of value between Rs501 and 1000 after migration.

In the case of Sulthan Bathery block, 93.33 per cent of the tribal migrants did not possess any livestock assets after migration. 3.33 per cent of respondents had

<500	3	10.00	4	13.33	1	3.33	5	16.66	13	10.83
501-1000	7	23.33	4	13.33	4	13.33	7	23.33	22	18.33
1001-5000	19	63.33	18	60.00	23	76.66	15	50.00	75	62.50
5001-10000	1	3.33	4	13.33	2	6.66	3	10.00	10	8.33

F- frequency %- percentage

In Mananthavady block, 63.33 per cent of tribal migrants had material possession of value between Rs1001 and 5000. 23.33 per cent of tribal migrants possessed material of value between Rs501 and 1000 and 10 per cent of tribal migrants had material possession below Rs500 after migration. Only 3.33 per cent of tribal migrants had material possession between Rs5001 and 10000.

While in Kalpetta block, 60 per cent of the tribal migrants had material possession between Rs1001 and 5000 followed by 13.33 per cent of tribal migrants had a material possession of value below Rs500, 13.33 per cent between 501 and 1000 and remaining 13.33 had material possession between Rs5001 and 10000 after migration.

In the case of Panamaram block, 76.66 per cent of the tribal migrants had material possession of value between RS1001 and 5000 rupees after migration. 13.33 per cent of tribal migrants had material possession between Rs501 and 1000 followed by 6.66 per cent had material possession between Rs5001 and 10000 and 3.33 per cent had material possession below 500 rupees after migration

Similarly in Sulthan Bathery block, 50 per cent of tribal migrants had material possession of value between Rs1001 and 5000. 23.33 per cent of tribal migrants possessed material of value between Rs501 and 1000 and 16.66 per cent of tribal

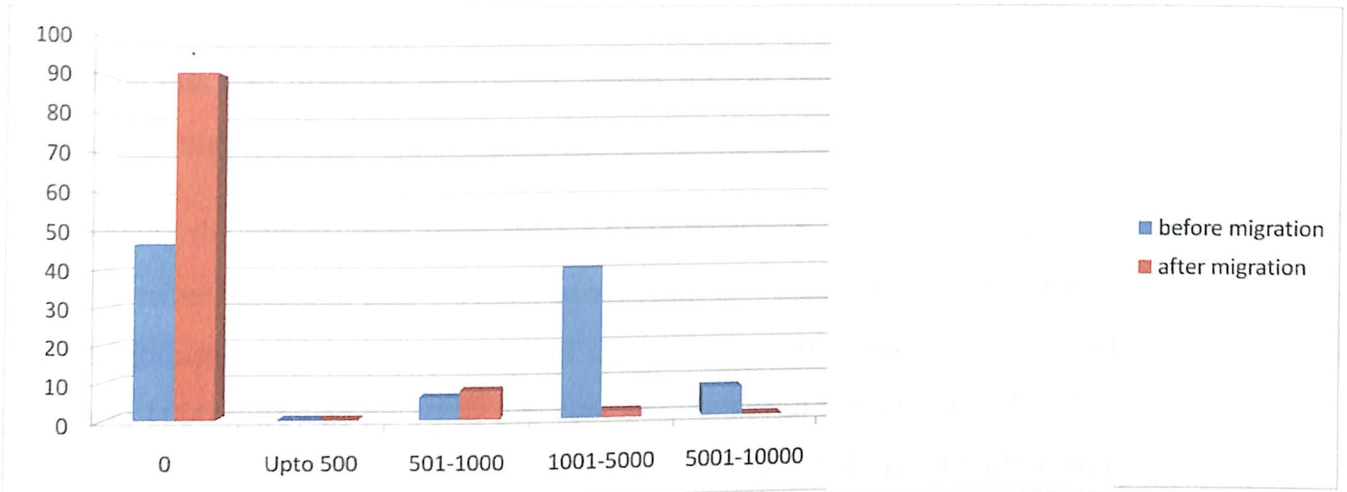


Fig 25. Distribution of tribal migrants based on livestock possession before and after migration

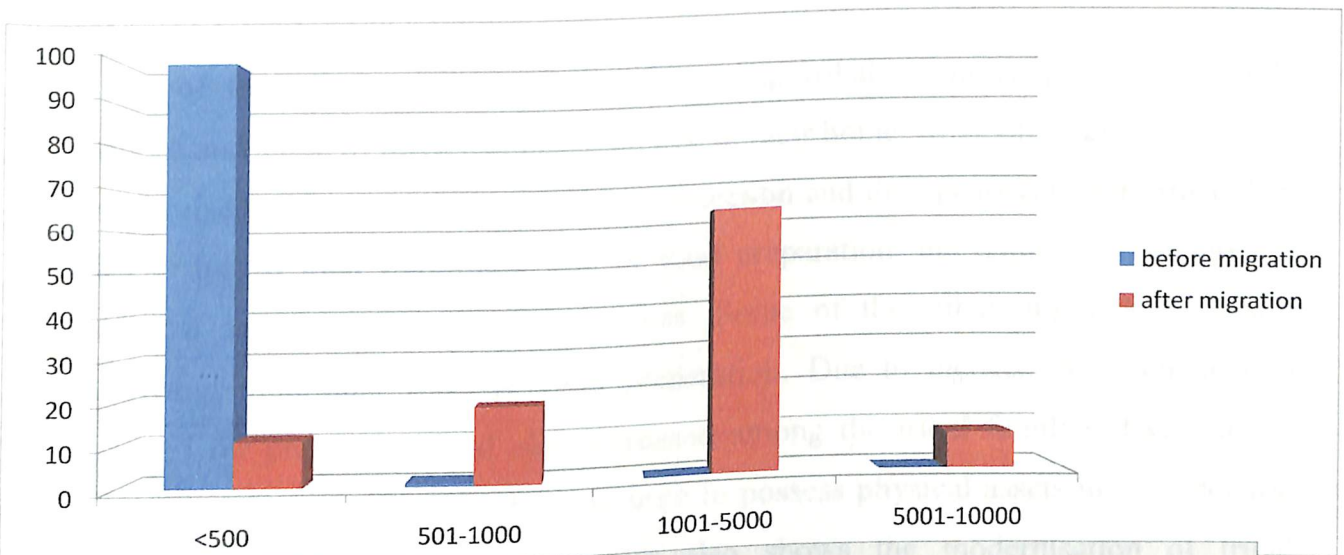


Fig 26. Distribution of tribal migrants based on material possession before and after migration

migrants had material possession below Rs500 after migration. Only 10 per cent of tribal migrants had material possession between Rs5001 and 10000.

Seeing the overall data from table 52 and figure 26, it was clear that 62.50 per cent of the tribal migrants had material possession of value between Rs1001 and 5000 after migration. 18.33 per cent of tribal migrants had material possession between Rs501 and 1000 followed by 10.83 per cent with material possession below Rs500. 8.33 per cent had material possession between Rs5001 and 10000 after migration. This increase in material possession was due to increase in annual income of the tribal families. Due to migration they were able to earn more income and thereby purchase many physical assets. In most of the families there was television with cable connection.

Most of the tribal migrants, especially young tribal migrants, possessed mobile phones and some of them had home theatre in their home. Most of tribal kitchen were modernised with stove along with gas connection and they possess mixer. Since they like to follow their traditional way of food preparation, the regular use of modern physical assets in the kitchen was less. Some of the tribal migrants were still following traditional ways of food preparation. Due to increase in electrification demand for physical capital also increased among the tribal families. Exposure to modern society also built in them an urge to possess physical assets in their houses. This increase in the physical assets also shows the modernisation of tribal communities.

4.2.2.2.5. Access to drinking water

Table 53. Distribution of respondents based on access to drinking water after migration

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
House premises	30	100.00	30	100.00	30	100.00	30	100.00	120	100.00
Upto 500m	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
500m-1 km	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00

F- frequency %- percentage

In Mananthavady, Kalpetta, Panamaram and Sulthan Bathery blocks 100 per cent of the tribal migrants had water source near to their house premises after migration.

From the overall data given in table 53 and figure 27, we can see that, all tribal migrants had drinking water source within the house premises. Due to developmental activities of the government, all the colonies of tribal migrants had access to public well within their house premises, i.e. within 500m distance. Most of the houses were near the road side and some of the colonies had public water taps in their household. Many tribal migrants of Kurichiya community had wells in their own household. Dependency of streams as water source was found to be reduced among the tribal migrants.

4.2.2.2.6. Electricity

Table 54. Distribution of respondents based on electricity after migration

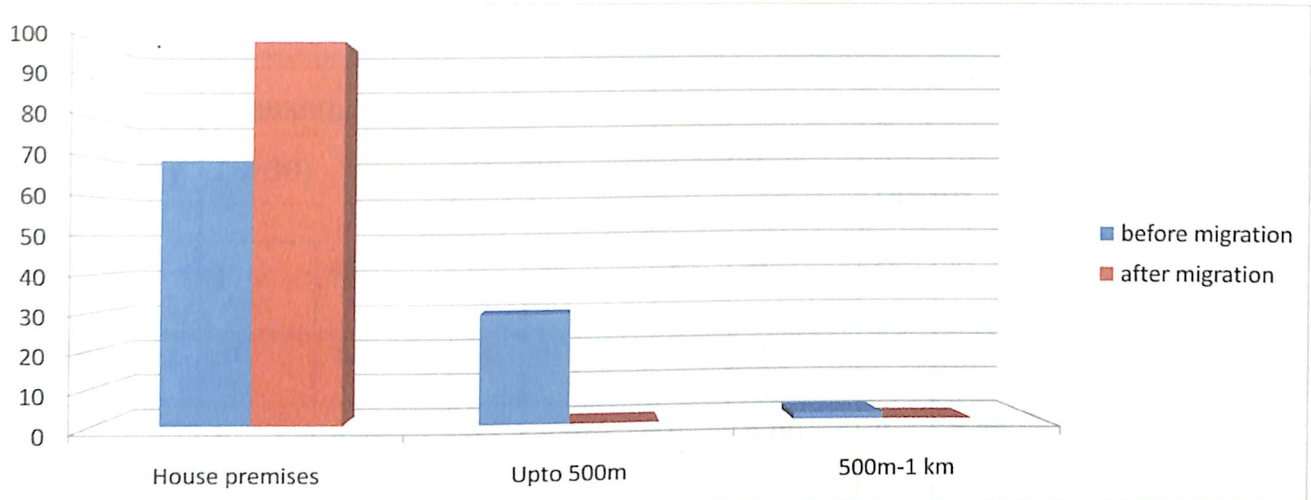


Fig 27. Distribution of tribal migrants based on access to drinking water before and after migration

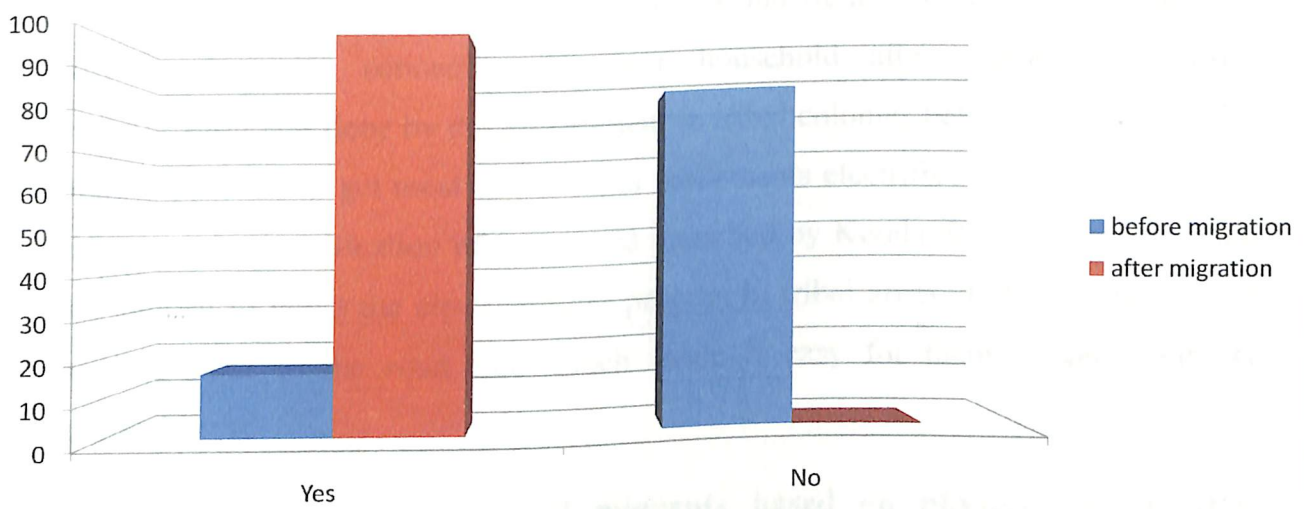


Fig 28. Distribution of tribal migrants based on electricity before and after migration

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
Yes	30	100.00	30	100.00	30	100.00	30	100.00	120	100.00
No	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00

F- frequency %- percentage

In Mananthavady, Kalpetta, Panamaram and Sulthan Bathery blocks, 100.00 per cent of tribal migrants had electricity connection in their house after migration.

When considering the overall data in table 54 and figure 28, all the tribal migrants possess electricity connection in their household after migration. Intensive electrification was done by the government in tribal colonies before a decade and this made it possible to get most of the tribal settlements electrified. The programme for 100 per cent electrification of household launched by Kerala State Electricity Board also helped to boost the electrification process in tribal areas. Tribal migrants were residing close to the road side which made it easy for them to get electricity connection.

4.2.2.2.7. Classification of tribal migrants based on physical capital after migration

Table 55. Distribution of respondents based on physical capital after migration

Sl. No.	Category	Frequency	Percentage
1.	Low	0	0.00

2.	Medium	31	25.83
3.	High	89	74.16

Immense increase in physical capital of tribespeople due to migration was obvious from the table 55 and figure 29. There was an increase in physical capital index of tribespeople from 32.74 to 63.34. Owing to this doubling of physical capital there were indeed no tribal migrants coming under low physical capital. This hike in physical capital shows the positive impact of government interventions on the livelihood of tribespeople. Also it was revealed that physical capital has noticeably increased for tribes belonging to Kattunaikan and Paniya communities.

Among the five livelihood capital components, physical capital was the most observable capital component. The increase in physical capital of migrating tribespeople has been a major factor that has tempted the tribal non migrant, which has in turn increased migration proneness among tribespeople. An advantage of tribal migrants was that they reside outside to the forest for the ease of migration and thus became beneficiaries of many government programs.

4.2.2.3. Social capital

4.2.2.3.1. Social participation

In Mananthavady block, 96.66 per cent of tribal migrants had low social participation followed by 3.33 per cent of respondents had medium social participation after migration. In Kalpetta block, 90 per cent of tribal migrants had low social participation and 6.66 per cent of tribal migrants had medium social participation. Only 3.33 per cent of tribal migrants had high social participation after migration.

In the case of Panamaram block, 93.33 per cent of tribal migrants had low social participation. 3.33 per cent of tribal migrants had medium and 3.33 per cent of tribal migrants had high social participation after migration.

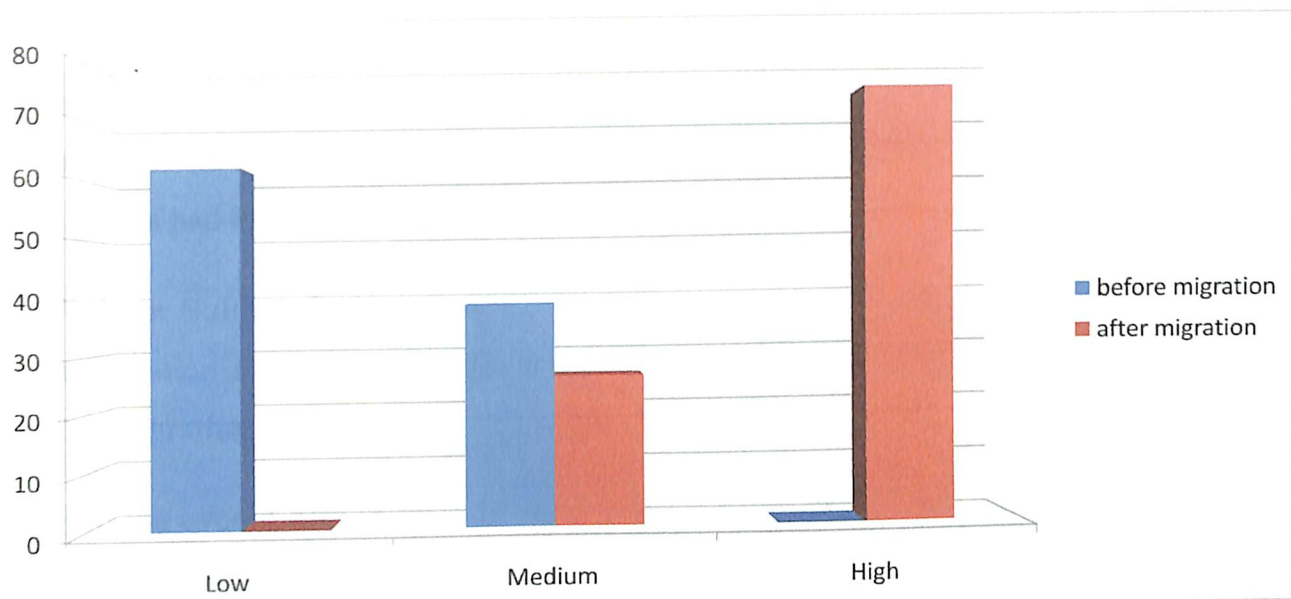


Fig 29. Distribution of tribal migrants based on physical capital before and after migration

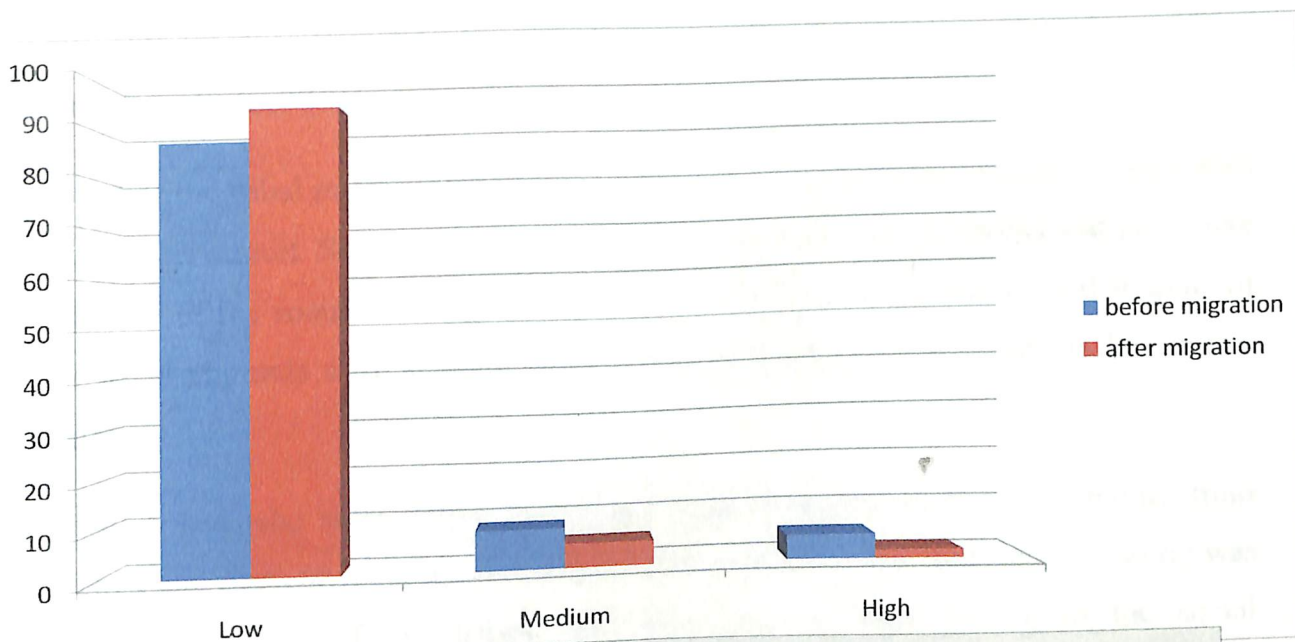


Fig 30. Distribution of tribal migrants based on social participation before and after migration

While in Sulthan Bathery block, 93.33 per cent of tribal migrants had low social participation and 6.66 per cent of tribal migrants had medium social participation after migration. From the overall data in table 56 and figure 30, 93.33 per cent of tribal migrants had low social participation and 5.00 per cent of tribal migrants had medium social participation after migration. 1.66 per cent of tribal migrants had high social participation after migration. The reason behind the low social participation was that tribal migrants were not getting enough time to undertake with responsibilities like office bearers or member in any of the social organisations. Many of the tribal migrants were participating in oorumkootams and after migration they discontinued attending the meetings.

Most of the tribal migrants were going for work early in the morning and they return home after sunset. Some of the tribal migrants were seasonal migrants and they were unaware of the social meetings and problems. But it was also observed that some of the tribal migrants were actively participating in trade union activities in their native places.

Those tribes who were active members of social organisations were mainly from Paniya and Kurichiya communities and the number of active members migrating was found to be less.

Those tribes who were actively participating in the social organisations were not found to be actively migrating for labour works.

Table 56. Distribution of respondents based on social participation after migration

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
Low	29	96.66	27	90.00	28	93.33	28	93.33	112	93.33
Medium	1	3.33	2	6.66	1	3.33	2	6.66	6	5.00
High	0	0.00	1	3.33	1	3.33	0	0.00	2	1.66

F- frequency %- percentage

4.2.2.3.2. Social relation

Table 57. Distribution of respondents based on social relation after migration

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
Low	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Medium	4	13.33	3	10.00	4	13.33	4	13.33	15	12.50
High	26	86.66	27	90.00	26	86.66	26	86.66	105	87.50

F- frequency %- percentage

86.66 per cent of tribal migrants belonging to Mananthavady block had a good social relation with family, neighbours and friends after migration. Only 13.33 per cent of tribal migrants had average social relation after migration.

In Kalpetta block, 90 per cent of tribal migrants had a good social relation followed by 10 per cent of respondents had medium social relation after migration.

In the case of Panamaram block, 86.66 per cent of the tribal migrants had high social relation and 13.33 per cent of tribal migrants had medium relation with family, friends and neighbours after migration.

While in Sulthan Bathery block, 86.66 per cent of tribal migrants had a high social relation which was followed by 13.33 per cent of tribal migrants with medium social relation after migration.

From the overall data in table 57 and figure 31, 87.50 per cent of tribal migrants had a high social relation with the family members, friends and neighbours and remaining 12.50 per cent of the tribal migrants had a medium social relation before migration. Strong social relationship is the backbone of every tribal community. It was observed that there were some fracture happened in the social relationship of the tribal migrants. Even though the percent decrease in the social relationship before and after migration was less, it may become a cancerous issue among the tribal family and society in the future.

The major reason behind the decrease in social relations was found to be the conflicts due to addictive behaviours of tribal migrants. In many families there were quarrel among the husband and wife and sometimes even with the neighbours. These issues may lead to divorce and even suicides. Another social issue found among the tribal members was regarding the land possession. Tribespeople were found to involve in regular disputes with their family members for the ownership of land. This type of issues was not common in the tribal communities before migration.

Some of the tribal migrants were unable to take care of their family members which also created problems in their family life. A few tribal migrants were found to be living alone after migration. Living together was also found among the tribal

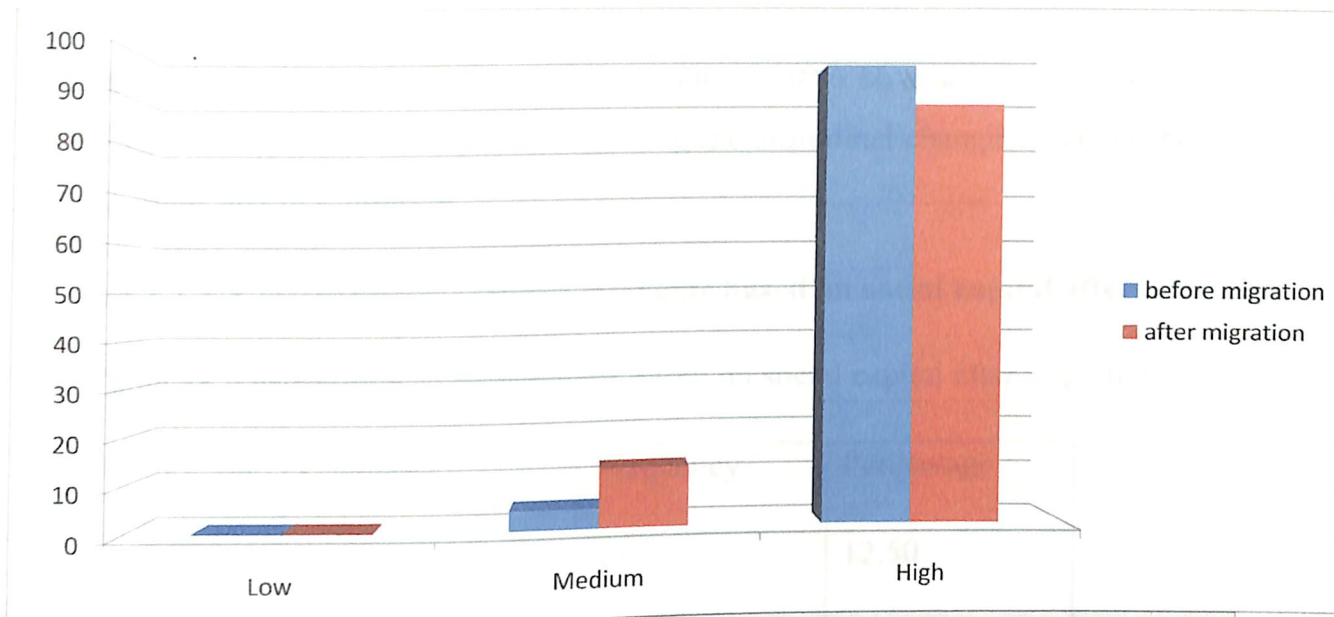


Fig 31. Distribution of tribal migrants based on social relation before and after migration

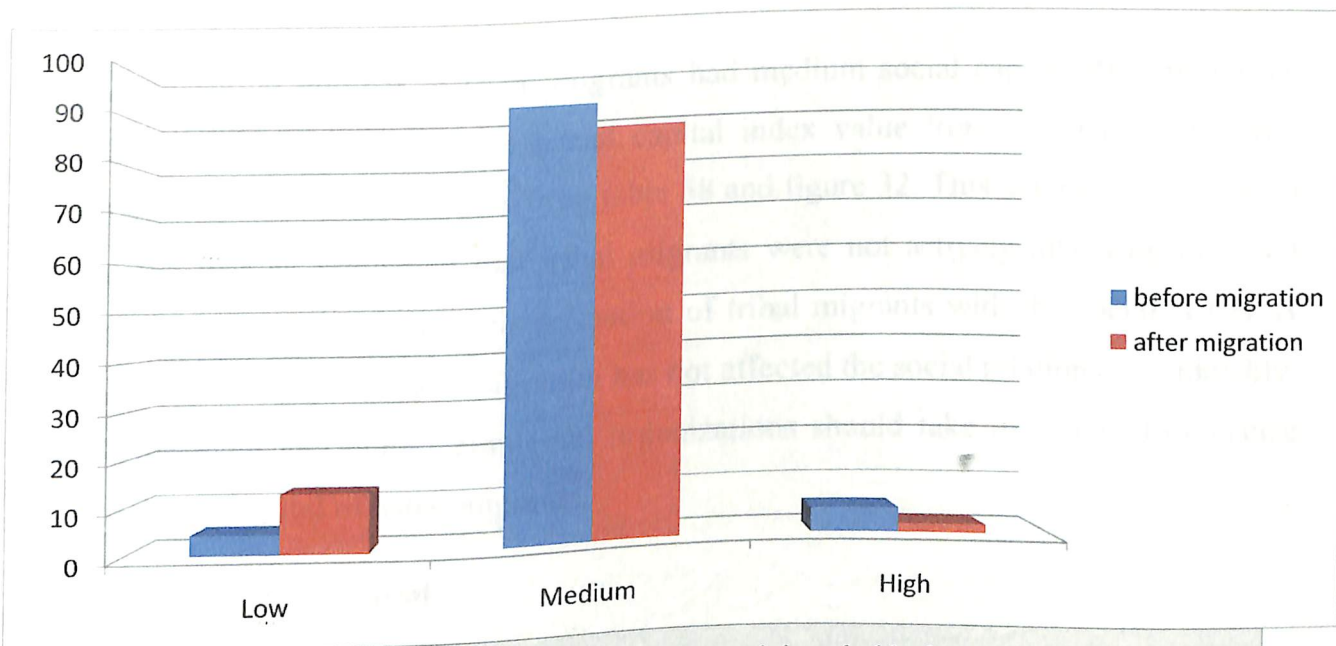


Fig 32. Distribution of tribal migrants based on social capital before and after migration

members and customary marriage was not found to be a necessary factor for them. These changes were a key icon regarding the attitudinal changes made in the society of tribes due to migration.

4.2.2.3.3. Classification of tribal migrants based on social capital after migration

Table 58. Distribution of respondents based on social capital after migration

Sl. No.	Category	Frequency	Percentage
1.	Low	15	12.50
2.	Medium	103	85.83
3.	High	2	1.66

A substantial number of tribal migrants had medium social capital after migration. There was a decrease in the social capital index value from 52.49 to 49.85 after migration which was obvious from table 58 and figure 32. This decrease in the social capital was an indication that tribal migrants were not actively involving in social activities. This may cause disinclination of tribal migrants with the social issues. A heartening factor was that migration has not affected the social relations considerably. Government and nongovernmental organizations should take initiatives to enhance the social capital of tribal migrants.

4.2.2.4. Natural capital

4.2.2.4.1. Land possession

In Mananthavady block, 100 per cent of the tribal migrants possessed land area of less than 10 cents after migration.

While in Kalpetta block, 96.66 per cent of tribal migrants had land area of less than 10 cents and 3.33 per cent of tribal migrants had land area of 11 to 25 cents after migration. None of the tribal migrants were landless after migration.

In the case of Panamaram block, 70 per cent of tribal migrants had land area of less than 10 cents and 26.66 per cent of tribal migrants had land area of 11 to 25 cents. 3.33 per cent of tribal migrants owned land area of size between 26 to 50 cents. None of the tribal migrants were landless after migration.

In Sulthan Bathery block, 100 per cent of tribal migrants had land area of size less than 10 cents and none of the tribal migrants were landless after migration.

From the overall data given in table 59 and figure 33, 91.66 per cent of tribal migrants had land area possession of less than 10 cents. 7.50 per cent of tribal migrants had land area possession of 11 to 25 cents and 0.83 per cent of tribal migrants had land area of 26 to 50 cents. None of the tribal migrants were landless after migration. Free distribution of land among the tribes by the Kerala government has made all the tribal migrants land owners and this has enhanced their natural capital after migration. Migrating tribes possessed more land than they acquired through free land distribution by purchasing own land. Increase in the annual income has helped these migrating tribes to increase the size of land possession. But it was noticed that the land area possession was decreasing among the Kurichya community. Those migrating tribes belonging to Kurichya community has lost some part of their land which they possessed before migration due to indebtedness. Land possession helped to enhance the living standards of many tribes especially tribespeople belonging to Kattunaika community.

Table 59. Distribution of respondents based on land possession after migration

Category (in cents)	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
No land	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
<10	30	100	29	96.66	21	70.00	30	100	110	91.66
11-25	0	0.00	1	3.33	8	26.66	0	0.00	9	7.50
26-50	0	0.00	0	0.00	1	3.33	0	0.00	1	0.83

F- frequency %- percentage

4.2.2.4.2. Cropped Area

Table 60. Distribution of respondents based on cropped area after migration

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
Low	30	100.00	28	93.33	29	96.66	28	93.33	115	95.83
Medium	0	0.00	2	6.66	1	3.33	2	6.66	5	4.16
High	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00

F- frequency %- percentage

In Mananthavady block, hundred per cent of the tribal migrants had low cropped area after migration.

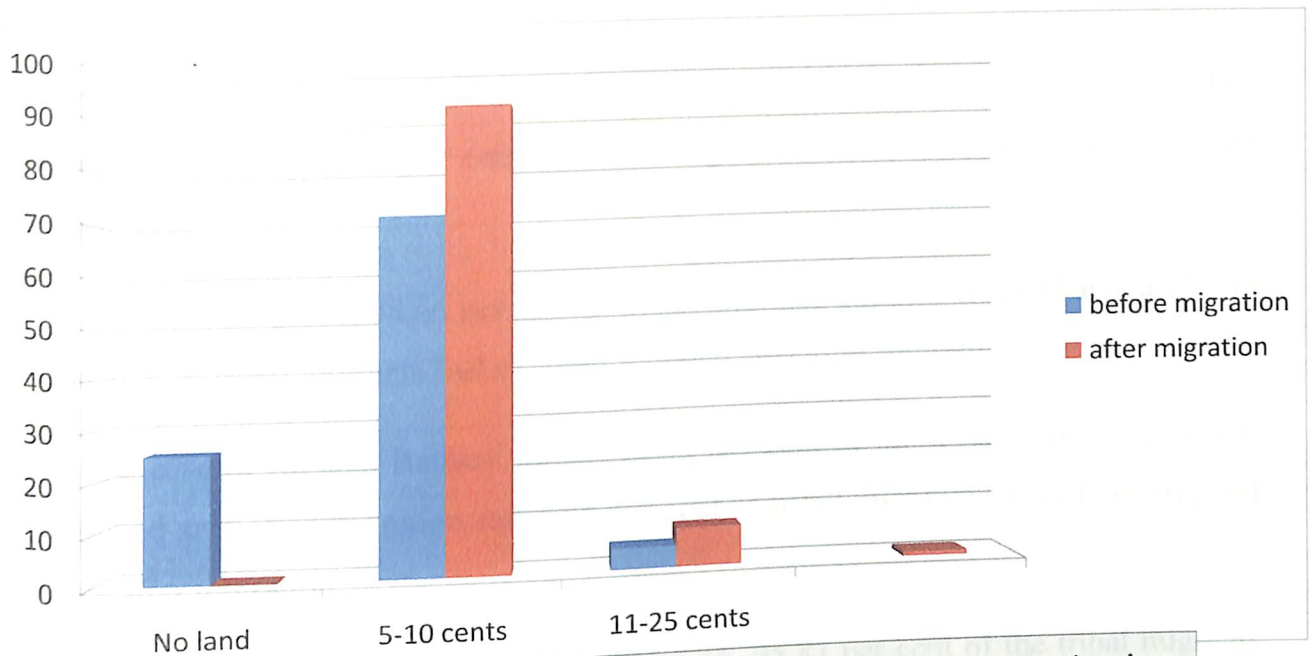


Fig 33. Distribution of tribal migrants based on land possession before and after migration

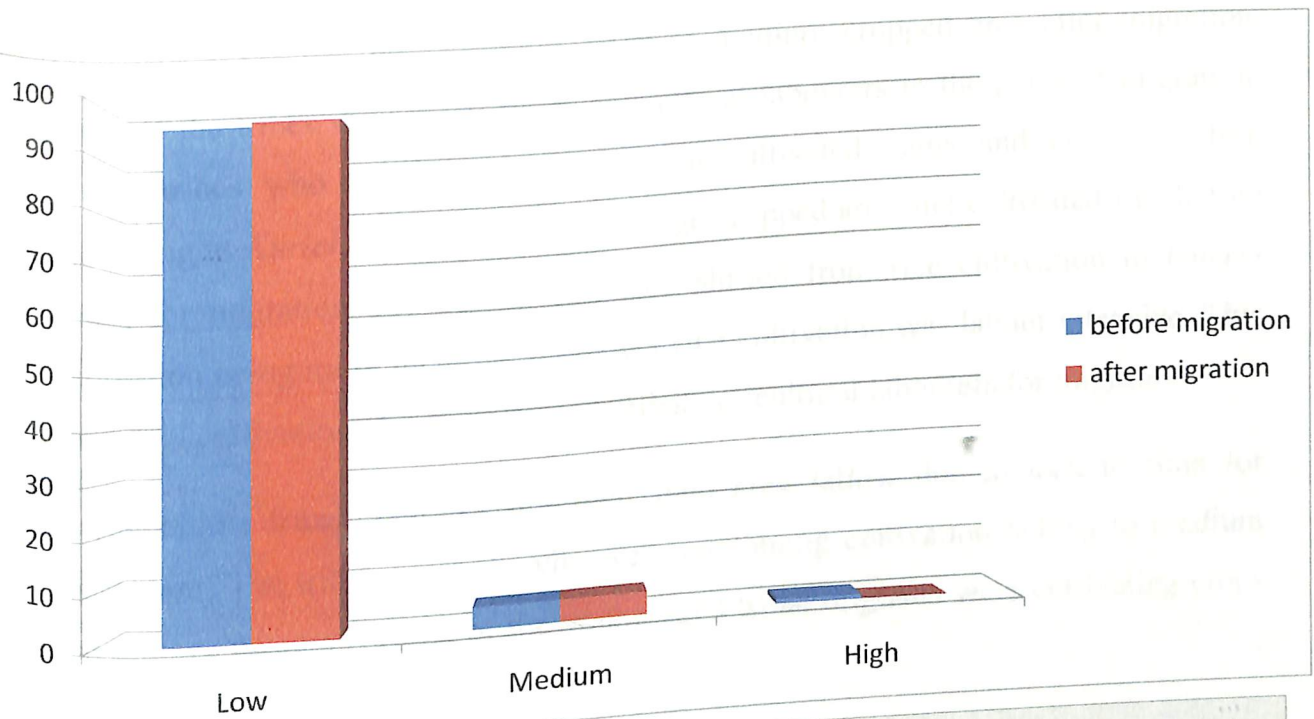


Fig 34. Distribution of tribal migrants based on cropped area before and after migration

While in Kalpetta block, 93.33 per cent of tribal migrants possessed a low cropped area followed by 6.66 per cent of tribal migrants had medium cropped area after migration. In Panamaram block, 96.66 per cent of tribal migrants had low cropped area and 3.33 per cent of tribal migrants had medium cropped area after migration.

In the case of Sulthan Bathery block, 93.33 per cent of the tribal migrants had low cropped area after migration and 6.66 per cent of tribal migrants ha medium cropped area after migration.

In the overall data from table 60 and figure 34, 95.83 per cent of the tribal migrants had low cropped area after migration. Only 4.16 per cent of tribal migrants had medium cropped area after migration. Those tribes who were land owners as well as possessing large cropped area will not migrate from their native place. Therefore migrating tribes usually possessed small to medium cropped area after migration. Most of the tribes were working as agricultural labourers in the place of migration. Those tribes who had medium land area cultivated yams and coffee. Tribes, belonging to Kurichiya community had large cropped area and cultivated rice before going for migration and now a day they shifted from rice cultivation to banana cultivation being more lucrative moreover rice cultivation was labour intensive. This change in cultivation also forced many tribal agricultural labourers for migration.

Some of the tribal migrants left their land area fallow due to lack to time for cultivation. The tribal migrants who were continuing cultivation belong to medium and old age category. None of the young aged tribal migrants were cultivating crops in their native places.

4.2.2.4.3. Utilisation of natural resources

In Mananthavady block, 100 per cent of tribal migrants had low utilisation of natural

resources after migration. None of them had high or medium utilisation of natural resources. In the case of Kalpetta block, all the tribal migrants had low utilisation of natural resources and none of them had medium or high utilisation of natural resources after migration. Similarly in the case of Panamaram block, 100 per cent of the tribal migrants had low utilisation of natural resource after migration.

All the tribal migrants belonging to Sulthan Bathery block had low utilisation of natural resources after migration and none of them had high or medium utilisation of natural resources after migration.

Looking to overall data from table 61 and figure 35, 100 per cent of tribal migrants had low utilisation of natural resources. This decrease in utilisation of natural resources was a significant effect of migration of tribespeople. Previously they depended on forest for minor forest products like fire wood, honey, medicines etc. But now a days most of them have in their they had gas connection in houses which reduced fire wood use in their household. Many tribes especially Kattunaikans discontinued honey collection after migration. Many of the tribal families shifted their home from interior forest to exterior forest which also caused a decrease in their dependency on natural resources. Young tribal migrants were not interested in the traditional ways of living rather they were enthusiastic on modern lifestyle. Though this change in attitude was not predominant among tribes it could be noticed. This change in attitude shows that the dependence tribespeople on forest might further reduce in the future.

Table 61. Distribution of respondents based on utilisation of natural resources after migration

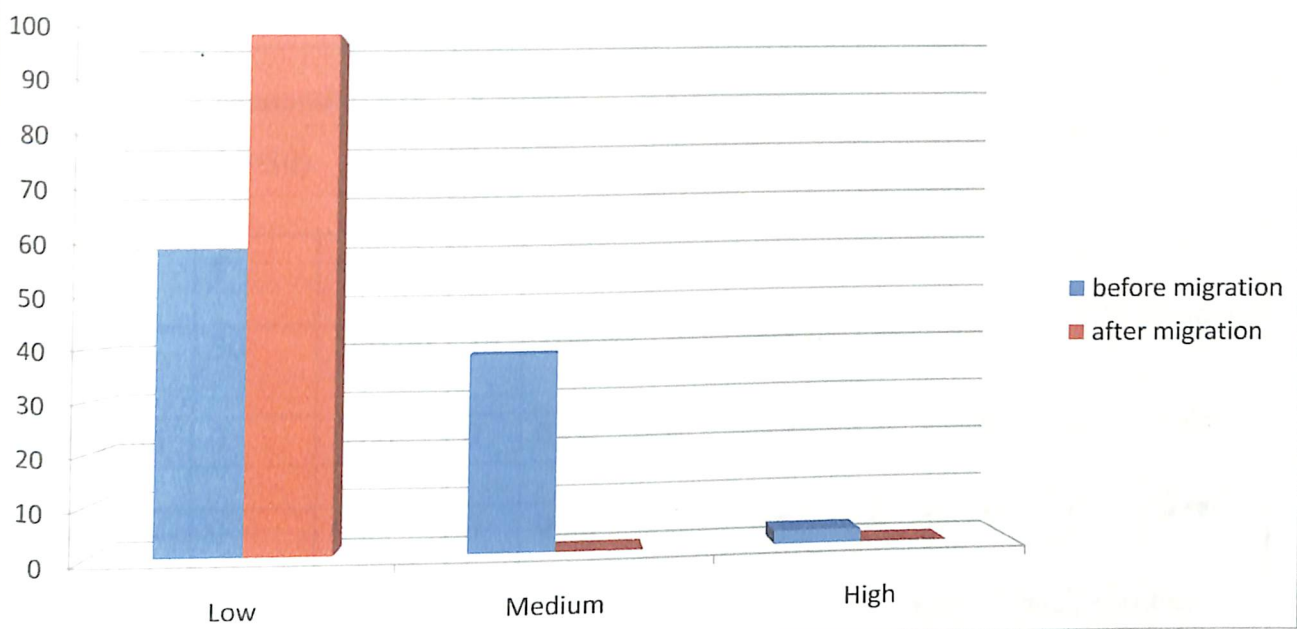


Fig 35. Distribution of tribal migrants based on utilisation of natural resources before and after migration

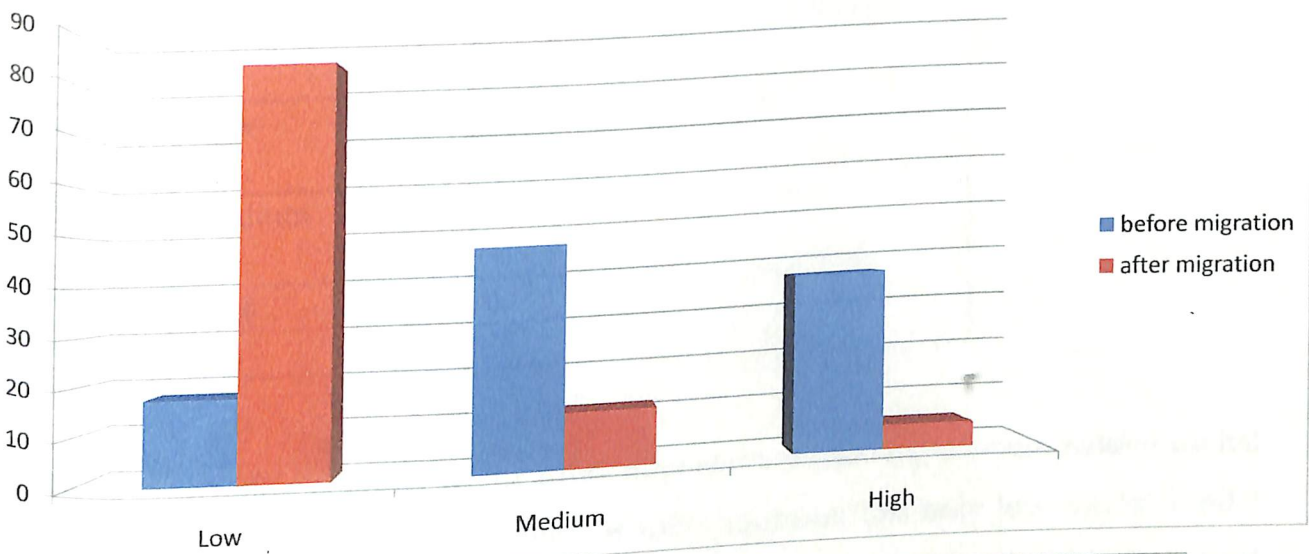


Fig 36. Distribution of tribal migrants based on natural capital before and after migration

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
Low	30	100.00	30	100.00	30	100.00	30	100.00	120	100.00
Medium	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
High	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00

F- frequency %- percentage

4.2.2.4.4. Classification of tribal migrants based on natural capital after migration

Table 62. Distribution of respondents based on natural capital after migration

Sl. No.	Category	Frequency	Percentage
1.	Low	100	83.33
2.	Medium	14	11.66
3.	High	6	5.00

Before migration majority of the tribal migrants were having medium natural capital whereas after migration a lion share of tribal migrants had only low natural capital which was obvious from table 62 and figure 36. This tremendous decrease in natural capital stipulates poor use of natural resources by tribespeople. Being agricultural labourers tribespeople had less interest in crop cultivation and most of tribal migrants had no land area for cultivation. Most of the tribal migrants discontinued honey

collection, fuel wood collection etc which they were doing before migration. As a part of globalization, deprivation in the traditional ways of life was clearly observable in the lifestyle of tribal migrants.

4.2.2.5. Financial capital

4.2.2.5.1. Annual income

Table 63. Distribution of respondents based on annual income after migration

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
<25000	4	13.33	0	0.00	0	0.00	4	13.33	8	6.66
25000- 40000	10	33.33	4	13.33	8	26.66	6	20.00	28	23.33
40000- 55000	9	30.00	24	80.00	9	30.00	16	53.33	58	48.33
55000- 70000	6	20.00	2	6.66	10	33.33	4	13.33	22	18.33
>70000	1	3.33	0	0.00	3	10.00	0	0.00	4	3.33

F- frequency %- percentage

In the case of Mananthavady block 33.33 per cent of the tribal migrants received an annual income of Rs25000 to 40000, whereas 30 per cent received annual income between Rs40000 to 55000 after migration. 20 per cent of tribal migrants received Rs55000 to 70000 annual income followed by 13.33 per cent received less than

Rs25000 per year and 3.33 per cent received greater than Rs70000 annual income after migration.

While considering Kalpetta block, 80 per cent of tribal migrants were receiving Rs40000 to 55000 annual income and 13.33 per cent received an annual income between Rs25000 and 40000 after migration. Only 6.66 per cent received Rs55000 to 70000 annual incomes and none of them received very low or very high annual income after migration.

In the case of Panamaram block 33.33 per cent of tribal migrants received Rs55000 to 70000 annual income and 30 per cent of the tribal migrants received Rs40000 to 55000 annual income after migration. 26.66 per cent of tribal migrants received annual income between Rs25000 and 40000 and 10 per cent received above Rs75000 annual income. None of the tribal migrants received a very low annual income after migration.

In Sulthan Bathery block, majority of the respondents, that is 53.33 received medium annual incomes of Rs40000 to 55000 which was followed by 20 per cent received Rs25000 to 40000 annual income after migration. 13.33 of the tribal migrants were receiving an annual income of Rs55000 to 70000 and remaining 13.33 per cent of tribal migrants received an annual income below Rs25000. None of the tribal migrants received a very high annual, that is, above Rs75000 income after migration.

Examining the overall data from table 63 and figure 37, 48.33 per cent of the tribal migrants received an annual income of Rs40000 to 55000 followed by 23.33 per cent receiving Rs25000 to 40000 annual income. 18.33 per cent of tribal migrants received an annual income between Rs55000 to 70000, whereas 6.66% received less than Rs25000 annual income. Only 3.33 per cent of the tribal migrants received above Rs70000 annual income. The enhancement in the annual income of the tribal migrants was due to the increase in the frequency of working days at the places of migration. Whole family migration also helped tribespeople to receive higher annual

income in spite of lower wage they received at these places. In many of the tribal migrant families labour work was the only source of income.

Due to addictive behaviour of male tribal migrants, the increased annual income did not make any reflection on the standard of living. The enhancement in the living standards was not in pace with the increase in annual income. In many of the tribal families tribal women also went for migration on daily basis and this might be one of the reasons behind the increase in whole family annual income.

Better income was received by male tribal migrants when compared to women, which clearly indicates discrimination at the migratory places. Many young tribal migrants chose migration as a way to generate continuous income and thus they discontinued their education.

It was observed that before migration most of the tribal migrants were working as agricultural labourers, especially in the paddy field. Due to reduction in the land area under paddy cultivation, continuous job opportunity was reduced in the native place. This reduced their annual income and it acted as a push factor for migration. Those migrated tribes received higher annual income compared to tribal agricultural labourers in the native place. This increase in annual income was an appealing factor to other tribal agricultural labourers that pushed them for migration.

4.2.2.5.2. Expenditure

In Mananthavadi block, 50 per cent of tribal migrants had expenditure of Rs2000 to 3500 per month and 26.66 per cent of tribal migrants had an expenditure of 500 to 2000 rupees per month after migration. 20 per cent of tribal migrants had Rs3501 to 4500 per month and 3.33 per cent of tribal migrants had greater than Rs5000 expenditure per month.

But in Kalpetta block, 46.66 per cent of tribal migrants had expenditure of Rs500-2000 per month and remaining 43.33 per cent of respondents had Rs2001 to 3500

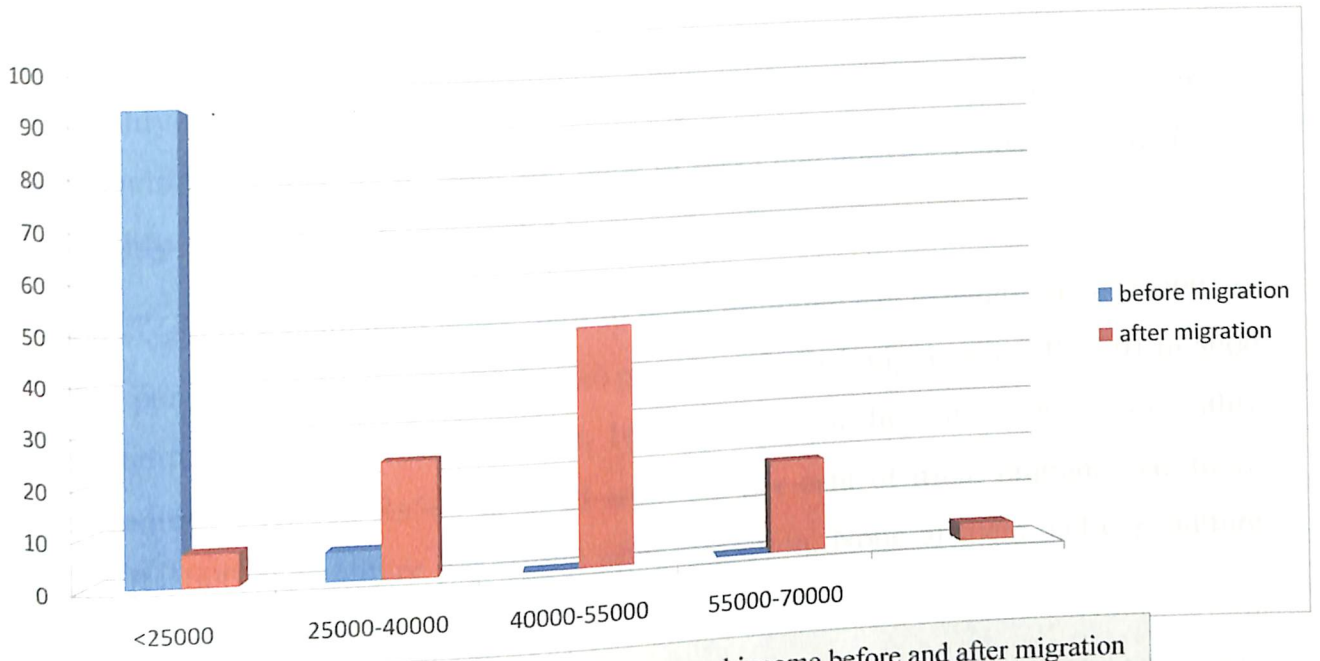


Fig 37. Distribution of tribal migrants based on annual income before and after migration

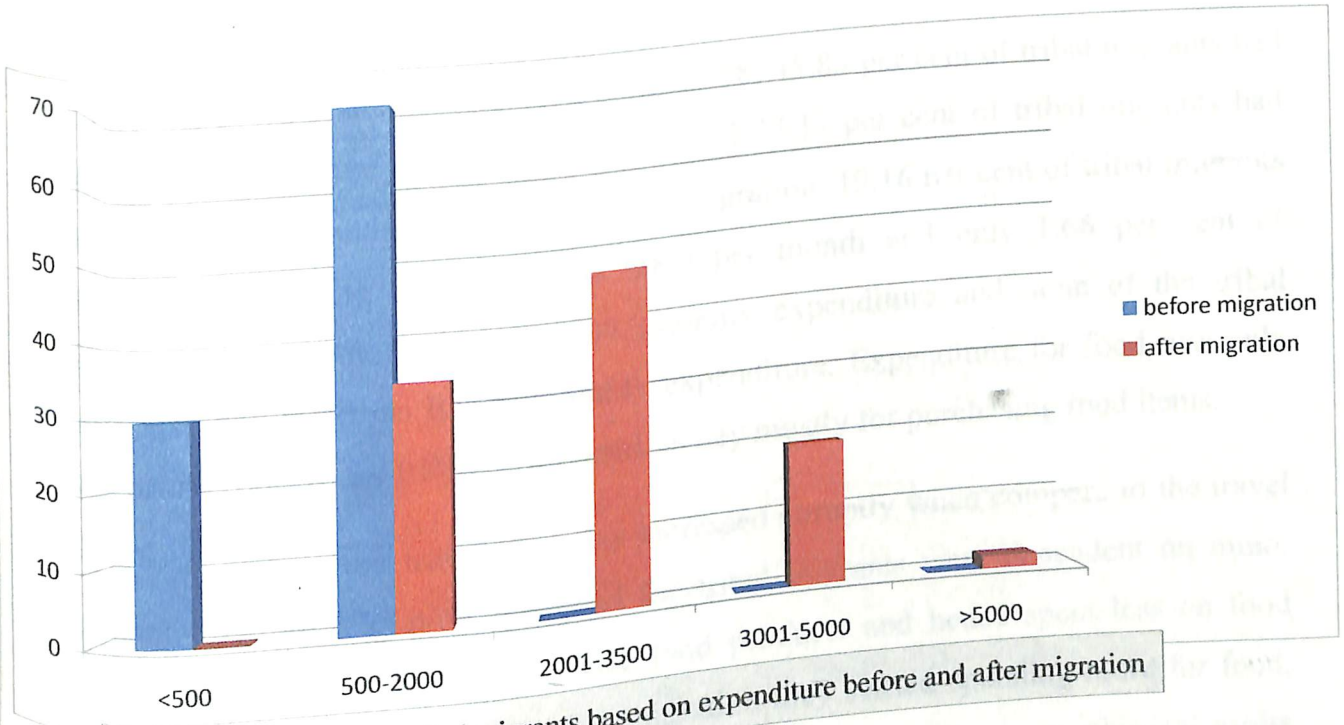


Fig 38. Distribution of tribal migrants based on expenditure before and after migration

monthly expenditure after migration. 10 per cent of tribal migrants had monthly expenditure of Rs3501 to 5000 and none of them had above Rs5000 or below Rs500 monthly expenditure after migration.

In the case of Panamaram block, half of tribal migrants had expenditure of Rs2001 to 3500 per month whereas remaining 30 per cent of tribal migrants had Rs3501 to 5000 expenditure monthly after migration. 16.66 per cent of the respondents had monthly expenditure between Rs500 to 2000 and 3.33 per cent of tribal migrants had more than Rs5000 expenditure per month after migration. None of them had expenditure below Rs500 per month.

While in Sulthan Bathery block, 43.33 per cent of tribal migrants had monthly expenditure of Rs500 to 2000 and 40 per cent of tribal migrants had monthly expenditure of Rs2001 to 3500 after migration. 16.66 per cent of tribal migrants had a monthly expenditure of Rs3501 to 5000 and none of the tribal migrants had monthly expenditure below Rs500 or above Rs5000.

From the overall data in table 64 and figure 38, 45.83 per cent of tribal migrants had monthly expenditure of Rs2001 to 3500 and 33.33 per cent of tribal migrants had Rs500 to 2000 monthly expenditure after migration. 19.16 per cent of tribal migrants had an expenditure of Rs3501 to 5000 per month and only 1.66 per cent of respondents had more than Rs5000 monthly expenditure and none of the tribal migrants had less than Rs500 monthly expenditure. Expenditure for food was only the prime concern for tribes. They used money mostly for purchasing food items.

After migration their travel expenses increased abruptly when compare to the travel expenses before migration. Many of the tribal migrants were dependent on minor forest produces and locally available food products and hence spent less on food products before migration. But after migration they started spending more for food, travel, cloth and other stationary items for household. Expenses on physical assets like TV, mobile, gas etc also increased after migration.

Table 64. Distribution of respondents based on expenditure after migration

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
<500	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
500- 2000	8	26.66	14	46.66	5	16.66	13	43.33	40	33.33
2001- 3500	15	50.00	13	43.33	15	50.00	12	40.00	55	45.83
3501- 5000	6	20.00	3	10.00	9	30.00	5	16.66	23	19.16
>5000	1	3.33	0	0.00	1	3.33	0	0.00	2	1.66

F- frequency %- percentage

4.2.2.5.3. Savings

Table 65. Distribution of respondents based on savings after migration

Category	Mananthavady (n=30)		Kalpetta (n=30)		Panamaram (n=30)		Sulthan Bathery (n=30)		Overall (N=120)	
	F	%	F	%	F	%	F	%	F	%
<1000	13	43.33	6	20.00	9	30.00	8	26.66	36	30.00
1000- 5000	15	50.00	13	43.33	19	63.33	13	43.33	60	50.00

5001-10000	2	6.66	6	20.00	0	0.00	5	16.66	13	10.83
>10000	0	0.00	5	16.66	2	6.66	4	13.33	11	9.16

F- frequency %- percentage

In Mananthavady block, 50 per cent of tribal migrants had savings between Rs1000 to 5000 and only 43.33 per cent of tribal migrants had saving below Rs1000. 6.66 per cent of tribal migrants had Rs5001 to 10000 savings after migration. None of the tribal migrants had saving above Rs10000.

While in Kalpetta block, 43.33 per cent of tribal migrants had savings of between 1000 to 5000 rupess and only 20 per cent of tribal migrants had savings between Rs5001-10000. 20.00 per cent of the tribal migrants had below Rs1000 savings and 16.66 per cent of tribal migrants had more than Rs10000 savings after migration.

Similarly in Panamaram block, 63.33 per cent of tribal migrants had savings between Rs1000 and 5000 and 30 per cent of tribal migrants had saving between below Rs1000 after migration. Only 6.66 per cent of tribal migrants had savings above Rs10000 and none of the tribal migrants had savings between Rs50001 and 10000.

From the overall data in table 65 and figure 39, majority that is 50 per cent of the tribal migrants had Rs1000 to 5000 savings and 30 per cent of tribal migrants had savings below Rs1000 after migration. 10.83 per cent of tribal migrants had savings between Rs5001 and 10000 and only 9.16 per cent of tribal migrants had more than Rs10000 savings. Previously tribespeople did not have a habit of saving money for the future. But after migration they started saving money and they started depositing it in banks. Also many government pensions and other benefits were coming through bank which forced them to start account in banks. This helped them to start the habit

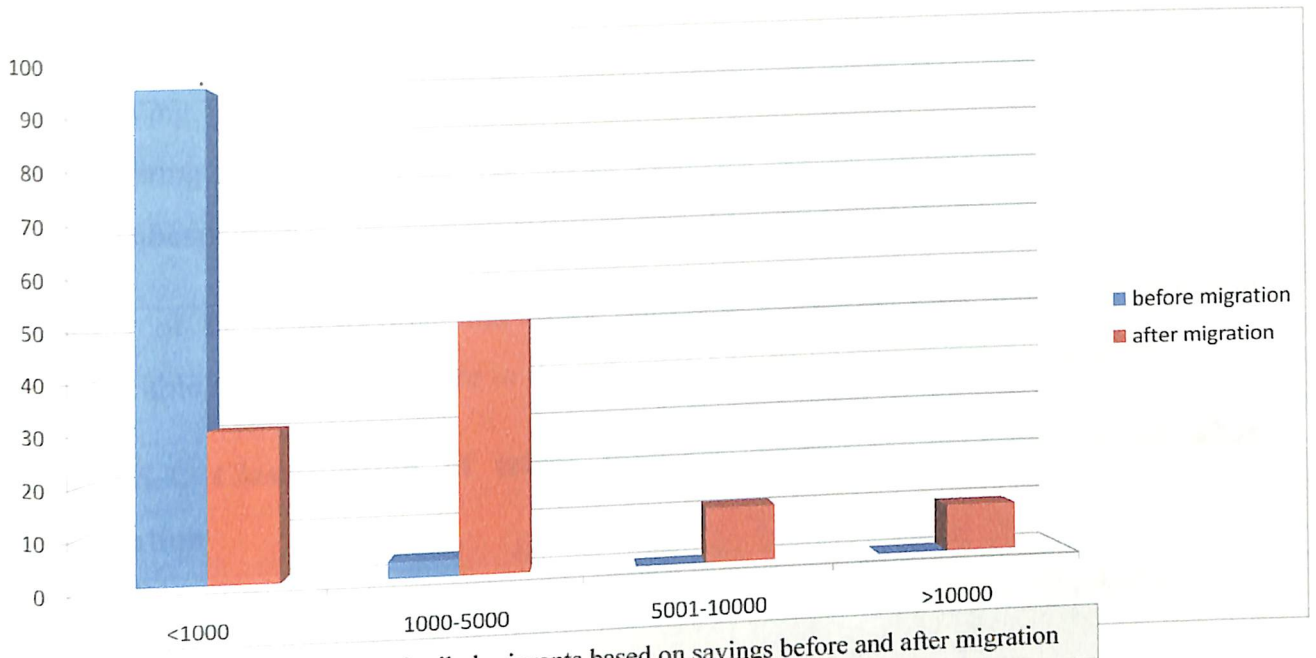


Fig 39. Distribution of tribal migrants based on savings before and after migration

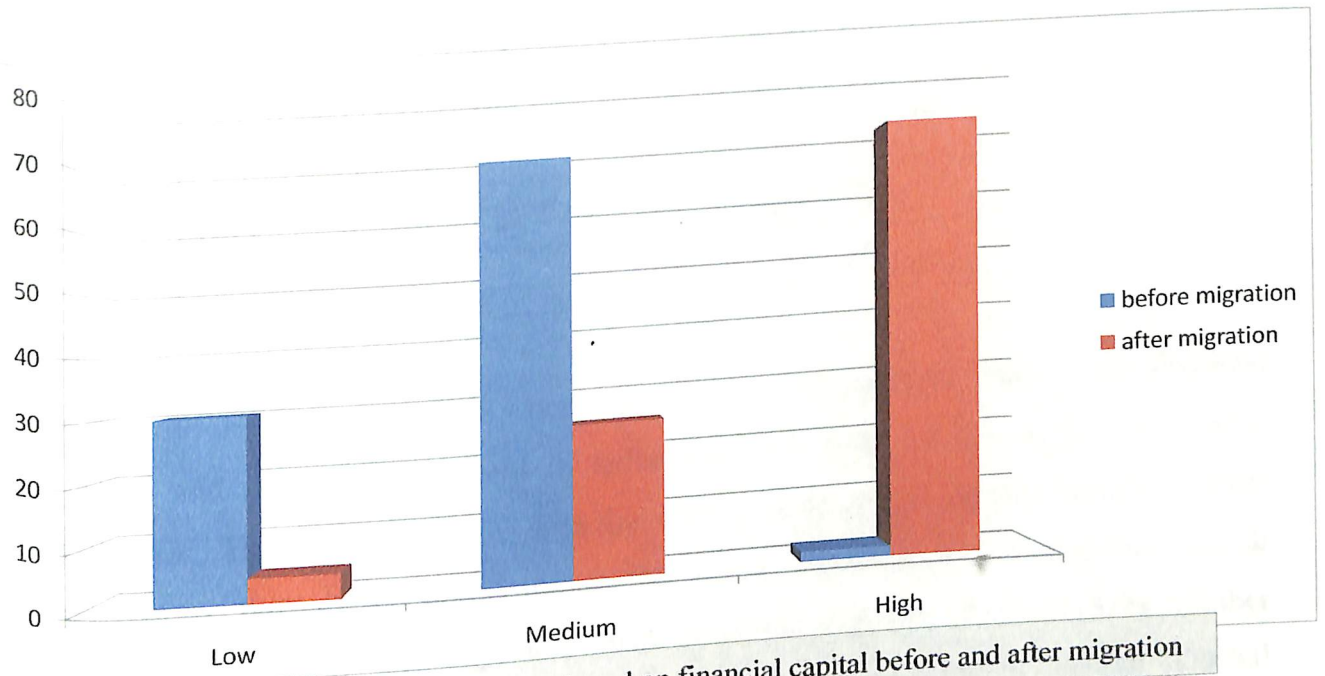


Fig 40. Distribution of tribal migrants based on financial capital before and after migration

of saving money. It was noted that the habit of saving a part of their income and depositing money in banks was not so common among tribespeople compared with non tribespeople.

Many of the tribespeople had more than 100 rupees in their hand and this was noticeable one when compare to the situation of tribespeople before migration.

4.2.2.5.4. Classification of tribal migrants based on financial capital after migration

Table 66. Distribution of respondents based on financial capital after migration

Sl. No.	Category	Frequency	Percentage
1.	Low	5	4.16
2.	Medium	30	25.00
3.	High	85	70.83

Table 66 and figure 40, 70.83 per cent of the tribal migrants had a high financial capital and only 4.16 per cent of tribal migrants had low financial capital after migration. This is very positive sign that tribespeople started earning a higher annual income and they started saving money for various purposes. It does not mean that all the tribal migrants had saving habit rather there was a change observed in the number of tribal migrants having bank account. There was decrease in the number of tribal migrants having debt and this indicates that migration helped them to reduce their debt. Some of the tribal migrants were able to send their children to school and colleges which is a positive sign of higher financial capital. Many of them became land owners and built their own home with the support of government and other agencies. Individual annual income was increased almost double due to increase in

the working days. Even though there are pressing issues like low wage structure and gender inequality in wages that needs to be urgently addressed increase in working days and improvement in income is a positive sign of financial capital.

4.2.2.6. Livelihood capital index of tribespeople after migration

4.2.2.6.1. Contribution of various components capitals to the livelihood capital index after migration

Table 67. Percentage contribution of various capital components to the livelihood capital index after migration

Sl. No.	Capitals	Index value	CV	% Contribution to LI	Rank
1.	Human	51.77	25.57	23.57	II
2.	Physical	63.34	12.34	28.84	I
3.	Social	49.85	9.66	22.70	III
4.	Natural	7.87	38.34	3.58	V
5.	Financial	46.78	23.88	21.30	IV
	Livelihood	43.92	11.27		

Regarding the contribution of component capitals after migration, physical capital is rated as the component which is contributing to the highest to the livelihood capital index. The second highest contribution to the livelihood capital index is by human capital. These two capital components together contribute 52.41 percentages to the livelihood capital after migration. It was also revealed from the Table that the variation of human capital is much higher than physical capital. This shows that the material possession, land possession, type of house, electrification etc had almost similarity among the tribal communities. The step back of human capital from first position to second position after migration was due to the increased addictive

behavior among the tribespeople. The third highest contributor to the livelihood capital index was social capital followed by physical capital. The difference in contributions of human capital and social capital to the livelihood capital index is meagre. Natural capital was the least contributor among the five capital components of livelihood capital index after migration.

Before migration human capital was the largest contributor to the livelihood index of tribespeople. But after migration physical capital became the largest contributor. This implies that the physical assets of tribespeople were increased due to migration. Even though there was an increase in the financial capital, it was not that much reflected on the contribution to the livelihood capital index. A significant decline in the contribution of natural capital was observed from the Table 67 which shows a change in the traditional lifestyle of tribespeople. This study make us aware of the changes in the capital components made on the livelihood of tribespeople due to migration. This study also throws a light on the fact that there was an increase in the livelihood capital index of tribespeople from 37.95 to 43.92. This enhancement in the livelihood capital index was not only due to migration but also due to the developmental activities of government carried out in the past years. Policy makers, planners, administrators and academicians need to consider the decline in human capital and natural capital as a threatening issue in the tribal areas and importance of social capital and physical capital while strategising and formulating development paradigms and welfare measures.

4.2.2.6.2. Classification of tribal migrants based on livelihood capital index after migration

Table 68. Distribution of respondents based on livelihood capital index after migration

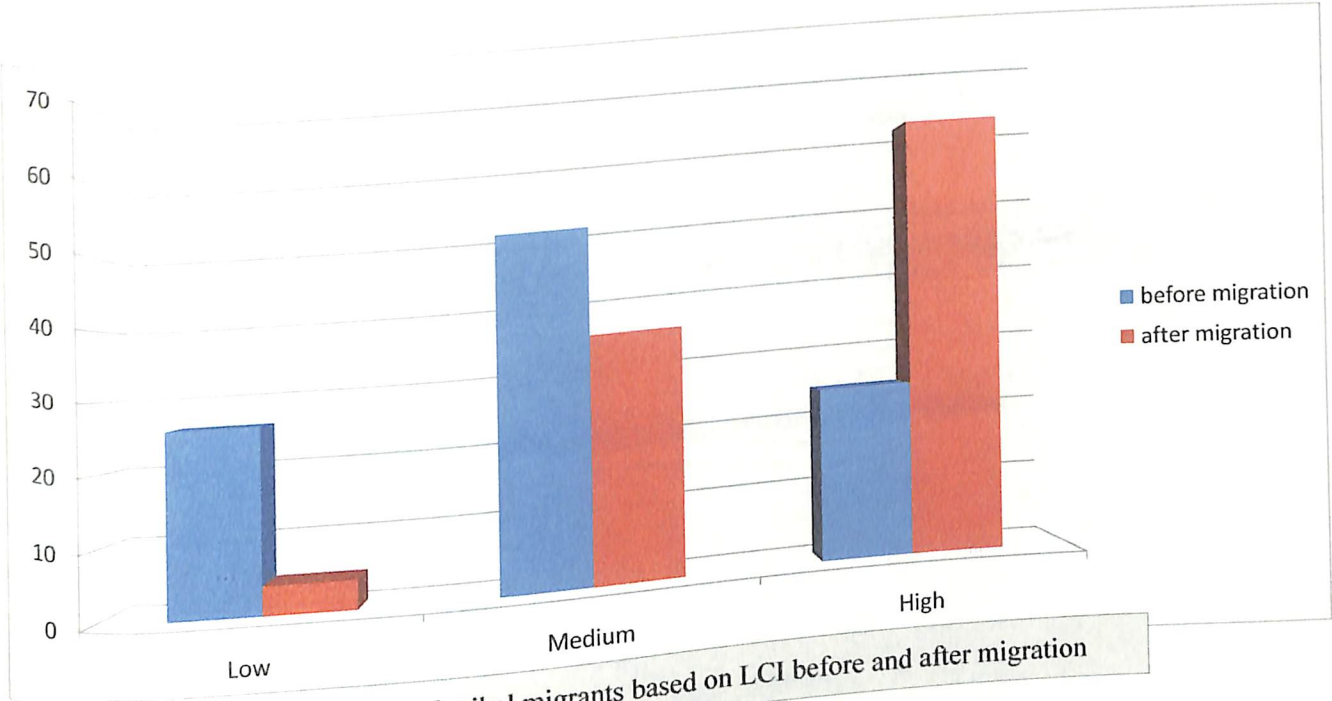


Fig 41. Distribution of tribal migrants based on LCI before and after migration

Livelihood capital index of tribal migrants before migration

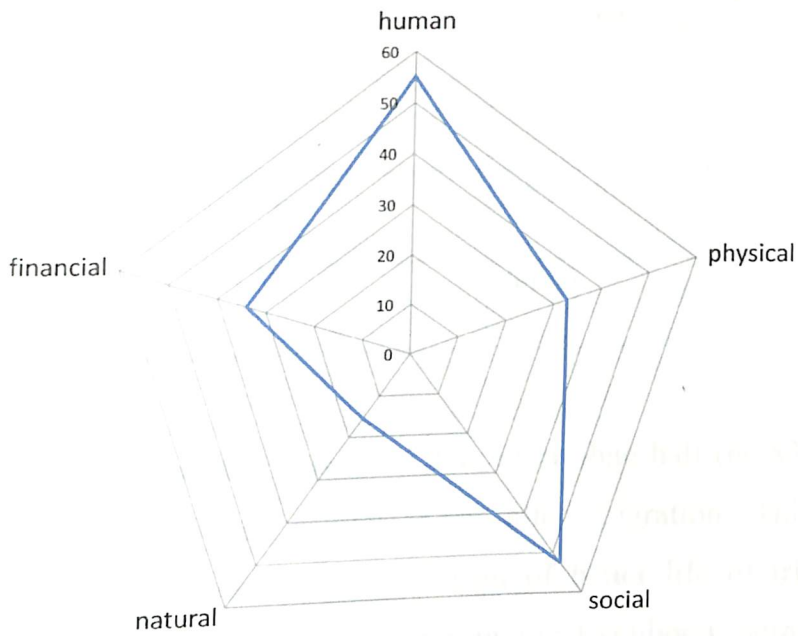


Fig 42. Contribution of sub components to LCI before migration

Livelihood capital index of tribal migrants after migration

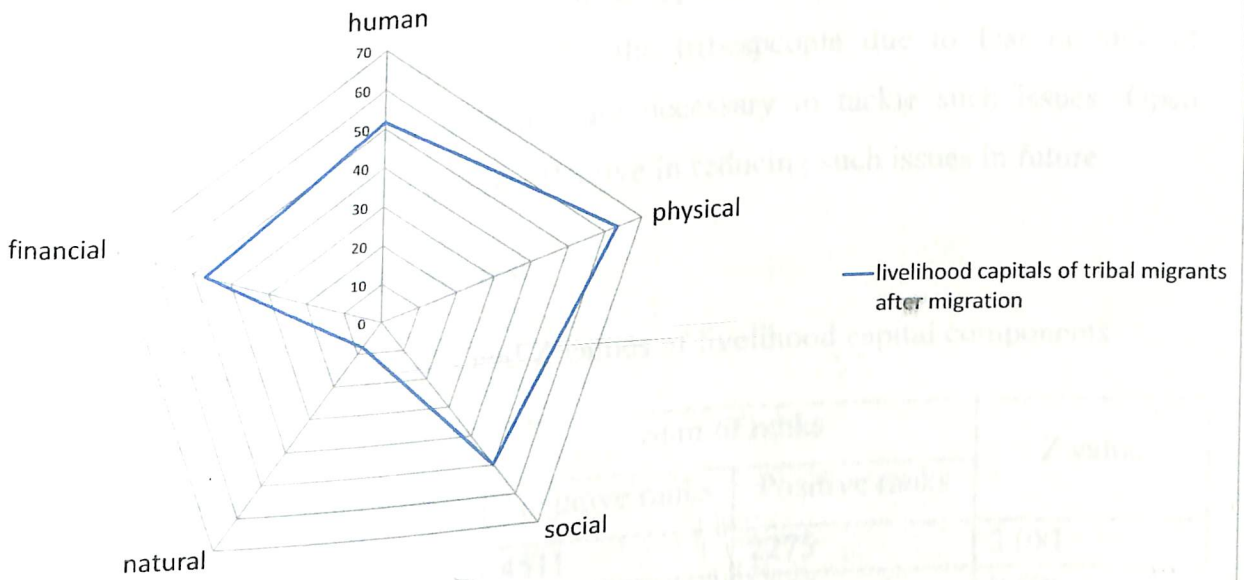


Fig 43. Contribution of sub components to LCI after migration

Sl. No.	Category	Frequency	Percentage
1.	Low	5	4.16
2.	Medium	42	35.00
3.	High	73	60.83

From table 68 and figure 41 it was clear that, more than half (60.83%) of the tribal migrants had high livelihood capital index after migration. This exaltation of livelihood of tribespeople was a positive sign of better life of tribespeople after migration. Even if there was improvement in the livelihood, some consequential effects were also observed in the life of tribespeople due to migration. The major one was the magnification of addictive behavior of tribespeople. Necessary actions are inevitable to mitigate this issue. Also there were issues of increased stress and health problems faced by the tribal migrants. Misuse of illiterate tribal women at migratory places and during transportation was also reported. Most of the cases were not revealed to the concerned authority by the tribespeople due to fear or lack of awareness. Proper extension activities are necessary to tackle such issues. Open discussion and proper actions can be effective in reducing such issues in future.

4.2.2.6.2. Wilcoxon signed rank test

Table 69. Wilcoxon signed ranks and Z values of livelihood capital components

Sl.No.	Capital Components	Sum of ranks		Z value
		Negative ranks	Positive ranks	
1	Human capital	4511	2275	3.081
2	Physical capital	1	7259	9.506
3	Social capital	4606	344	7.481
4	Natural capital	6768	253	8.791

5	Financial capital	252	7008	8.847
	Livelihood capital index	73	7187	9.315

From the results of Wilcoxon signed rank test given in Table 69, it was clear that there is a significant change in the physical, financial and natural capitals of tribal migrants before and after migration. A high value of Z value of these capital components validates this fact. A significant change was also observed on the social capital of tribespeople after migration.

4.2.3. LIVELIHOOD ANALYSIS OF TRIBAL NON MIGRANTS

4.2.3.1. Livelihood capital index of tribal non migrants

4.2.3.1.1 Classification of tribal non migrants based on human capital

Table 70. Distribution of tribal non migrants based on human capital

Sl. No.	Category	Frequency	Percentage
1.	Low	13	32.50
2.	Medium	22	55.00
3.	High	5	12.50

From table 70 and figure 44 it was noted that, 55.00 per cent of the tribal non migrants had medium human capital followed by 32.50 per cent with low and 12.50 per cent with high human capital. Most of the tribal non migrants had primary or middle school education and most them were able to read and write. Their hygiene was better than tribal migrants they had higher frequency of accessing medical facilities. Their addictive behavior was low when compared with tribal migrants.

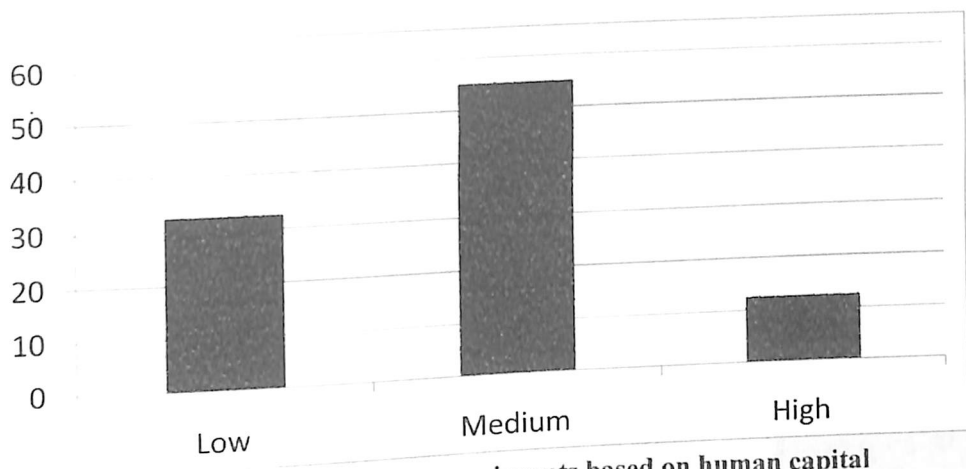


Fig 44. Distribution of tribal non migrants based on human capital

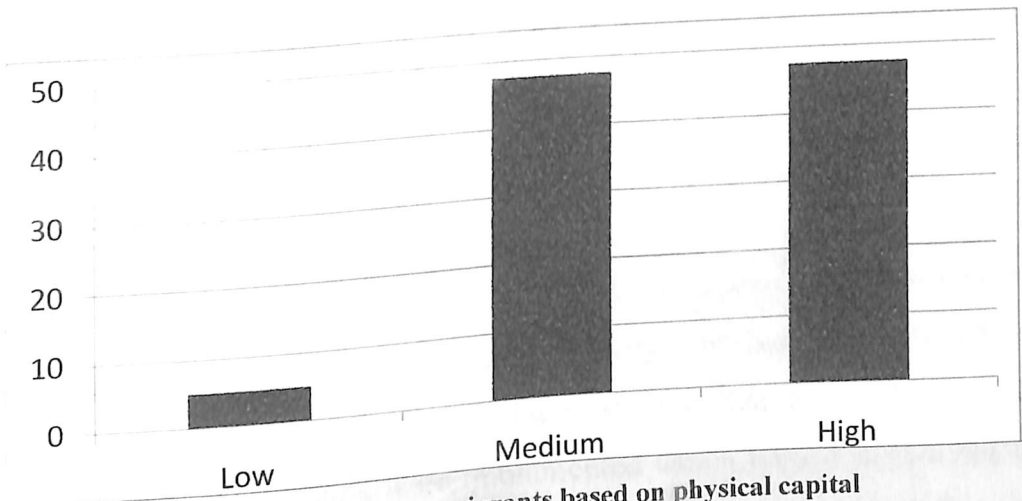


Fig 45. Distribution of tribal non migrants based on physical capital

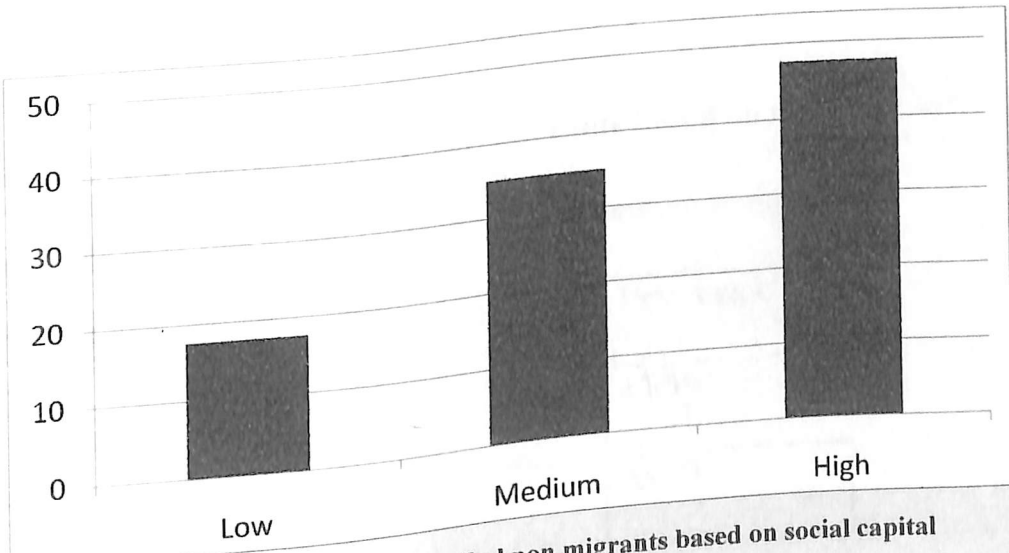


Fig 46. Distribution of tribal non migrants based on social capital

They mostly had a habit of betel leaf chewing low alcohol consumption when compared with tribal migrants was also observed.

4.2.3.1.2 Classification of tribal non migrants based on physical capital

Table 71. Distribution of tribal non migrants based on physical capital

Sl. No.	Category	Frequency	Percentage
1.	Low	2	5.00
2.	Medium	19	47.50
3.	High	19	47.50

It was observed from table 71 and figure 45 that, 47.50 per cent of tribal non migrants had medium and high physical capital separately. Only 5.00 per cent of tribal non migrants had low physical capital. This was due to the fact that during the previous decade many government programs were implemented which helped to enhance the physical capital of tribal migrants. They got concrete houses and free land from the government. Still there were many tribal non migrants who are yet to get the benefits of the schemes.

4.2.3.1.3. Classification of tribal non migrants based on social capital

Table 72. Distribution of tribal non migrants based on social capital

Sl. No.	Category	Frequency	Percentage
1.	Low	7	17.50
2.	Medium	14	35.00

3.	High	19	47.50
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Most of the (47.50%) tribal non migrants had high social capital. Only 17.50 per cent of tribal non migrants had low social capital which was obvious from table 72 and figure 46. Many of the respondents were actively participating in organizations like Panchayaths, labour union, and other welfare organizations. Tribal non migrants had a higher frequency of attending meetings and Oorukoottam. Their relations with friends, family and neighbours were also strong.

4.2.3.1.4. Classification of tribal non migrants based on natural capital

Table 73. Distribution of tribal non migrants based on natural capital

Sl. No.	Category	Frequency	Percentage
1.	Low	3	7.50
2.	Medium	18	45.00
3.	High	19	47.50

Regarding natural capital from table 73 and figure 47 it was clear that, 47.50 per cent of tribal non migrants had high natural capital and 45.00 per cent of the respondents had medium natural capital. Only 7.50 per cent of the tribal non migrants had low natural capital. This was because most of the tribal non migrants were following traditional life style. Tribal non migrants belonging to Paniya were working as agricultural labourers and many of the Kattunaikans were still collecting honey and other forest produces and selling it through societies.

4.2.3.1.5. Classification of tribal non migrants based on financial capital

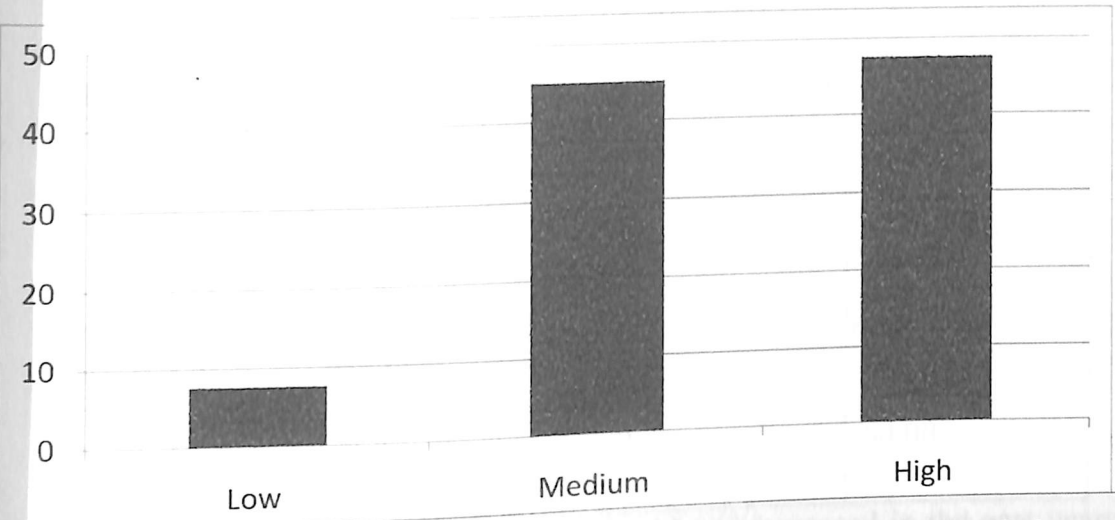


Fig 47. Distribution of tribal non migrants based on natural capital

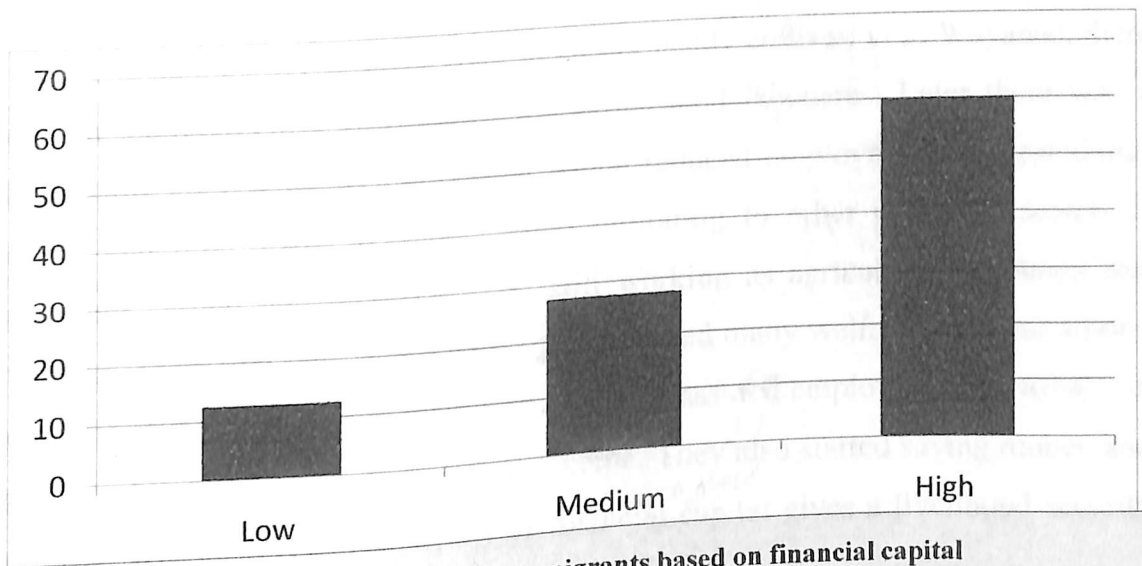


Fig 48. Distribution of tribal non migrants based on financial capital

Table 74. Distribution of tribal non migrants based on financial capital

Sl. No.	Category	Frequency	Percentage
1.	Low	5	12.50
2.	Medium	11	27.50
3.	High	24	60.00

Annual income of tribal non migrants had been increased in the past years and this has caused an increase in the financial capital. 60 per cent of the tribal non migrants had medium financial capital and only 12.50 per cent of the tribal non migrants had low financial capital. When there were intensive paddy cultivation in Wayanad, there were high employment opportunities for agricultural labourers. Later there was a decline in the area of paddy cultivation which reduced employment of agricultural labourers and thus many of them started migrating to other places in search of employment. Tribal non migrants were still working as agricultural labourers and doing other traditional jobs. Later government started many welfare programs among which MGNREGA was most significant one. This assured employment for tribal non migrants and that increased their annual income. They also started saving money and their debts have been reduced. Uplift of financial capital gives a livelihood security for tribal non migrants.

4.2.3.1.6. Contribution of various component capitals to the livelihood capital index of tribal non migrants

Table 75. Percentage contribution of various capital components to the livelihood capital index of tribal non migrants

Sl. No.	Capitals	Index value	CV	% Contribution to LI	Rank

1.	Human	48.89	33.87	22.01	III
2.	Physical	60.51	24.02	27.24	I
3.	Social	51.93	11.60	23.37	II
4.	Natural	17.75	44.59	7.99	V
5.	Financial	43.06	22.60	19.38	IV
	Livelihood	44.43	14.88	100	

Regarding livelihood capital index of tribal non migrants, physical capital is rated as the component which is contributing to the highest to the livelihood capital index. The second highest contribution to the livelihood capital index is by social capital. These two capital components together contribute 55.38 percentages to the livelihood capital of tribal non migrants. It was also revealed from the Table 74 that the variation of physical capital is much higher than social capital. This shows that social capital was almost homogenous among the tribal communities. The third highest contributor to the livelihood capital index was human capital followed by financial capital. The difference in contributions of human capital and social capital to the livelihood capital index is meagre. Natural capital was the least contributor among the five capital components of livelihood capital index before migration. The livelihood capital index of tribal non migrants was 44.43 which were similar to tribal migrants. The difference is that among tribal non migrants, social capital and natural capital had much higher value. On the other side for tribal migrants physical capital, human capital and financial capital had much higher values. This was due to the fact that tribal non migrants followed a traditional life style and were more attached to the society.

4.2.3.1.7. Classification of tribal non migrants based on livelihood capital index

Table 76. Distribution of tribal non migrants based on livelihood capital index

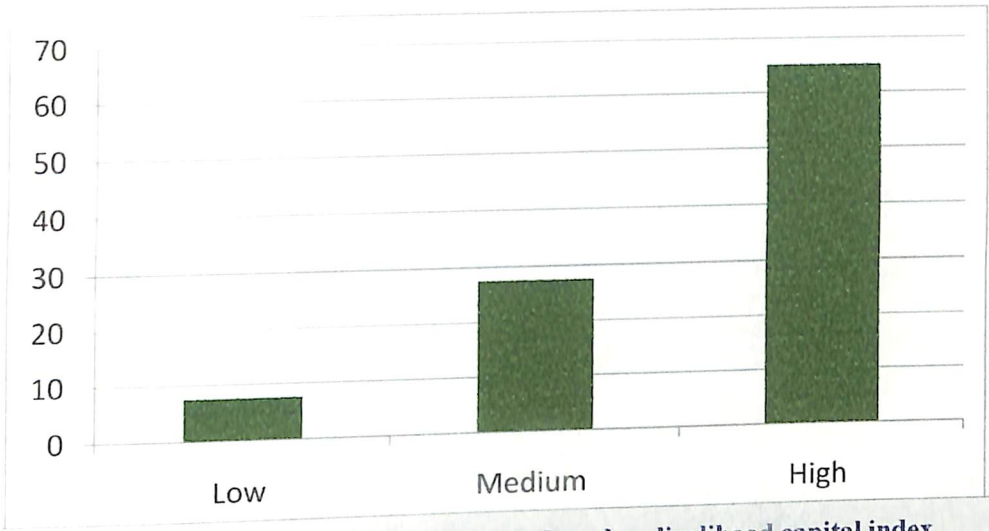


Fig 49. Distribution of tribal non migrants based on livelihood capital index

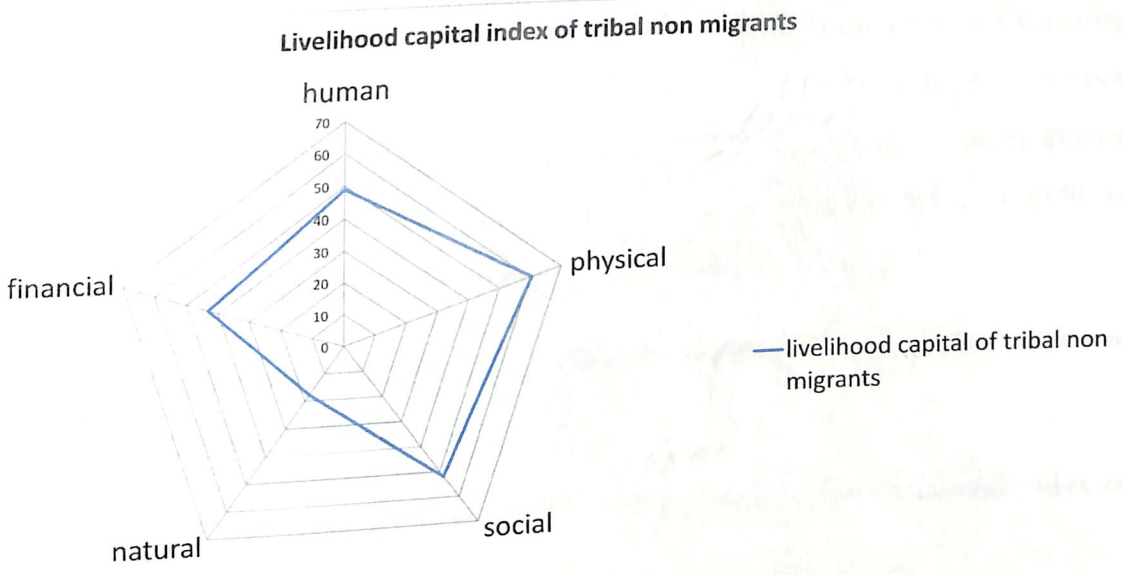


Fig 50. . Contribution of sub components to LCI of tribal non migrants

Sl. No.	Category	Frequency	Percentage
1.	Low	3	7.50
2.	Medium	11	27.50
3.	High	26	65.00

From table 76 and figure 49, more than half (65.00%) of the tribal non migrants had high livelihood capital index and only 7.50 per cent had low index value. This was because tribal non migrants had higher social and physical capital which helped them to achieve a higher livelihood capital index value. Changes made by globalisation also affected the life style, food habits and education of tribespeople. Cultural changes were observed among the young tribespeople and many of them started working non agricultural labour activities also. This also helped them to achieve higher financial capital and there by increased livelihood capital index.

4.3. Relationship between profile characteristics and livelihood capital index of tribal migrants before and after migration

Table 77. Correlation between profile characteristics and livelihood index of tribal migrants

Sl. no	Independent variables	Livelihood Capital Index before migration	Livelihood Capital Index after migration
1	Age	-0.507**	-0.284**
2	Size of the family	0.111	0.093

3	Marital status	-0.401**	-0.038
4	Annual income	0.285**	0.296**
5	Education	0.449**	0.311**
6	Land holding	0.290**	0.275**
7	Wage per day	0.297**	0.026
8	Political orientation	0.183*	-0.005
9	Debt	-0.068	-0.018
10	Experience in agriculture	-0.506**	-0.275**
11	Type of house	0.164	0.175
12	Level of aspiration	0.401**	0.242**
13	Economic motivation	0.316**	0.198*
14	Self confidence	0.090	-0.102
15	Traditional value orientation	-0.039	-0.110
16	Risk preference	0.040	-0.106

(* significant @ 5% level ** significant @ 1% level)

From table 77 it was found that age had a negative correlation with the livelihood capital index of tribespeople before migration. As age increased, the working ability of tribespeople also decreased and there by the livelihood capital index also declined. Shrinkage of financial capital causes a decline in the human capital components like health seeking behavior, food habits etc. It is also to take into cognizance that the habit of collecting minor forest produce like fuel wood, honey, medicine, lac etc has

reduced due to poor health of old tribal migrants. As age increased tribespeople liked to settle in their hamlet rather than roaming around for job. This decrease in migratory behaviour also caused a decline in the livelihood capital index. From the Table it is evident that the correlation between age and livelihood is more negative before migration and it

is less negative, even though significant, after migration. Those tribespeople migrated in the earlier period were able to develop a sustainable physical capital and financial capital which helped them in having a good livelihood after migration.

From table 77 it was clear that marital status and livelihood capital index were negatively correlated before migration. The reason was that when there was an increase in the number of family members through marriage, there was increase in expenses like education, food, clothing etc which will affect the financial capital. Widows and divorce tribespeople faced the problems in both financial and human capital components. It was also spotted that, many of the families face problems due to addictive behavior which leads to physical and mental health problems.

A positive correlation was observed between annual income and livelihood capital index of tribes people before as well as after migration. As the annual income increased, naturally the financial capital and physical capital increased tremendously. This has led to an increase in the overall livelihood index of tribespeople. But it was also noted that expenditure pattern of tribespeople also changed after migration. Since their annual income growth was in a higher pace than expenditure pattern, it has not affected the financial capital index after migration. The increase in the annual income after migration also helped tribespeople to start the habit of saving money. It was highly observed among Kurichiya and Paniya communities. The saving habit was seen to be higher among females than males.

Education was found to have a positive correlation with the livelihood capital index before and after migration. Those tribes who were having relatively higher education

especially from Kurichya and Paniya community were found to have better livelihood even before and after migration. Education made tribespeople capable of getting better job opportunity even in the places of their migration and such tribespeople exhibit good social participation. This increase in social capital and human capital had a greater impact on their livelihood capital index.

Those tribes who were having a higher land holding possessed a better livelihood capital index even before and after migration. Tribespeople who were land owners, were able to produce a better income from their own land area and thereby the proneness to migration was found to be less. Among migratory tribes the land holding was not prominent. But among Kurichya land holding was higher and their livelihood was found to be relatively inflated. Among most of the migratory tribes who were from Kattunaika and Paniya community, the size of land holding was less.

Wage per day and political orientation had a less positive correlation on livelihood capital index of tribespeople before migration. The significance of wage per day and political orientation was reduced after migration. Tribal communities who had a good political orientation and representation in the political organizations were found to have a better livelihood capital index. Livelihood capital index before migration was positively affected by wage per day.

From table 77 it was noticed that experience in agriculture had a negative correlation with livelihood capital index of tribespeople. It was not because they were experienced, rather as their experience increased they got older and thereby livelihood index declined. An experienced agricultural labour was not much physically capable to enhance their human or financial capital. Tribespeople with very high level of aspiration had a very high livelihood capital index also. Level of aspiration was positively correlated significantly with livelihood capital index before and after migration. Those who are aspirant about their future were working harder to get a good livelihood. It was observed that aspiration level was

high among the young people than older tribal migrants. Also tribal migrants belonging to Kurichya community possessed higher level of aspiration followed by Paniya and Kattunaika. Tribespeople migrated to distant places for getting better job in order to secure better livelihood. It was noted that economic aspiration was higher than educational aspiration.

Economic motivation had a pivotal role in livelihood capital index of tribespeople before and after migration. It was revealed from the table 77 that tribespeople with the high economic motivation had a high livelihood both before and after migration. Due to this even women started migrating and their economic level and financial capital started improving. From the study it was clear that young tribespeople had more economic motivation and therefore they were more prone to migration. It had resulted in the whole family migration which enhanced their family annual income and thereby physical capital and financial capital.

4.4. MIGRATION PRONENESS OF TRIBESPEOPLE

4.4.1. Migration proneness of tribal migrants

4.4.1.1. Classification of tribal migrants based migration proneness

Table 78. Distribution of tribal migrants based on migration proneness

(N=120)

Sl. No.	Statements	Agree		Undecided		Disagree	
		F	%	F	%	F	%
1	Migration is necessary for living.	103	85.83	3	2.50	14	11.66
2	Migration is necessary for development.	103	85.83	9	7.50	8	6.66

3	Migration will make you self sufficient.	104	86.66	4	3.33	12	10.00
4	Migration negatively affect the interpersonal relationship with in the family	18	15.00	70	58.33	32	26.66
5	Migration increases cosmopolitaness	57	47.50	33	27.50	30	25.00
6	Migration can improve occupational skill	60	50.00	36	30.00	24	20.00
7	Seasonal migration is more beneficial than long term migration	100	83.33	8	6.66	12	10.00
8	Migration can fasten the economic growth of family	93	77.50	25	20.83	2	1.66
9	Migrants are getting more wages when compared with native place	9	7.50	34	28.33	77	64.16
10	Migratory places are more developed than native places	13	10.83	33	27.50	74	61.66

11	Settling permanently on migrated place is beneficial.	4	3.33	2	1.66	104	86.66
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F- frequency %- percentage

From table 78, it was evident that most of the tribal migrants believed that migration is necessary for the sustaining livelihood security. So they reacted positively for the statements 1,2 and 3. They did not believe that migration may affect their interpersonal relationship. This was perceived from the responses of tribal migrants for statement number 4. Nearly half of the migrants believed that migration can enhance their cosmopolitanism and occupational skill. So they responded moderately towards the statements 5 and 6. Lion share of the respondents believed that seasonal migration was more beneficial than daily or permanent migration and they agreed to the statement 7 accordingly. Tribal migrants believed that migration will fasten their economic growth. But they did not think it likely that migrants were getting more wages at their migratory places and according to them native places were more developed than the places of migration. Also they did not presume that settling permanently in the places of their migration migratory places is beneficial. For these reasons majority of the tribal migrants disagreed with statements 9, 10 and 11. This might be due to the fact that migration had a little effect on believes and value system of tribespeople.

4.4.1.2. Classification of tribal migrants based on migration proneness

Table 79. Distribution of tribal migrants based on migration proneness index

Sl. No.	Category	Frequency (N=120)	Percentage
1	Low	23	19.16
2	Medium	83	69.16

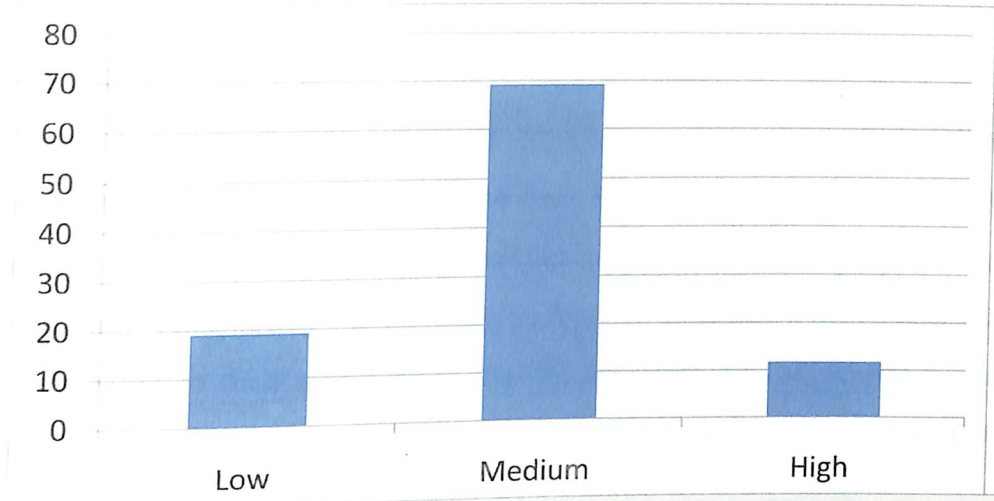


Fig 51. Distribution of tribal migrants based on migration proneness

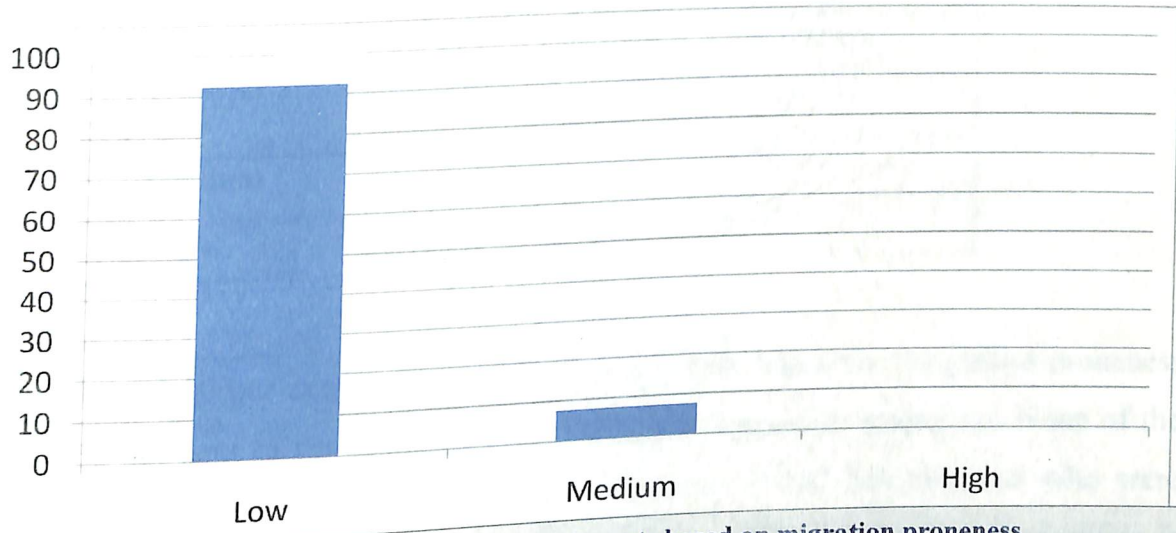


Fig 52. Distribution of tribal non migrants based on migration proneness

3	High	14	11.66
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Most of the tribal migrants (69.16%) had medium migration proneness followed by 19.61 per cent having low and 11.66 per cent had high migration proneness. This result showed that tribal migrants presume that migration creates positive impact on their livelihood. This strong belief increased their migration proneness and they induced this belief in their community also. Due to this reason, young tribespeople were found to be more prone to migration than middle or old aged tribespeople.

4.4.2. Classification of tribal non migrants based on migration proneness

Table 80. Distribution of tribal non migrants based on migration proneness index

Sl. No.	Category	Frequency (N=120)	Percentage
1	Low	37	92.50
2	Medium	3	7.50
3	High	0	0.00

Majority (92.50 per cent) of the tribal non migrants had lower migration proneness and 7.50 per cent of the respondents had medium migration proneness. None of the tribal non migrants had high migration proneness. Tribal non migrants who were employed in their native places assumed that for a sustainable livelihood migration is not a necessary factor. They believe that migration may affect their interpersonal relationship and it may trouble their values and tradition. Some of the tribal non migrants had strong negative attitude towards migration by seeing the strong addictive behaviour and associated problems of tribal migrants.

4.5. RELATIONSHIP BETWEEN PROFILE CHARACTERISTICS AND MIGRATION PRONENESS OF TRIBESPEOPLE

Table 81. Correlation between selected profile characteristics and migration proneness

Sl. no	Independent variables	Migration proneness
1	Age	-0.405**
2	Size of the family	0.109
3	Marital status	-0.314**
4	Annual income	0.170
5	Education	0.426**
6	Land holding	-0.007
7	Wage per day	0.254**
8	Political orientation	0.318**
9	Indebtedness	-0.300**
10	Experience in agriculture	-0.375**
11	Type of house	0.396**
12	Level of aspiration	0.303**
13	Economic motivation	0.222*
14	Self confidence	-0.021
15	Traditional value orientation	-0.030
16	Risk preference	0.244**

(* significant @ 5% level ** significant @ 1% level)

Age of tribespeople had a high negative correlation with migration proneness. As age increases, tribespeople like to settle in their own settlements. Generally it has been observed that young people were more prone towards migration. Also those who had started migration discontinued it due to several reasons like health issues, over exploitation at the migratory places etc. Also middle aged and old aged people were more orthodox type which made them believe that native places were better than migratory places. Hence their migration proneness is more negative.

Table 81 unfold that marital status of tribespeople is negatively correlated with migration proneness of tribal migrants. When the marital status changes tribal migrants like to settle in the family which was more evident in the case of tribal women. Single tribespeople have more proneness towards migration than married one. Also tribes who were divorcee and widows, found to have very little migration proneness. The reason could be that after marriage responsibility and dependency of other family members increased and thereby their physical presence was inevitable within the family.

Those tribes who had higher education were more prone to migration. Except Kattunaika most of other tribal community had at least primary education especially among younger generation. So they knew the opportunity of job in other places and thereby they like to migrate for better financial prospect. Also educated people have higher cosmopolitaness which made them aware of migratory places and attracted their attention towards such areas. Some young tribespeople who were doing their studies, told that after their higher secondary education they also would like to migrate for job.

As wage per day increased the tendency of migration also increased among tribespeople. It was observed that tribes who were migrating earned more wages due to higher number of working days. Lack of job opportunity was acting as a major push factor for migration. This had created an attraction of tribespeople towards

migration. Even though the wage structure of tribespeople at the native place and places of migration were different, the assurance of job was acting as a catalytic factor for migration.

From the Table 81 it was evident that those tribes possessing higher political orientation had a higher proneness towards migration. The higher political orientation had created a higher self confidence and risk taking ability among tribespeople. It also helped them to increase cosmopolitanism and thereby increased the knowledge on availability of jobs in other places away from their native.

When the amount of debt increased, the tendency of migration decreased among tribespeople. It was clear from the Table 81 that migration proneness had a significant negative correlation with the amount of debt. Tribespeople with higher debt were not interested in migration which they felt to be more expensive. Even though there were some tribal migrants who migrated in order to reduce the burden of debt. Also some tribal migrants discontinued migration due to increased debt as a result of higher expense of migration and livelihood.

Most of the old age tribes had higher experience as agricultural labourers. So they have a negative significant correlation with the migration proneness. Due to experience most of tribes were self confident to work in their native places. Also such tribes had additional income sources like farming, collection of honey, lac etc.

Tribespeople who were living in the thatched sheds had shown a lower proneness towards migration. But tribespeople belonging to Paniya who were living in the tiled and concrete houses had a greater tendency of migration. Usually tribes who were living exterior to the forest had good living situation and due this factor their access to the places of migration increased. Also their communication channels were wider which enhanced their migration proneness.

Level of aspiration and economic motivation had a positive significant correlation with migration proneness. Most of the young and Middle aged people were having higher level of aspiration. But it varies with community and gender. Those tribes, who want a better livelihood security, found migration as a way to achieve their aim. For tribespeople who had a tendency to earn money and economic security, migration was found to be a better option. Migration to other places for job was a risk oriented process. Those tribes who were having higher risk preference also possess a higher positive correlation with the migration proneness. Tribes especially young and Middle aged had a greater tendency towards migration and they had a higher risk preference. They were confident enough to work in other places even away from their native at a younger age. This may be due to the fact that they have witnessed for themselves the economic growth of migrating tribespeople in their community. This might have increased their affinity towards migration.

4.6. NATURE OF TRIBAL LABOUR MIGRATION

Table 82. Distribution of tribal migrants based on the nature of migration

Sl. No.	Nature of migration	Category	No. of respondents (N=120)	Per cent
1	Based on permanency of stay and duration of residence	Daily migration	73	60.83
		Seasonal migration	47	39.16
		Permanent migration	0	0.00
2	Based on origin and destination of movement	With in local area	0	0.00
		Inter district	2	1.66
		Inter state	118	98.33

3	Based on composition of migrants	One member	0	0.00
		With family	0	0.00
		In groups	120	100.00
4	Based on type of decision for migration	Induced decision	112	93.33
		Self decision	8	6.66
5	Based on purpose of migration	Agricultural labour	117	97.50
		Non agricultural labour	3	2.50
6	Based on registration regarding migration	Registered	16	13.33
		Non registered	104	86.66

The Table 82 brings to light the pattern of migration of tribal migrants and the distribution of tribal migrants based on the nature of migration. Table 82 depicts that 60.83 per cent of tribal migrants were daily migrants (who migrate in the morning and return to home in the evening) and 39.16 per cent of respondents were seasonal migrants (who stay in the place of migration for a season). None of them migrated permanently.

Regarding nature of migration based on origin and destination of movement, 98.33 per cent of respondents migrate interstate and only 1.66 per cent migrated inter district. None of them migrated within local area. They migrate mostly to Coorg area via Kutta region of Thirunelli Panchayath and Karnataka via Mysore road to work as Agricultural labourers mainly for ginger cultivation.

Based on the composition of migrants all the tribal migrants moved in groups. They hired a jeep and travelled to the places. Family members may also migrate but mostly they move in different groups. Most of the tribal migrants (93.33%) moved to migratory places by induced decision. Their friends and neighbours influenced their

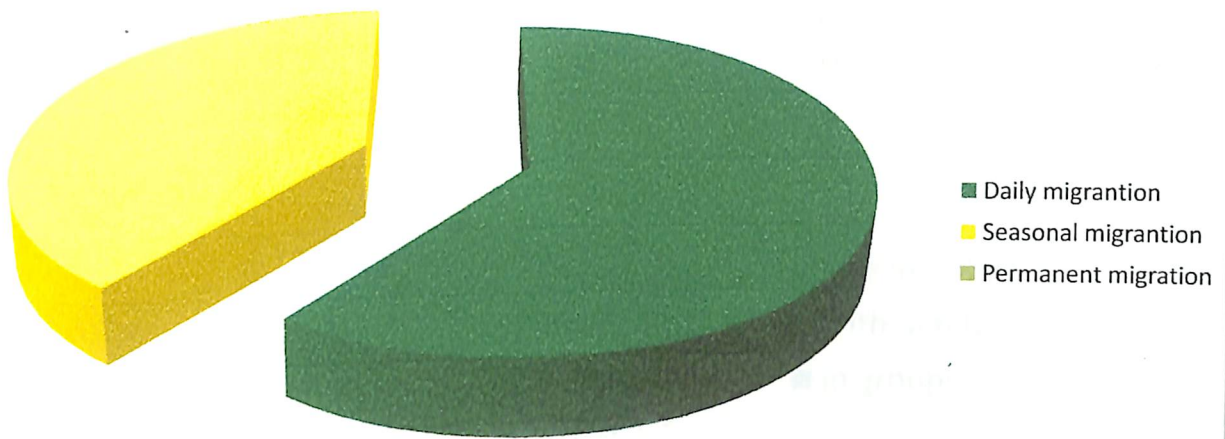


Fig 53. Distribution of tribal migrants based on duration of migration

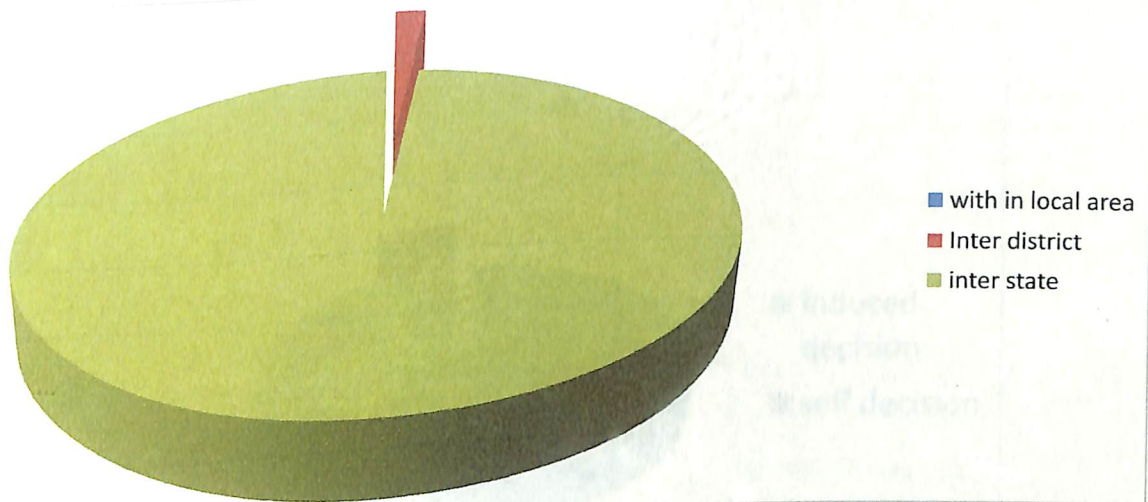


Fig 54. Distribution of tribal migrants based on origin and destination of migration

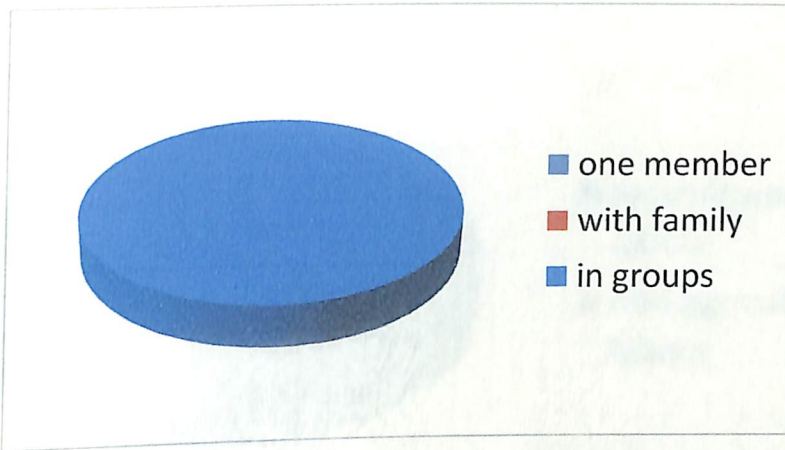


Fig 55. Distribution of tribal migrants based on composition of migration

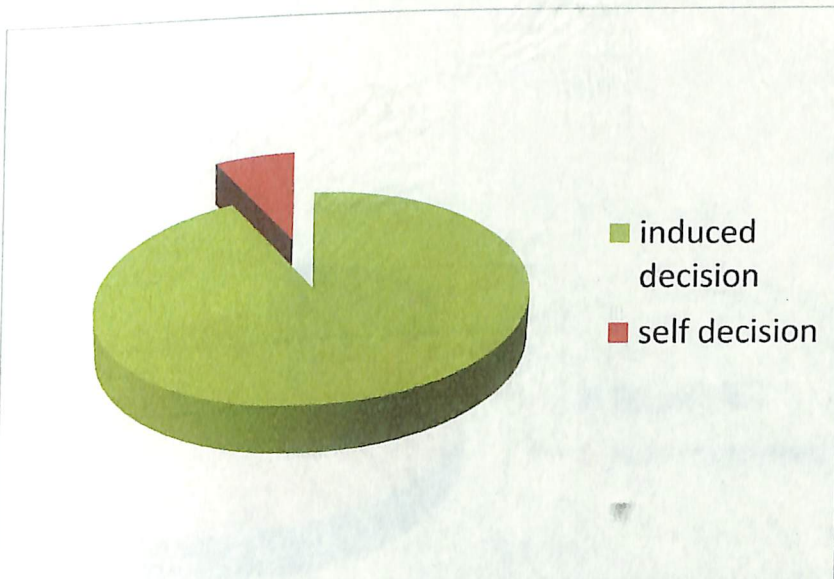


Fig 56. Distribution of tribal migrants based on decision taken for migration

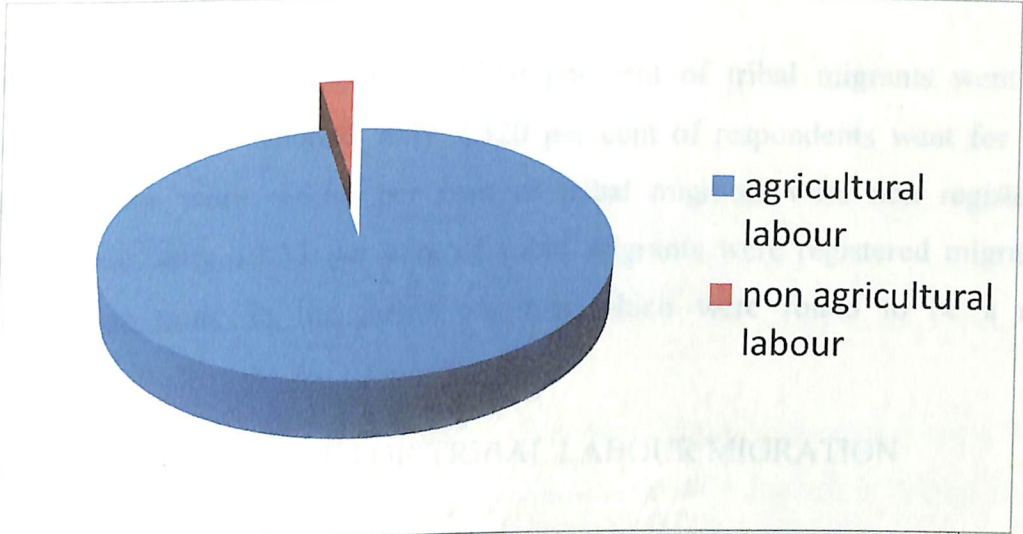


Fig 57. Distribution of tribal migrants based on purpose of migration

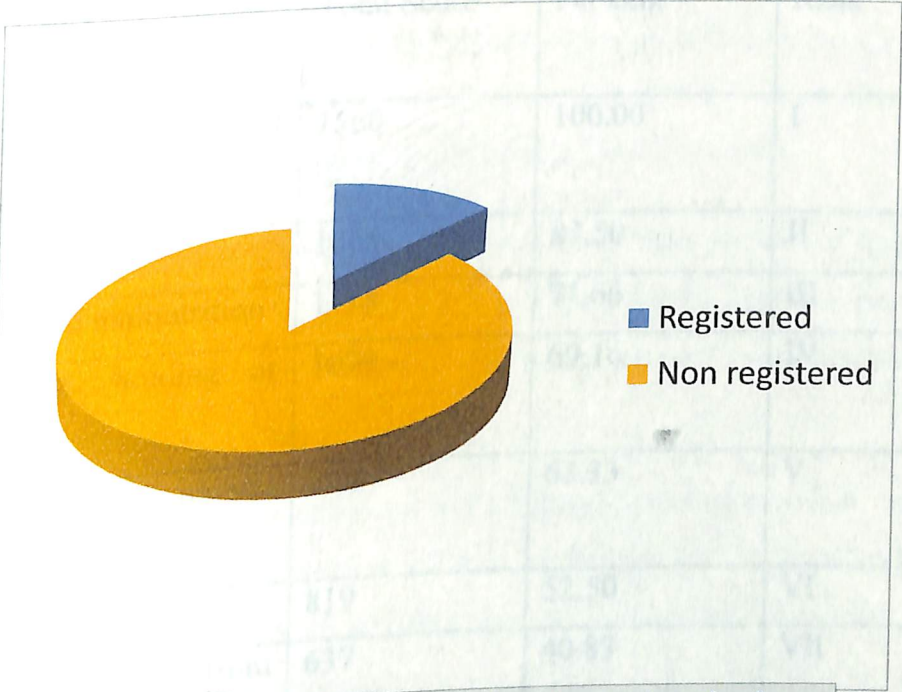


Fig 58. Distribution of tribal migrants based on registration for migration

decision making to a larger extent, 6.66 per cent of tribal migrants made a self decision for migration.

Regarding the purpose of migration 97.50 per cent of tribal migrants went for agriculture labour work whereas only 2.520 per cent of respondents went for non agricultural labour work. 86.66 per cent of tribal migrants were non registered migrants whereas only 13.33 per cent of tribal migrants were registered migrants. Registration was done in the police stations which were found to be a non compulsory activity.

4.7. FACTORS RESPONSIBLE FOR TRIBAL LABOUR MIGRATION

4.7.1. Push factors

Table 83. Push factors for migration as perceived by tribal migrants

Sl. No.	Push factors	Total Score	Per cent	Rank
1	Unemployment or loss of employment	1560	100.00	I
2	Low wages	1365	87.50	II
3	Poverty and malnutrition	1118	71.66	III
4	Small land holding or landless	1079	69.16	IV
5	Decline of natural resources	988	63.33	V
6	Frustration	819	52.50	VI
7	Alienation from community	637	40.83	VII
8	Indebtedness	520	33.33	VIII

9	Social conflict	338	21.66	IX
10	Oppressive of repressive discriminating treatment	325	20.83	X
11	Retreat from community or natural calamity	234	15.00	XI
12	Plant diseases	156	10.00	XII
13	Lack of irrigation	26	1.66	XIII

A scrutiny of table 83 indicated that entire respondents ranked unemployment or loss of employment as the main push factor responsible for migration. Since tribal agricultural labourers had to earn their living and support their families, they are pushed towards employment seeking and thereby migration.

Low wages was ranked as second major push factor responsible for migration. 87.50 per cent of respondents had low wage as the major reason (push factor) for migration. The third major push factor responsible for migration was poverty and malnutrition. 71.66 per cent of the respondents migrate due to poverty and malnutrition.

Possession of small holdings was ranked fourth push factor responsible for migration and more than half (69.16%) of the respondents migrated due to landlessness. 63.33 per cent of the respondents migrated due to decline of natural resources and this ranked as the fifth major push factor.

Frustration, alienation from community and indebtedness was ranked 6th, 7th and 8th push factors responsible for migration respectively. 52.50 per cent, 40.83 per cent and 33.33 per cent of the respondents migrated due to frustration, alienation from community and indebtedness respectively.

21.66 per cent, 20.83 per cent, 15.00 per cent and 10.00 per cent of the respondents had social conflict, oppressive or repressive discriminating treatment, retreat from

community or natural calamity and plant diseases as the push factor for migration respectively. Only 1.66 per cent of respondents had lack of irrigation as push factor for migration. It was ranked as thirteenth among the push factors of migration.

4.7.2. Pull factors

Table 84. Pull factors for migration as perceived by tribal migrants

Sl. No.	Pull factors	Total score	Per cent	Rank
1	Superior opportunity for employment and occupation	1071	99.16	I
2	Better job security	1035	95.83	II
3	Superior opportunity to earn higher income	963	89.16	III
4	Opportunity to obtain desired specialization, education, skill or training	792	73.33	IV
5	Dependency movement like migration of bride to join her husband	468	43.33	V
6	Preferable environment, living conditions	315	29.16	VI
7	Lure to new or different activities or environment	189	17.50	VII
8	Better food	72	6.66	VIII
9	Better social network	9	0.83	IX

A perusal of table 84 indicated that an over whelming majority of the respondents (99.16 %) ranked superior opportunity for employment and occupation as first and the main pull factor responsible for migration. Table 84 also depicts that 95.83 per cent of the respondents ranked better job security as second major pull factor responsible for migration.

Superior opportunity to earn higher income, opportunity to obtain desired specialization, education, skill or training and better food ranked third, fourth and fifth major pull factors of migration respectively. 89.16 per cent, 73.33 per cent and 43.33 per cent of the respondents migrated because of superior opportunity to earn higher income, opportunity to obtain desired specialization, education, skill or training and dependency movement like migration of bride to join her husband respectively.

29.16 per cent, 17.50 per cent, 6.66 per cent and 0.83 per cent of respondents ranked preferable environment, living conditions, lure to new or different activities or environment, better food and better social network as sixth, seventh , eighth and ninth pull factor of migration.

4.8. IMPACT OF TRIBAL LABOUR MIGRATION ON THE AGRICULTURAL SITUATION OF WAYANAD DISTRICT

Table 85. Consequences of tribal labour migration on the agricultural situation of Wayanad district

Sl. No.	Statements	Total Score	Per cent	Rank
1	There is a scarcity of agricultural labourers due to migration	1670	83.50	I
2	There is a decrease in agriculture land area due to tribal labour migration	1590	79.50	II

3	Change in the cropping pattern of Wayanad is due to migration	1360	68.00	III
4	Migration accelerated the use of agricultural land for non agricultural purposes	1330	66.50	IV
5	There is immigration of agricultural labourers from other states to Wayanad due to migration of tribespeople	1320	66.00	V
6	Shortage of skilled labourers due to migration	1050	52.50	VI
7	There is shortage of labourers for post harvest	920	46.00	VII
	management due to migration			
8	There is significant change in wage structure due to migration	840	42.00	VIII
9	Migration resulted in the decline of practicing indigenous knowledge in agriculture	670	33.50	IX

10	There is widening of area under lease land farming due to migration	540	27.00	X
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A perusal of table 85 exhibits that an over whelming majority of the respondents (83.50%) experienced scarcity of agricultural labourers as the consequence of tribal labour migration, even though 79.50 per cent of respondents opined decrease in agriculture land area due to tribal labour migration. These two consequences ranked first and second respectively as the major consequences of tribal migration in Wayanad district. The perception regarding the consequences of migration varied among the tribal communities, tribal migrants and non migrants and non tribal significant respondents. Majority of the respondents opined that, tribal migration affected agricultural scenario of Wayanad district as it resulted in shortage of agricultural labour and shrinkage of agricultural land area.

68 per cent, 66.50 per cent and 66 per cent of the respondents ranked change in the cropping pattern of Wayanad district accelerated the use of agricultural land for non agricultural purposes and immigration of agricultural labourers from other states to Wayanad as third, fourth and fifth consequences of tribal labour migration respectively.

The consequences like shortage of skilled labourers, shortage of labourers for post harvest management due to migration, significant change in wage structure and decline of practicing indigenous knowledge in agriculture were ranked sixth, seventh eighth and ninth respectively.

In the view point of 27 per cent of the respondents area under lease land farming was widened due to migration of tribespeople and it was ranked as tenth consequence of tribal labour migration.

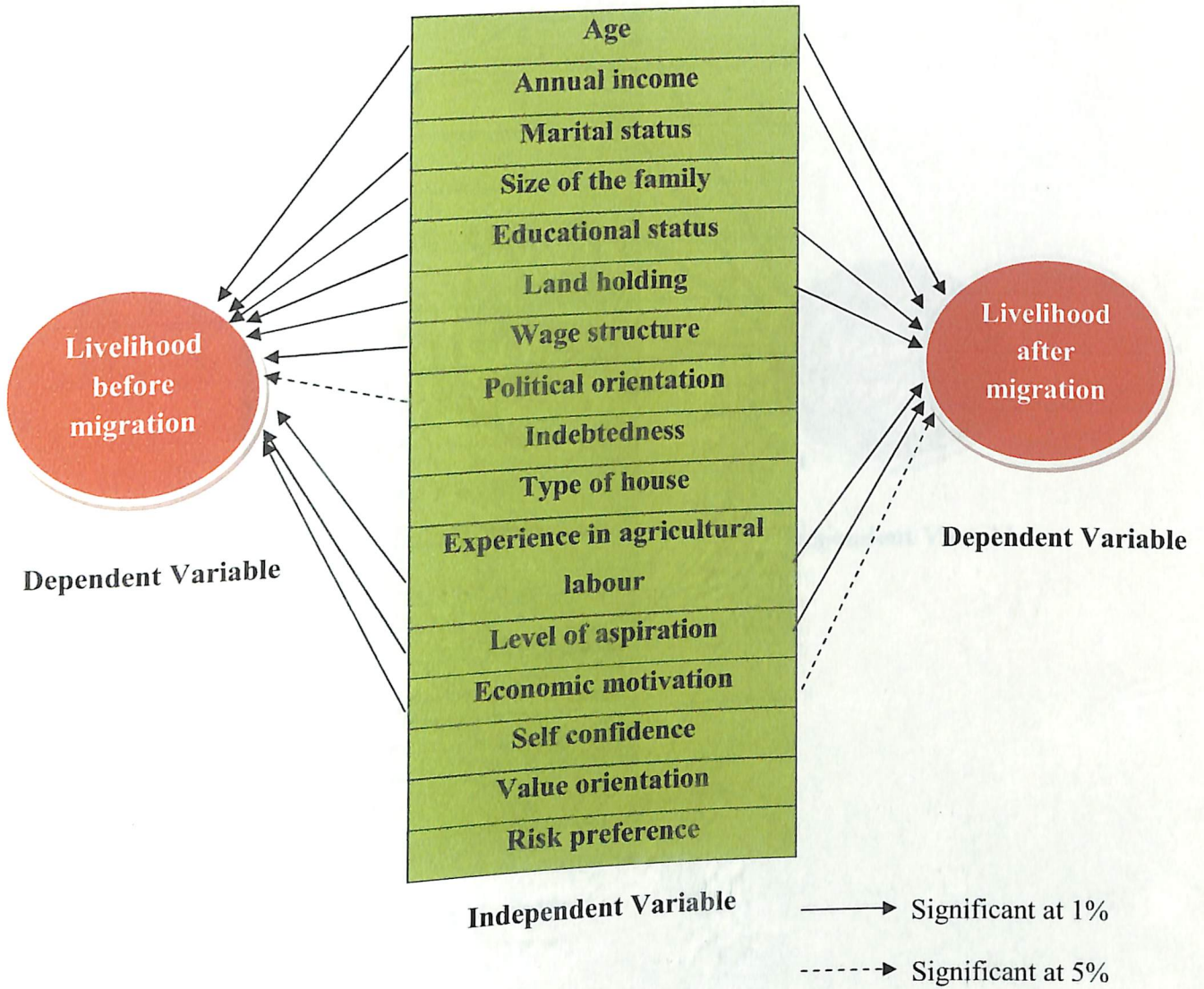


Plate 4. Empirical model of the study

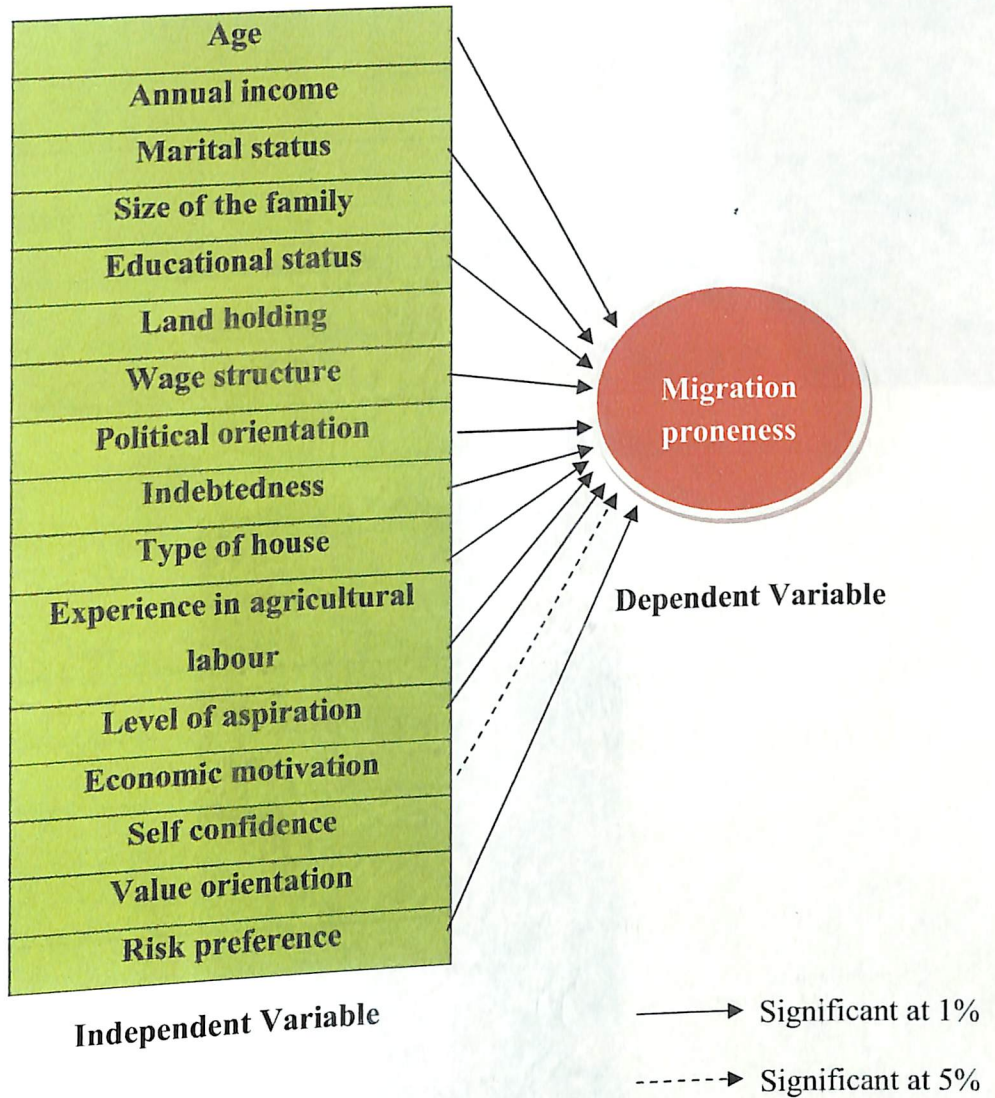


Plate 5. Empirical model of the study



Plate 6. Young tribal migrants in his home



Plate 7. Interviewing the respondent



Plate 8. Interviewing tribal non migrant women



Plate 9. A paddy land converted to banana field



Plate 10. Interviewing old tribal migrants

Summary

5. Summary

Wayanad district has the highest tribal population of Kerala and has a long history of agriculture. Two tribes, who are among the inhabitants of this region from early times, and associated with earliest cultivation of rice in valley wetlands and rainfed millets in uplands, largely by shifting cultivation, are the Kurichian and the Kuruman. The agro ecological conditions of the area, vastly different from the plains and virtual isolation of the area from the plains due to lack of proper communication and other factors restrained early migration from the plains. The agrobiodiversity conserved and used by the native tribes eventually evolved many landraces of rice and other crops unique to the region. Later huge migration from plains and their influence on the cropping pattern in the upland led to the total decline of millets and rise of plantation crops. However, the land use pattern in lowlands changed very little, thus helping the retention of many of the unique indigenous landraces of rice. Between the two early cultivator tribes, Kuruman lost out to the migrants and became landless farm labour, while Kurichian retained land ownership and associated agrobiodiversity with the historical continuum, at least in the case of rice. It is thanks to these indigenous people and their penchant for conservation and innovative agriculture that landraces have sustained a place in the midst of improved varieties.

An employment culture entirely based on the existing forest ecosystem limits the scope for adjustment to requirements of new job prospects. Yet their competency in traditional art and artisans need to be appreciated. Their spread mats, and similar household items were very popular. But now the raw materials are not easily available as access to deep forest is restricted. Forest resources like honey, bamboo products, and forest medicines have been restricted to Kattunaikan tribal community. This legal restriction has led to poverty. Also labour demand especially that of women in paddy fields has decreased, as the paddy cultivation has shrunk. The shift

to cash crop cultivation like banana, ginger etc. in paddy fields has not improved their condition any better.

A livelihood is sustainable when it can cope up with and recover from stresses and shocks, maintain and improve its capabilities and assets while not undermining the natural resource base. Livelihood analysis can be very useful for showing how people's livelihoods are being enhanced or constrained. In recent years, unemployment, frequent crop failure, indebtedness, inadequate credit facilities, lack of alternative opportunities, droughts and poverty in rural areas have been increasing, thereby leading to despair or distress conditions in the rural sector. As a result, the rural poor, labour and marginal small farmer communities are on the move, temporarily leaving their homes in search of employment and livelihood in other prosperous (urban) areas in the country.

Tribal migration is a key livelihood strategy in rapidly developing, low income contexts. It is often identified as a significant approach to strengthen livelihood of tribes people and adapt to climatic risks. However, the ways in which migration shapes and is shaped by livelihood capitals and how these dynamics in livelihood composition affect people's adaptive capacity and existing agriculture scenario is poorly studied. Considering the threats of migration, there is an urgent need to study in detail, the pros and cons of migration made in the livelihood and attitudes of tribespeople. This was relevant to note that tribes people are the major work force available in agriculture labour work and their migration may deteriorate the human resource availability of agriculture sector of Wayanad district.

A thorough understanding of change in the livelihood conditions of stakeholders due to migration would help to design suitable extension strategies and agricultural policies for uplifting the standard of living of tribespeople. Major push and pull factors affecting migration will give insight regarding the weakness of various developmental activities and its effectiveness. Tribal labour migration has

generated labour shortage which has directly affected the agriculture situation of Wayanad district. With this contention, the present study entitled tribal labour migration of Wayanad district; an impact analysis was undertaken with the following objectives, study the impact of tribal labour migration on the livelihood of tribespeople and the agricultural situation of Wayanad district and factors influencing tribal labour migration.

Wayanad district was purposively selected as it accounts for highest tribal population in Kerala. The study was conducted in all the four blocks in Wayanad district namely, Mananthavady, Sulthan Bathery, Kalpetta and Panamaram. From each block 30 tribal migrants, 10 tribal non migrants and 10 non tribal significant other respondents was selected randomly for the study. Thus 120 tribal migrants, 40 tribal non migrants and 40 non tribal respondents made the total sample size.

Detailed review of literature, discussion with scientists and experts in the field of study and pilot survey were relied upon for the selection of variables. Impact of tribal labour migration on the livelihoods of tribespeople, extend of tribal labour migration and migration proneness were selected as dependent variables. The profile characteristics of the respondents were the independent variables. The relation between the livelihood capital index of tribespeople before and after migration with independent variables was studied using correlation analysis. The significance of changes in the livelihood capital components due to migration were tested using Wilcoxon signed rank test. The relation between migration proneness of tribes people with their profile characteristics were studied using correlation analysis. The nature and extend of migration and the impact of tribal labour migration on the agriculture situation of Wayanad district were identified which would help administrators and policy makers in resolving the problems.

Using a pretested structured interview schedule, the data was collected for the study. The statistical tools used were frequency, percentage analysis, mean and standard deviation, correlation analysis and Wilcoxon signed rank test.

The salient findings of the study are summarised below.

1. The study examined 16 independent variables which indicated the profile characteristics of respondents. Majority of the tribal migrants (61.66%) belonged to middle age category.
2. The probe indicated that 48.33 per cent of tribal migrants had an annual income of 40,000-55000 rupees and only 6.66 per cent had an annual income below 25,000 rupees.
3. It was also observed that 48.33 per cent of tribal migrants had a family with 5 to 6 members. Only 1.66 per cent had more than 6 family members in their home which clearly depicted the disintegration of joint family system among tribes people.
4. Study also revealed that majority of the tribal migrants (65.00%) were married.
5. It was important to note that majority of the tribal migrants were literate and only 19.16 per cent were illiterate.
6. With regard to land holding, 91.66 per cent of tribespeople owned less than 10 cents of land and none of them were landless. This was one of the key factors which improved the livelihoods of tribespeople.
7. As regards the wage per day, majority of the tribal migrants received a wage of Rs.240-450 per day. This has improved the financial security of the respondents.
8. The study indicates that majority of the tribal migrants (78.33%) had medium political orientation.

9 It was interesting to note that majority of the tribespeople (87.50%) had no indebtedness which indicated the enhanced economic security achieved by tribespeople as a result of migration.

10 The probe indicated that majority of tribespeople (63.33%) had concrete houses and none of them were living in thatched sheds.

11 In the case of experience of tribal migrants as agricultural labourers, majority of respondents had 11-25 years of experience.

12 With regard to level of aspiration, majority of tribal migrants (54.16%) belonged to medium category.

13 The probe indicated that majority of tribal migrants (57.50%) had high economic motivation.

14 In the case of self confidence, majority of tribal migrants (55.83%) had medium level of self confidence.

15 The study indicated that majority of tribal migrants (80.83%) belonged to medium traditional value orientation.

16 With regard to risk preference, majority of tribal migrants belonged to high category.

17 In the case of human capital there had been an increase in the number of tribal migrants belonging to medium category after migration.

18 With regard to sub components of human capital, education, hygiene and food habits showed a positive increase after migration.

19 The study showed that there was an increase in the addictive behaviour of tribespeople after migration.

20 It was important to note that, there was an observable increase in the physical capital of tribespeople, which was a remarkable impact of migration on the livelihoods of the respondents.

21 With regard to sub components of physical capital, majority of the respondents had concrete houses with cent percent electrification and houses were in an average condition.

- 22 The probe showed a remarkable increase in material possession after migration along with a decline in livestock possession.
- 23 Study results indicated that all the tribal migrants were having access to drinking water in their house premises after migration.
- 24 In the case of social capital after migration, the number of tribespeople belonging to medium category had showed a declining trend by 5%.
- 25 A decrease in social participation and social relation was observed after migration among the tribal migrants.
- 26 In the case of natural capital, most of the tribal migrants belonged to low category after migration.
- 27 The study indicated that, the land possession was increased after migration and the cropped area doesn't show a significant change.
- 28 It was revealed that 100 per cent of migrants belonged to low category of utilisation of natural resources after migration.
- 29 In the case of financial capital, majority of the tribal migrants belonged to high category after migration.
- 30 The study showed that the average annual income of tribal migrants was Rs.40,00050,000 after migration which in turn increased their saving habit.
- 31 It was noted that even though migration enhanced average annual income of tribespeople an increase in expenditure was also observed after migration.
- 32 Study showed that before migration, half of the tribal migrants belonged to medium category of livelihood capital index but after migration more than half of the respondents belonged to high category.
- 33 Study also showed that before migration human capital was the major contributor among the component capital of livelihood followed by social, financial, physical and natural capital.
- 34 In the case of contribution of capital components to the livelihood capital index after migration, physical capital ranked first followed by social, human, financial and natural capital

- 35 With regard to livelihood capital index, around six per cent increase was observed which shows an increase in the standard of living and financial security of tribal migrants.
- 36 It was important to note that the results of Wilcoxon signed rank test clearly showed a significant change in the physical, financial and natural capitals of tribal migrants before and after migration.
- 37 The correlation analysis between profile characteristics and livelihood capital index before migration revealed that, age, marital status and experience in agriculture labour had high significant negative correlation. Annual income, education, land holding, wage per day, level of aspiration and economic motivation had positive significant correlation with livelihood capital index before migration
- 38 The correlation analysis between profile characteristics and livelihood capital index after migration revealed that age and experience in agriculture labour had a negative correlation and annual income, education, land holding and level of aspiration had significant positive correlation with livelihood capital index after migration.
- 39 In the case of human capital of tribal non migrants, majority of respondents (55.00 %) had medium human capital.
- 40 In the case of physical capital, majority of the tribal non migrants belonged to medium and high category.
- 41 With regard to social capital, most of the (47.50%) tribal non migrants had high social capital.
- 42 In the case of natural capital of tribal non migrants, majority of the respondents belonged to high category.
- 43 The study results indicated that majority of the tribal non migrants had a high level of financial capital.

- 44 With regard to livelihood capital index majority of the tribal non migrants possessed a high livelihood capital index in which physical capital was the major contributor followed by social, human, financial and natural capitals.
- 45 Regarding migration proneness, most of the tribal migrants believed that migration is necessary for the sustaining livelihood security. They didn't believe that migration may affect their interpersonal relationship. Nearly half of the migrants believed that migration can enhance their cosmopolitanism and occupational skill. Lion share of the respondents believed that seasonal migration was more beneficial than daily or permanent migration. Tribal migrants believed that migration will fasten their economic growth. But they didn't think it likely that migrants were getting more wages at their migratory places and according to them native places were more developed than the places of migration. Also they didn't presume that settling permanently in the places of their migration is beneficial.
- 46 The probe revealed that tribal migrants (69.16%) had medium migration proneness followed by 19.61 per cent having low and 11.66 per cent having high migration proneness. This result showed that tribal migrants presume that migration creates positive impact on their livelihood. This strong belief increased their migration proneness and made them induce this belief among their community members. Due to this reason, young tribespeople were found to be more prone to migration than middle or old aged categories.
- 47 The correlation analysis between profile characteristics and migration proneness revealed that age, marital status, indebtedness and experience in agriculture labour had significant negative correlation. Education, wage per day, political orientation, type of house, level of aspiration and risk preference had significant positive correlation with migration proneness.

Regarding pattern of migration of tribal migrants and the distribution of tribal migrants based on the nature of migration, majority (60.83%) of tribal

migrants were daily migrants, 39.16 per cent of respondents were seasonal migrants and none of them migrated permanently.

49 Regarding nature of migration based on origin and destination of movement, 98.33 per cent of respondents migrated to other states and only 1.66 per cent migrated to other districts. None of them migrated within their local area.

50 The study also revealed that all the tribal migrants moved in groups. Most of the tribal migrants (93.33 per cent) moved to migratory places by induced decision.

51 Regarding the purpose of migration 97.50 per cent of tribal migrants went for agriculture labour work whereas only 2.520 per cent of respondents went for non agricultural labour work. 86.66 per cent of tribal migrants were non registered migrants whereas only 13.33 per cent of tribal migrants were registered migrants.

52 The study indicated unemployment or loss of employment as the main push factor responsible for migration. Low wages was ranked as second major push factor responsible for migration. The third major push factor responsible for migration was poverty and malnutrition. Possession of small holdings and decline of natural resources ranked fourth and fifth major push factors respectively.

53 Study indicated that an over whelming majority of the respondents (99.16 per cent) ranked superior opportunity for employment and occupation as first and the main pull factor responsible for migration. Better job security was the second major pull factor responsible for migration. Superior opportunity to earn higher income, opportunity to obtain desired specialization, education, skill or training and better food ranked third, fourth and fifth major pull factors of migration. respectively.

54 In the case of impact of tribal labour migration on the agricultural situation of Wayanad, an over whelming majority of the respondents (83.50 per cent) experienced scarcity of agricultural labourers as the consequence of tribal

labour migration, even though 79.50 per cent of respondents attributed the decrease in agriculture land area due to tribal labour migration. 68.00 per cent, 66.50 per cent and 66.00 per cent of the respondents ranked change in the cropping pattern of Wayanad district, accelerated use of agricultural land for non agricultural purposes and immigration of agricultural labourers from other states to Wayanad as third, fourth and fifth consequences of tribal labour migration respectively.

Suggestions for resolving problems due to tribal labour migration

1. Create better local job opportunities in the agriculture sector which will reduce the tendency of migration among tribespeople.
2. Strengthen police patrolling in the tribal colonies to control illegal marketing of alcohol and other tobacco products.
3. Implement stringent registration procedures for tribespeople who are migrating.
4. Evaluate the livelihood of tribal migrants periodically.
5. Formulate new programs and activities to conserve the traditional life style of tribespeople.
6. Open and maintain rehabilitation centers in tribal areas to reduce alcohol addiction among tribal migrants.
7. Initiate counseling and guidance centers for tribal migrants.
8. Conduct regular inspections at migratory places to discourage exploitation of tribespeople.
9. Ensure decent and indiscriminating wage structure for tribespeople in their native places.
10. Effective and meaningful implementation of strategies of Tribal sub plans both at national and state level. They should be made part of mainstream development by maintaining their socio-cultural identity.

11. Ensure operational optimization as well as maximization of Integrated Tribal Development programs.
12. Ensure projects and programs to attract the new generation to reside in the native places by providing financial assistance.

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Abstract

Abstract

The study entitled “tribal labour migration of Wayanad district: an impact analysis” was undertaken during 2016-2020 at College of Agriculture, Vellayani, with the major objectives of studying the impact of tribal labour migration on the livelihood of tribespeople and the agricultural situation of Wayanad district. Factors influencing the tribal labour migration and their migration proneness were also studied.

The study was conducted in all the four blocks of Wayanad district viz., Mananthavady, Sulthan Bathery, Kalpetta and Panamaram. From each block 30 tribal migrants, 10 tribal non migrants and 10 non tribal significant other respondents were selected randomly making a total of 200 respondents. The data collected were statistically analysed using arithmetic mean, percentage, correlation analysis and non parametric test.

The study revealed that half of the respondents had medium level of livelihood capital index before migration. Most of the tribal migrants possessed medium level of human capital, social capital, natural capital and financial capital before migration. A lion share (61.66%) of the respondents had low level of physical capital before migration.

The analysis of livelihood after migration revealed that more than half (60.83%) of the tribal migrants had high livelihood capital index after migration. Immense increase (30.6%) in physical capital of tribespeople due to migration was obvious from study results and it was remarkable for tribes belonging to Kattunaikan and Paniya communities. This caused a temptation for migration among tribal non migrants. A substantial number (85.83%) of tribal migrants had medium social capital and 73.33 per cent had medium of human capital after migration. There was a decrease in the social capital of tribespeople due to migration and this was an indication that tribal migrants were not actively involving in the social activities. After migration 83.33 per cent of tribal migrants had only low natural capital. This tremendous decrease in natural capital indicate poor use of natural resources by tribespeople. Majority (70.83%) of the tribal migrants had a high financial capital after migration. The increase in the financial capital

and physical capital was highly significant in uplifting the livelihood capital index of tribal migrants.

Sixty five per cent of the tribal non migrants had high livelihood capital index. Globalisation has also affected the life style, food habits and education of tribespeople. Cultural changes were observed among the young tribespeople and many of them have turned to non agricultural labour activities. This also helped them to achieve higher financial capital and there by increased livelihood capital index.

Analysis of the relationship between the dependent variable livelihood capital index and profile characteristics of tribespeople revealed that, viz. age, annual income, education, land holding, experience in agriculture, level of aspiration and economic motivation correlated significantly. Marital status and wage per day correlated significantly to livelihood capital index before migration while they were not significant after migration.

Most of the tribal migrants had medium migration proneness. Young tribespeople were found to be more prone to migration than middle or old aged tribespeople. Majority of the tribal non migrants had lower migration proneness and they assumed that for a sustainable livelihood, migration is not a necessary factor. On correlation analysis it was found that education, wage per day, political orientation, type of house, level of aspiration and risk preference positively and significantly correlated with migration proneness whereas age, marital status, debt and experience in agriculture correlated negatively with migration proneness.

Regarding the nature of migration of tribal migrants, majority of the migrants were daily and seasonal migrants and none of them migrated permanently. A higher percentage of tribal migration was interstate. They migrated mostly to Coorg area via Kutta region of Thirunelli Panchayath and Karnataka via Mysore road to work as agricultural labourers mainly for ginger cultivation. The entire tribal migrants moved in groups and the decision to migrate was induced rather than self chosen. Majority of tribal migrants went for agriculture labour work and were non registered migrants.

Unemployment or loss of employment was the main push factor for migration. Low wages, poverty, malnutrition, small holding, landlessness, decline of natural resources, frustration, alienation from community and indebtedness were other major push factors of migration. Superior opportunity for employment was the main pull factor for migration. Better job security, superior opportunity to earn higher income, opportunity to obtain desired specialization, education, skill or training and better food were other major pull factors of migration.

Scarcity of agricultural labourers was the major consequence of tribal labour migration, which in turn caused a decrease in agricultural land area. Change in the cropping pattern of Wayanad district, use of agricultural land for non agricultural purposes and immigration of agricultural labourers from other states to Wayanad were found to be other consequences of tribal labour migration. Shortage of skilled labourers, significant change in wage structure and decline of indigenous knowledge were also the results of tribal labour migration.

In the light of the study some of the important policy prescriptions for the consideration of the government are (i) create better local job opportunities in the agriculture sector (ii) strengthen police patrolling in the tribal colonies to control illegal marketing of alcohol (iii) implement stringent registration procedures for tribal who are migrating (iv) evaluate the livelihood of tribal migrants periodically (v) formulate new programs and activities to conserve the traditional life style of tribespeople (vi) open and maintain rehabilitation centers in tribal areas to reduce alcohol addiction among tribal migrants (vii) initiate counseling and guidance centers for tribal migrants (viii) conduct regular inspections at migratory places to discourage exploitation of tribespeople (ix) ensure decent and indiscriminating wage structure for tribespeople in their native places.

Appendices

APPENDIX I

Selected items for judges rating

Sl. Sl. No.	Statements	Most relevant	Relevant	Irrelevant	Most Irrelevant
1	Migration is necessary for living.				
2	Migration is necessary for development.				
3	Migration will make you self sufficient.				
4	If native place provide sufficient income, migration is not necessary.				
5	Full potential on work is exhibited only in the migrated place				
6	Migration is the only way to improve the living standard				
7	Migration can improve the education of your children				
8	Migration negatively affect the interpersonal relationship with in the family				
9	Migration increases cosmopolitaness				
10	Migration is helpful in increasing knowledge on agricultural practices				
11	Migration can improve occupational skill				
12	Family can be taken care off effectively, even after migration				
13	Seasonal migration is more beneficial than long term migration				
14	job opportunities are more available through migration				
15	Migration can fasten the economic growth of family				

16	Migration can modernize migrant and his family				
17	Migrants are getting more wages when compare with native place				
18	Whole family migration is essential for better livelihood				
19	Migratory places are more developed than native places				
20	Settling permanently on migrated place is beneficial.				
21	Migration on younger age is beneficial				
22	Migrants are getting more value in the society				
23	Migrants are happier				
24	Migration induce bad habits				
25	Migration can induce positive changes in personality				
26.	Migration increases living expenses.				
27	Migration may cause health problems				
28	Migrants face social discrimination				
29	Migrants are less participating in social activities				
30	Any other?(please specify)				

APPENDIX II
KERALA AGRICULTURAL UNIVERSITY
COLLEGE OF AGRICULTURE, VELLAYANI, THIRUVANANTHAPURAM
DEPARTMENT OF AGRICULTURAL EXTENSION

INTERVIEW SCHEDULE

Tribal labour migration of Wayanad district: An impact analysis

No.

Date:

Name of the block:

Name of the panchayath:

Name and address of the respondent:

1. Name:
2. Age:
3. Sex: Male..... Female.....
4. Address:
5. Phone number:
6. Family members:
7. Marital status: single / married / divorce / widow
8. Annual income:
9. Education status: illiterate / primary school / middle school / higher secondary / graduate or above
10. Size of landholding (in cents):
11. Wage per day (in rupees) :
12. Political orientation:

Sl No:	Statements	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.		

13. Indebtedness:

Are you having any debt? Yes / No

If yes, what is the amount of debt?

Form which institute you borrow

money?.....

14. Experience in agricultural labour

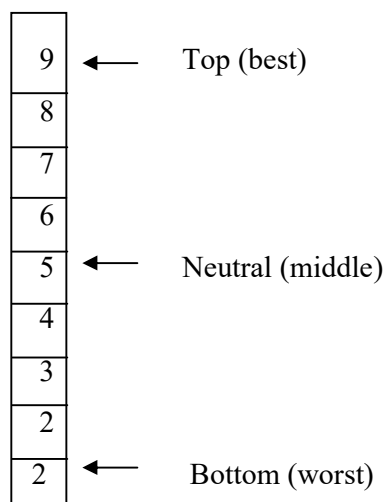
Are you an agriculture labour? Yes / No

If yes, how many years of experience you have?

15. What is the type of house? Thatched shed / brick walled thatched / concrete house / thatched shed / brick walled thatched / concrete house

16. Level of aspiration:

In this nine point ladder,



Sl. No.	Statements	Present	Future
1	Where do you place yourself with regard to income		
2	Where do you place yourself with regard to possession of assets (house, vehicle, land and livestock)		
3	Where do you place yourself with regard to education		
4	Where do you place yourself with regard to social status		
5	Where do you place yourself with regard to occupation		

6	Where do you place yourself with regard to additional income sources like small scale business enterprise.		
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17. Economic motivation:

Sl. No.	Statements	Agree	Disagree
1	The most successful person is the one who makes maximum profit		
2	Tribal agricultural labourers should work towards higher economic profits		
3	In addition to the present job , I like to take up some other enterprise to earn more money.		
4	I would work hard without rest in order to earn maximum money to run my family		
5	All I want from my job is to make just a reasonable living for the family.		
6	It is difficult for the tribal labourer's children to make a good start, unless he provide them with economic assistance.		

18. Self confidence

Sl. No.	Statements	Yes	No
1	I feel no obstacle can stop me from achieving my final goal		
2	I am generally confident of my own ability		
3	I am bothered by the feeling that I cannot compete with others		
4	I am not interested to do things at my own initiative		

5	I usually workout things for myself rather than get someone to show me		
6	I get discouraged easily		
7	I find myself worrying about something or other		
8	I can survive anywhere in the country		

19. Traditional value orientation

Sl. No.	Statements	SA	A	UD	DA	SDA
1	It is believed that value system associated with traditional ways of living hinders the development process of your society.					
2	It is believed that most of the indigenous practices are eco friendly and we should follow it in migratory places also.					
3	It is felt that an appropriate combination of modern and indigenous practices is essential for the sustainable development of tribal society					
4	What is predestined must have its cause					
5	The traditional ways of life should be the guiding lines of our behavior					
6	Tribal beliefs and rituals are not to be followed since they are mere superstition					
7	We should follow the life style and traditions of the places which we migrate					

20. Risk preference

Sl. No.	Statements	Yes	No
1	It is better to depend on income from different sources than from a single source.		

2	More preference is given for jobs with better income		
3	More risk is involved in availing credit from financial institutions		
4	A person who is willing to take greater risk in life than others usually does better.		
5	Dependence on ancestral occupation is more risk prone.		
6	A person should take more chance in making a big income by way of migration than to be content with smaller, less risky, non migratory jobs.		

21. Impact of tribal labour migration on the livelihood of tribes people

1. Human capital

a) Education

Category	Before migration	After migration	Remarks
Illiterate			
Can read only			
Can read and write			
Whether attempted to continue schooling / college			

b) Hygiene

Sl. No.	Statements	Before migration	After migration
1	Do you take bath: Yes/ No		
2	If yes say how often? Regularly or irregularly		
3	Do you brush your teeth?		

	Yes / No		
4	If yes say how often? Regularly or irregularly		
5	Do you wash clothes? Yes / No		
6	If yes say how often? Regularly or irregularly		
7	Do you use cold water or boiled water for drinking?		
8	Do you have separate latrine for your home? Yes / No		
9	If yes do you regularly use it? Yes/ No		
10	Cleanliness of the surrounding: (by response and direct observation)		

c) Addictive behavior

Habits	Frequency			Before migration	After migration	Remarks
	Regularly (1)	Occasionally (2)	Never (3)			
Smoking						
Use of alcohol						
Use of narcotics/drugs						
Betel chewing with tobacco/ chewing of						

2. Physical capital

a) Type of house

Type of house	Score	Before migration	After migration	Remarks
Thatched	1			
Tiled	2			
Asbestos/ aluminium sheet	3			
Concrete	4			

b) Condition of the house

Condition of the house	Score	Before migration	After migration	Remarks
Good	3			
Average	2			
Poor	1			

c) Livestock possession

Sl. No.	Livestock	Before migration		After migration	
		Number	Value	Number	Value
1	Buffalo				
2	Bullock				
3	Cow				
4	Calf				
5	Goat				
6	Poultry				
7	Others (specify)				

				er (3)			
1	Grama panchayat						
2	Gramasabh a						
3	Ooru vikasana samithi						
4	Oorukkoott am						
5	SHGs						
6	Co- operatives						
7	Tribal organizatio ns						
8	Others						

b) Social relationship

Relationship	Relationship status			Before migration	After migration	Remarks
	Good (3)	Average (2)	Poor (1)			
Neighbours						
Friends						
Relatives						

4. Natural capital

a) Land holding

Land holding	Before migration	After migration	Remarks

No land			
5-10 cents			
11-25 cents			
26-50 cents			
51-100 cents			
101-250 cents			
>250 cents			

b) Gross cropped area

Name of the crop	Area / Number of plants	Before migration	After migration	Remarks

c) Utilization of natural resources

Sourcing activity	Always (3)	Sometimes (2)	Never (1)	Before migration	After migration	Remarks
Hunting						
Cultivation						
Honey collection						
Collection of minor forest produce						
Fuel wood collection						

5. Financial capital

a) Annual family income

What is your monthly family income?

b) Expenditure pattern

Items	Total expenses per month	Before migration	After migration	Remarks
Food				
Cloth				
Electricity				
Medical expenses				
Education				
Cultivation				
Alcohol				
Ceremonies				
Recreation				
Travelling expenses				
Fuel				
Othes				

c) Savings

Means	Amount (in rupees)	Before migration	After migration	Remarks
In hand				
Bank / post office				
Other agencies				
Ornaments				

22. Migration proneness

Sl. No.	Statements	Agree	Undecided	Disagree
1	Migration is necessary for living.			
2	Migration is necessary for development.			
3	Migration will make you self sufficient.			
4	Migration negatively affect the interpersonal relationship with in the family			
5	Migration increases cosmopolitaness			
6	Migration can improve occupational skill			
7	Seasonal migration is more beneficial than long term migration			
8	Migration can fasten the economic growth of family			
9	Migrants are getting more wages when compare with native place			
10	Migratory places are more developed than native places			
11	Settling permanently on migrated place is beneficial.			

23. Nature of migration

- Do you migrate from your native place? Yes / No
- If yes what is the nature of migration? Daily migration / seasonal migration / permanent migration
- What is the origin and destination of movement? Within local area/ inter district / inter state
- What is the composition of migrants? One member / with family / in groups
- What is the type of decision? Induced decision / self decision
- What is the purpose of migration? Non agricultural labour/ Agricultural labour
- Are you a registered migrant? Yes / No

24. Perception on impact of tribal labour migration on agricultural situation

Sl. no	Statements	Yes	No
1	Do you think that decrease in agricultural land area is due to tribal labour migration		
2	Do you think the scarcity of agricultural labourers is due to migration		
3	Do you think there is significant wage structure due to migration		
4	Do you think there is immigration of agricultural labourers from other states to Wayanad due to migration of tribes people		
5	Do you think the change in cropping pattern of Wayanad due to migration of tribes people		
6	Do you think migration accelerated the use of agricultural land for non-		

	agricultural purposes		
7	Do you think there is shortage of labourers for post harvest management due to migration		
8	Do you think migration resulted in the decline of practicing indigenous knowledge in agriculture		
9	Do you think there is shortage skilled labourers due to migration		
10	Do you think there is widening of area under lease land farming due to migration		

25. Factors influencing tribal labour migration

a) What are the push factors for migration

- Unemployment or loss of employment
- Low wages
- Poverty or malnutrition
- Decline of natural resources
- Oppressive or repressive discriminating treatment (wage, caste etc.)
- Alienation from community (change belief, customs, mode of behavior etc.)
- Retreat from community (natural calamity): flood, drought, earthquake, epidemic etc.)
- Lack of irrigation
- Small land holding or landless
- Indebtedness
- Social conflict
- Frustration
- Plant diseases

b) What are the pull factors for migration

- Superior opportunity for employment and occupation
- Superior opportunity to earn higher income
- Opportunity to obtain desired specialization, education, skill or training
- Preferable environment, living conditions (topography, site climate, house etc.)
- Dependency movement like migration of bride to join her husband etc.
- Lure to new or different activities or environment
- Better job security
- Better social network
- Better food