

## Chapter 7

### SUMMARY AND CONCLUSIONS

After the Second World War several old societies of Asia, Africa and Latin America began to take shape of new states. This invited the attention of Western political scientists, especially American scholars, towards political changes in these states. The emergence of the United States after the Second World War as a super power with global responsibilities led American Political Scientists to take up studies on political development in these new states. Scholars like Gabriel Almond, L. W. Pye, S. P. Huntington, F. W. Riggs, etc, studied about political development in these states during the sixties and early seventies.

While one may not totally agree with the Western ideas of political development, as most of the Western scholars have defined political development from Western perspectives, what, however, cannot be rejected is their recognition of the basic values of equality, rationalism, freedom, humanism and progress. The concept of political development has therefore assumed such significance that at present it is the central pivot around which most of the recent thoughts in Political Science tend to organize it.

As discussed in the introduction chapter, while some writers consider political development only in the sense of "historical changes" in the political system, others regard 'political change' and 'political development' as synonymous. Political change, however, differs from political development in the sense that while political change may be for a better or worse, political development implies changes for a better normative position. Political development therefore carries a normative connotation. Accordingly,

Political development has been a moral concept as well as an empirical one. The concept of development by itself implies that a more developed society is a better society.

The significance of the concept of political development notwithstanding, there is no consensus among scholars about the precise meaning of the term political development. However in his *Aspects of Political Development*, Lucian W. Pye has analyzed various formulations on political development and after commenting upon them, he comes out with the conclusion that the problem of political development revolves around the relationships between political culture, authoritative structures, and general political processes.

In line with the above stated comprehensive definition of political development, the indices of political mobilization and involvement at various levels, rationality, differentiation of basic structures, continued leadership by elites from their own community, nationalism and the process of political socialization conducive to building of a proper political culture have been examined in the present study. The analysis of these variables, based on various views expressed by the writers on this concept, provide a comprehensive vision of political development among the tribals of the Palakkad district of Kerala.

### **Political Culture**

An analysis of the data accumulated from the interview schedule gives the following information on the cognitive orientations of the different tribal communities of Palakkad. Only 47 per cent of the tribals could answer correctly to the question namely, what is the name of our country? Regarding the question about the obligations to our country, 90 per cent of the tribals of Palakkad are totally ignorant, 6 per cent know little,

2 per cent know well, and merely 1 per cent knows very well about the obligations to our country This is not surprising, as 53 per cent of the tribals do not know even the name of their country

Only 35 per cent of the tribal respondents know about the Congress, BJP, C P M and Janata Dal parties 37 per cent have heard about 2 to 3 parties and 25 per cent know about either one of the parties or none among them.

97 per cent of the tribal respondents have not heard about the Kerala Scheduled Tribe (Restriction on Transfer of Lands and Restoration of Alienated Lands) Bill, 1999 passed in the Kerala legislative Assembly 2 per cent have heard of it and 1 per cent knows about the bill, but no body from among the respondents has a good knowledge about the bill 97 per cent of the tribal respondents were ignorant about the Prevention of Atrocities Act for Tribals 1 per cent knows little and another 2 per cent know about the bill, but none of them know well about the bill

✓ Among the tribals of Palakkad, the knowledge about basic human rights is very low 85 per cent of the total tribal respondents were ignorant of human rights 1 per cent of the total tribal respondents were found to be having a very good understanding of human rights

The above data exposes that the cognitive orientations or the knowledge of tribals of the Palakkad district about the political system and the political objects are very low Cognitive orientations or knowledge of the citizens about the political system and political processes and own role is an important dimension of the political culture of any society

Regarding the affective orientations or feelings of the citizens about the political objects, only 6 per cent of the tribal respondents believe that all the government officials are honest, 7 per cent believe that majority of the government officials are honest, 27 per cent believe only few are honest, 28 per cent believe no government official is honest. 32 per cent of the respondents have no orientation in this regard

While approaching Government officials for filing some complaints or for some official matters, 30 per cent of the tribal respondents have feeling of fear, 21 per cent have feeling of inferiority and 9 per cent feel subordination. Only 33 per cent feel confident in approaching an official and 6 per cent have no such orientation or experience. 20 per cent of the tribal respondents believe that there is a large-scale corruption in various tribal welfare programs, 24 per cent are not sure and 10 per cent do not believe it. 46 per cent of respondents have no such orientations

The above data reveals that the affective orientations or feelings of the tribals of Palakkad to the political system are not of attachment, but of detachment and distrust. Majority of the tribals have fear, inferiority feeling and distrust in approaching the Government officials

To evaluate a system, a good understanding of the same is required. The low level of cognizance of the tribals notwithstanding, they evaluate the performance of the Government as follows. 27 per cent of the tribal respondents evaluate that the Government is not effective in implementing the laws impartially, 33 per cent believe that Government's achievement is moderate in implementing laws impartially. Only 3 per cent reckon that Government is very effective, and 37 per cent of the tribals have no evaluative orientations

21 per cent of the tribal respondents assess that the Tribal welfare programmes of the government did nothing to improve the conditions of the tribals 52 per cent of them assess slight improvement, 7 per cent, moderate and 2 per cent fast growth 18 per cent of them have no evaluative orientations about this

✓ An analysis of the cognitive, affective and evaluative orientations of the tribals of the Palakkad district reveals that generally they have very low cognitive orientations about the political system, the input objects, output objects and the self in the political process The lack of required minimum cognitive orientation naturally leads to a lack of appropriate, affective and evaluative orientations which in turn adversely affect the performance of their role as full fledged citizens

✓ The traditional political structures and roles still exist in vogue among the tribals of Palakkad They have a way of relating or culture, which is different from the mainstream society There are differences in their way of relating For example, the Irular, Kurumbar and Mudugar tribes of Attappady area have a five stage hierarchical system of administration with the *Uru Mupan* as the head and *Bhandari*, *Kuruthala*, *Dalapathy* and *Mannukaran* as other offices The tribal communities living outside Attappady area including Irular and Mudugar have only two administrative offices, the *Uru Moopan* and the *Pujari*.

These traditional political structures of the tribals lack differentiation or specialization of political functions For most of the tribal communities, there are only two specialized roles that are politically significant: those of the *Mupan* (headman) and the *Pujari* (religious functionary) Among some groups, the *Mupan* perform both these functions

✓The political culture of the tribals is in a transitional stage. Even though they are a part of the large political system, most of the tribals of Palakkad know well only about their traditional system, and majority of them have loyalty only to their tribal community

✓Even though many of the tribals participate in voting, party meetings, etc, only a very few tribals have become rational and analytical in their political actions

Parochial element is thus dominant in the political culture of the tribals of Palakkad. The percentage of parochial element is higher among the Kadar and Kurumba tribes, since they live in deep forest and have lesser contacts with the outside world

✓The 'structural differentiation' and 'cultural secularization' processes among them therefore are very low. Still the political, economic and religious leadership and roles are not effectively differentiated. Secularization is the process whereby men become increasingly rational, analytical, and experienced in their political action. The secularization of culture is a process whereby traditional attitudes are modified by modern rational analytical course of action

No society can, however, be characterized exclusively as parochial or subject or participant political culture. There are traces of subject and participant political cultures also among the tribals of Palakkad. Malayan and Irular communities of Palakkad have better cognitive affective and evaluative orientations about the input output objects, about self and the political system in general than other tribal communities

A better political culture is that which is nearer to *civic culture*. The Civic culture is an allegiant participant culture. We need subject and parochial political orientations in congruence with the participant political orientations in citizens for the smooth functioning of the system. The fusion of the traditional attitudes and orientations to the

modern participant orientations develop a balanced political culture in which political activity, involvement, and rationality exist at the same time are balanced by passivity, traditionalism, and commitment to parochial values.

✓ In the case of the tribals of Palakkad, unluckily a proper fusion of their traditional attitudes and orientations with modern participant orientations has not taken place. This is due to the lack of effective political socialization. Now they are in the predicament of losing their traditional culture and are not acquainted with the modern culture. Their parochial and subject cultures are not in congruence with the participant culture. So their political culture is in no way nearer to a civic culture.

The dominance of parochial elements in the political culture of the Palakkad tribals thus shows (1) political socialization is not effective in transmitting the mainstream political culture, and (2) a proper fusion of the traditional attitudes and orientations to the modern participant orientations have not taken place among the Palakkad tribals due to the lack of proper political socialization. This brings our attention towards the role of political socialization in political development.

### **Political Socialization**

As political socialization plays a crucial role in the shaping of political culture that determines to a considerable extent the political developmental status of a political system, we surveyed important aspects of the process of political socialization among the tribals of Palakkad.

The literacy and educational level are important ingredients for political socialization. The survey revealed that 55 per cent of the total respondents are illiterates, 11 per cent are literates without schooling, 10 per cent have L.P. school education, 10 per

cent have U.P school education, 12 per cent have high school education and merely 2 per cent have Plus Two level education and none of them has a degree or post graduation.

The Malayan community recorded the highest per centage of literacy (57%) and the Kadars lowest (0%) This does not mean that Kadars are totally illiterates, we had selected samples only from within the persons above the age of eighteen. There are literates among Kadars below the age of eighteen Political socialization in the schools did not taken place in the case of Kadars

Generally 66 per cent of the tribal respondents have never been in schools. Only 14 per cent of the tribals had been in high schools or pus to level schools None was in the degree or post graduate level school So, political socialization from educational institutions of that level has never taken place in the case of the tribals of Palakkad The role of primary and secondary level schools as agents of political socialization is also largely been negligible

As regards the role of mass media, our survey revealed that 77 per cent of the respondents never read news papers, 19 per cent read some times, and only 4 per cent read news papers regularly 100 per cent of Kadars and Kurumbas never read news papers 44 per cent of Malayans and 5 per cent of Irulars read news papers regularly Generally, the tribals have no access to news papers, since they are living in isolated places inside or near to forests For example, most of the Kadar and Kurumban settlements are in deep forest far away from the non-tribal settlements Newspapers thus hardly play any meaningful role in the process of political socialization of the Palakkad tribals.



Radio is, however, more popular among the tribals. This is evident from the fact that 14 per cent of the tribal respondents listen to radio very often and 53 per cent some times, though 33 per cent never listen to radio. 57 per cent of Kadar and 51 per cent of Mudugar never listen to radio. But about 67 per cent of the total tribal respondents have access to radio. It is, however, not clear as to what extent radio has been able to educate the tribals.

Television nowadays is a very effective agent of political socialization. People can see their leaders and listen to their views and messages directly. The important political and non political events which take place at different parts of the world are visible to people all over the world within a very short time. But due to poor economic conditions of the tribals of Palakkad, 62 per cent among them have never seen television, 33 per cent see television some times and merely 5 per cent see it very often. Television is thus not an effective agent of political socialization among the tribals.

Reading magazines and periodicals enable people to understand various political issues and events. It imparts a higher level of political socialization. But 83 per cent of the tribals never read magazines and periodicals, 13 per cent read some times. Only 4 per cent read magazines and periodicals very often. 44 per cent of Malayans, 2 per cent Irular and 3 per cent Mudugar read Magazines and periodicals regularly. So other than Malayans, no other tribal community is politically socialized through reading magazines and periodicals.

The interaction with governmental agencies is yet another way of political socialization. But the interaction of tribals with the governmental agencies has imparted a negative socialization. Majority of the tribals do not trust the Government officials, as

they perceive government machinery as ineffective and partial in implementing laws and regulations

Among the agents of political socialization, family seems to be the most influential among the tribals. But as the elder members of the family have a low cognitive level that makes their political culture as 'parochial'. Family is therefore a very ineffective socializing agent of political development among the Palakkad tribals.

The political socialization process among the tribals of Palakkad is thus very ineffective, though Malayans and Irulars are better socialized than the others. The influence of educational institutions, mass media, secondary groups, governmental agencies, etc, seems very low in the political socialization of other tribal communities.

#### **Nationalism**

The feeling of *Nationalism* is one of the indices of political development. The feeling of loyalty to the nation is a fundamental quality required for a good citizen, though loyalty to a nation can very well co-exist with sub-national loyalties. This feeling of the citizens is the base of growth and prosperity of a nation. If the citizens do not have loyalty to their nation, this may adversely affect the national development and in turn will impede the socio-economic and political development of that society. The lack of national feeling may affect political culture, nature of political participation and involvement and the kind of political socialization which take place.

✓ The data collected through the interview schedule discloses that 38 per cent of the tribals have more loyalty to their tribal community and only 17 per cent have more loyalty to their country. This is a negative sign of political development. The above data does not mean that the tribals of Palakkad are in any way against the country or involved

in any anti-national activities. The problem of lack of political development here lies basically regarding their cognitive levels. When the majority (53 per cent) of them do not know even the name of their country (Table 4.1) how can we expect national feelings from them? A politically developed community shall not allow the parochial loyalties to dominate them, though they may be harmonized with broader loyalties.

### **Elite Leadership**

The political elite play a significant role in the political development of any community. Continued leadership of elites from a community is a basic sign of political development of that community. The effective interest articulation, interest aggregation, and decision making are signs of political development of a society. Political elite play a very significant role in this process.

As discussed in earlier chapters, the tribals of Kerala in general and Palakkad in particular were not effective or successful in the interest articulation and interest aggregation process as well in securing justice from the decision makers. This is due to their incapability to use right channels for the purpose. One of their major weaknesses is the lack of continued elite leadership from their community.

In Kerala, North Waynad constituency is reserved for the Scheduled Tribes. The members representing this constituency have often been more a party representative than a representative of the tribals. What tribals require is the recruitment of a leader emerging from their interest group to the political elite. The recent rise of Janu from Waynad, as the undisputed leader of the tribals is a good sign, but she has to travel a long to become a part of the ruling elite and be able to protect the tribal interests. In the Palakkad district,

no such leadership has emerged there so far from among tribals. This is also a negative sign of political development among the tribals of the Palakkad district

### **Political Participation**

Political participation is an important criterion of political development. Political participation leading to political mobilization and involvement is usually seen in a politically developed political system. Merely membership in a party, trade union, or participation in voting or party processions is not what is meant by political participation. The political involvement of citizens with sufficient political knowledge to mobilize the system towards reasonable and just interest articulation, interest aggregation and political decision making is political participation.

Viewed thus political participation by the Palakkad tribals is not effective. This is evident from our findings as presented in tables 5.1, 5.2, 5.3, 5.4, 5.6 and 5.7 that though a substantive number of tribals participate in various political activities, they are not effective in interest articulation and interest aggregation to secure authoritative decisions to protect their just interests. But the tribals of Palakkad have never been successful in protecting their interests.

Both the Kerala Government and political parties in Kerala played a negative role in protecting the tribal interest in the case of restoration of alienated tribal lands from the outside settlers. The Kerala Scheduled Tribes (Restriction on Transfer of Lands and restoration of Alienated Lands) Bill, 1999 was passed in the Kerala Legislative Assembly unanimously with the support of all parties. This Act amended certain provisions, which were against the interest of the outside settlers of the tribal area, in the earlier Act of 1975.

The Union Government and High court of Kerala found these provisions against the interest of the tribals. The Kerala Government and all political parties in Kerala supported the interest of non-tribal settlers in the tribal land. This is because the settlers have strong backing of well-organized interest groups, who can influence the government and the vote banks of the state

For an effective political participation, very high level of cognitive orientation is required. As it was found earlier in this chapter, majority of the tribals do not correctly know even the name of their country (table 4-1) or about all the four major political parties (Congress, BJP, CPM and Janata Dal) (table-4-3). They are also totally ignorant of the Kerala Scheduled Tribes (Restriction on Transfer of Lands and restoration of Alienated Lands) Act. Due to this very low level of cognizance they are unable to organize as a strong interest group to protect their interests.

In the light of the above information, it is interesting to analyse some of the data related to the political participation of the tribals of Palakkad. The analysis of the following data and information disclose that political participation by some of the tribals of Palakkad seems to be artificial and not real. 3 per cent of the tribal respondents from the Palakkad district openly accepted that they go for voting, because they receive some incentives (table 5-4), and 5 per cent of them admitted that they go for party meetings due to the same reason. This researcher's interviews with some tribal leaders and knowledgeable persons also revealed that many more of the tribals go for party meetings and for exercising votes for a bottle of cheap liquor or some other incentives.

It is also interesting to note that while majority of the tribals participate in political meetings and voting, no one among them regularly attend *Uru Sabha* meetings,

which require more direct participation and involvement in decision making 37 per cent of them participate in *Uru Sabha* meetings sometimes, 43 per cent never participate in *Uru Sabha* meetings and the remaining 20 per cent do not know about it This data also exposes the tribals' low level of involvement in the political processes

For each politically developed community, strong interest groups articulate their interests They also see that political parties and decision makers give due importance to their demands One of the reasons for neglect of tribal interests in Kerala is the lack of strength of tribal interest groups, both quantitatively and qualitatively. Quantitatively only 24 per cent of the tribals of Palakkad are members of some tribal organization (table-5-1) This reveals that the associational interest groups do not have a wide base among the tribals

Among the seven tribal communities of Palakkad, Malayans show more positive signs of political development and Kurumba and Kadar show more negative signs of political development The variables of political culture (refer tables 4 1 to 4 11) political socialization (refer tables 4 12 to 4 16), participation (refer tables 5 1 to 5.7) nationalism (refer table 5 10) are found to be higher among Malayans and lower among Kurumba and Kadar tribes than other tribal communities.

### **Socio-Cultural and Economic Conditions**

✓ W Pye is of the view that it is worthless to try to isolate too completely political development from other forms of development The sustained political development can take place only within the context of multi-dimensional process of social development. Political development is invariably related to other forms of development such as socio-cultural, educational, economic, etc.

An analysis of the following data exposes the relationship of the socio-cultural conditions of the tribals of Palakkad with their political development. As discussed earlier, among the seven tribal communities of Palakkad under study, Malayans show more signs of political development than other tribal communities

Malayans have a higher percentage of literacy and education than other tribal communities (57%), 12 per cent of them have plus two education and 22 per cent have high school education (Table 4.12). As regards mass media too, the Malayans are better placed than other tribal communities. More number of Malayans read newspapers (Table 4.13), listen Radio (Table 4.14), watch TV (Table 4.15), and read magazines and periodicals (Table 4.16)

Malayans have more economic security and occupational mobility than other tribals, since 17 per cent of them are skilled workers, 64 per cent are coolies and 4 per cent are government employees (Table 3.6). Tribal communities like Kurumba and Kadar have very low economic security and occupational mobility, since most of them are employed in non-wood forest produce (nwfp) collection and they do not shift to other occupations even if they starve during rainy seasons

The enjoyment of more socio-cultural advantages such as higher percentage of literacy and education, contact with mass media, etc, and economic security and occupational mobility appears to be the reasons for Malayans' better political development. Thus the above analysis suggests that socio-cultural disadvantages such as absence of literacy, education and contact with mass media and absence of economic security, occupational mobility, etc, affect political development

Geographical isolation is another variable, which has to be examined to study whether it is related to political development. Kadar and Kurumba tribes are more geographically isolated than others. The Malaysians and Mudugars have lesser geographical isolation than other tribals of Palakkad (Tables 3.7 to 3.13). Though, Mudugar do not show positive signs of political development, Malaysians are comparatively more politically developed than other tribal communities of the district. Kurumba and Kadar who are living in isolated settlements inside or in the boundary of forest show negative signs of political development. Geographical isolation thus seems to affect the political development of the tribals of Palakkad.

An analysis of the data on economic conditions of the tribals discloses that Malaysian and Irular communities are in a better position than other tribals. Kurumba, Mudugar and Irular tribes have good houses constructed under tribal welfare schemes, as they reside in ITDP area (Table-3.1). Most of the Irular and Mudugar houses are electrified due to the same reason (Table-3.3). Irular, Mudugar and Kadar have more land properties than other tribals (Table 3.2). Other variables like income, occupation, and possession and utilization of domestic articles give a more realistic picture of the economic profile of the tribals.

Malaysians and Irular are in the higher income group and Kadar, Kurumba and Mudugar are in the lower income group (Table 3.8). Among them, Mudugars have more land and better houses than most of the other tribals. Since most of them are addicted to liquor and *ganja* and they are lazy to work, their economic condition is weak.

✓ The possession and utilization of domestic articles is a very important index of economic condition. Malaysians and Irular are at a higher grade in the possession and



utilization of domestic articles Kadar, Kurumba, Mudugar and Eravallar are at lower grades in this regard (Table 3 4) There are Government employees among Irular and Malayan tribes, and there are skilled workers among Malayans who earn more income than others. The number of unemployed among Mudugar, Eravalar, Kadar and Kurumba's are high (Table 3 6) Occupations like nwfp collection is seasonal, and so those tribals who are employed in this sector suffer severe unemployment during rainy seasons.

An analysis of the economic profile of the tribals thus reveals that Malayans and Irular are in a better position than the other tribals of the Palakkad district These tribal communities are better placed regarding political development also The above data substantiate that tribals with better economic conditions are found to be in a better stage of political development

Our study of the tribals of Palakkad district further reveals that the lower level of economic and social conditions, education and cultural factors adversely affect their political competence They are unable to share the actual social, economic and political power with other citizens, because majority of them lack the minimum required political development

### **Suggestions and Recommendations**

We therefore propose the following suggestions to advance the political development of the tribals in general and the Palakkad tribals in particular

- 1 Very low cognitive level is the basic handicap of the tribals Education is key to political development, as it leads to creation of awareness of rights, which works as a force against all sorts of exploitation In spite of all governmental efforts, the

education level among the Scheduled Tribes is very low. It is, therefore, necessary to make available the services of dedicated and experienced teachers and voluntary organizations to impart practical and nature-oriented classes, which suit the occupation and life style of the tribals

- 2 One of the major reasons for failure of the measures for tribal education are illegal and long absence of teachers from schools and lack of interest of students to attend classes regularly. There should, therefore, be a proper administrative machinery to check teachers' absenteeism and regular attendance by children. Economic measures are also required to ensure tribal children's regular attendance in schools
- 3 Chronic indebtedness is a major constraint on economic development of the tribals. To ensure that the tribals do not slip into the clutches of money lenders, the provision for non-productive consumption loan need to be built into the system of cooperative lending in tribal areas
- 4 The government should also implement the original *Kerala Scheduled Tribes (Restriction on Transfer of Lands and restoration of Alienated Lands) Act, 1975* to restore the alienated lands of the tribals, to develop tribal agriculture on modern lines, and to supply them new seeds, nitrogenous fertilizers and pest control
- 5 There is a need to establish a reliable administrative machinery to check the functioning of marketing cooperative societies, which handle non wood forest produce (nwfp) collections from the tribals. Processing units with value addition and export orientation should be initiated by the appropriate bodies, to deal with

the valuable forest resources including herbals, very near to the hamlets of the tribals

- 6 Since it is necessary to encourage the active participation of the tribals in the working of the *Panchayat Raj* institutions, provide them special training suited to their cognitive levels
- 7 Finally, attempts should be made to provide at least one television set each in a tribal settlement, which will enhance their political and social awareness. We should also encourage the literate tribals to read newspapers regularly by supplying newspapers free of cost to tribal settlements.

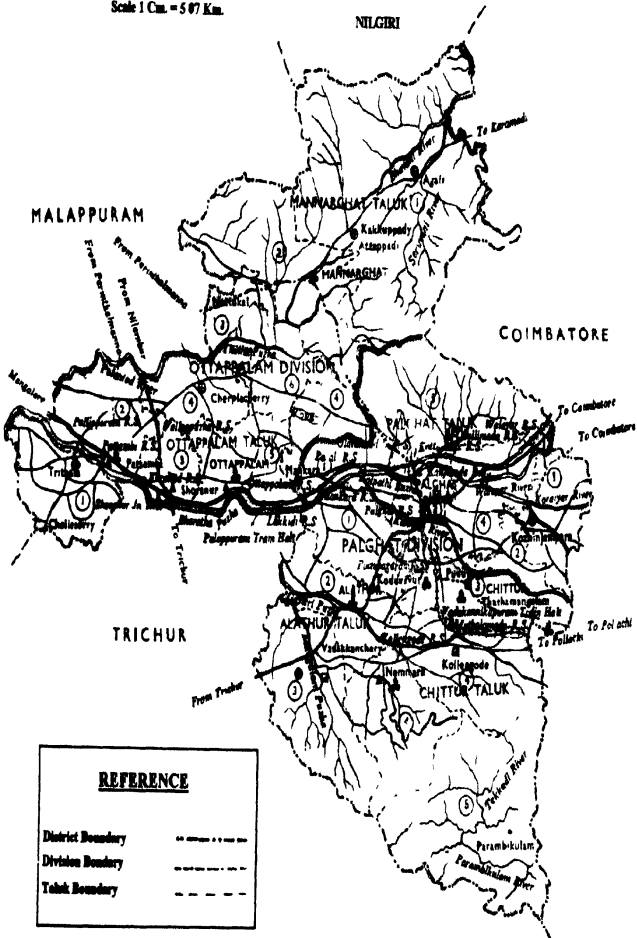
The above mentioned remedies may not, of course, produce an immediate change in the conditions of the tribals. The process of development is always gradual and time consuming. If sincere attempts are made, as outlined above, the tribals may however move ahead towards modernization and political development. One must however remember that positive aspects of the tribal culture such as a sense of community feeling, eco-friendly attitude, etc, should not unnecessarily be disturbed in the name of political development. Indeed political development is not necessarily westernization. It is heartening to note that now there is considerable change in the attitude of the tribals of Palakkad in educating their children and adapting to development in all fields.

## **ABBREVIATIONS**

<b>ADAC</b>	<b>Adivasi- Dalit Action Council</b>
<b>BJP</b>	<b>Baratiya Janata Party</b>
<b>CPI(M)</b>	<b>Communist Party of India, Marxist</b>
<b>CPI (ML)</b>	<b>Communist Party of India, Marxist Leninist</b>
<b>DWCRA</b>	<b>Development of Women and Children in Rural Areas</b>
<b>GSS</b>	<b>Girijan Seva Samiti</b>
<b>IAY</b>	<b>Indira Avas Yojana</b>
<b>IHDP</b>	<b>Intensive Habitat Development Programme</b>
<b>IRDP</b>	<b>Integrated Rural Development Programme</b>
<b>ITDP</b>	<b>Integrate Tribal Development Project</b>
<b>JRY</b>	<b>Jawahar Rozgar Yojana</b>
<b>KIRTADS</b>	<b>Kerala Institute for Research, Training and Development Studies for SC/ST</b>
<b>KSDC</b>	<b>Kerala State Development Corporation for SC/ST</b>
<b>MADA</b>	<b>Modified Area Development Approach</b>
<b>MFP</b>	<b>Minor Forest Produce</b>
<b>NWFP</b>	<b>Non Wood Forest Produce</b>
<b>SCA</b>	<b>Special Central Assistance</b>
<b>SCP</b>	<b>Special Component Plan</b>
<b>ST</b>	<b>Scheduled Tribe</b>
<b>TSP</b>	<b>Tribal Sub Plan</b>
<b>TRYSEM</b>	<b>Training of Rural Youth for Self- Employment</b>

# PALAKKAD DISTRICT

Scale 1 Cm. = 5.07 Km.



## Appendix- 1

### Political Development Among The Tribals of Kerala:

#### A Case Study of The Palakkad District.

*Date* *Time* *Serial No*

*Name of the Investigator*

*Signature*

#### 1.General

1 1 Name of the Respondent

1 2 Fathers Name

1 3 Sex

1 4 Name of the Hamlet[village] .

1 5 Tribe by birth

1 6 Age Below20  20-40  40-60  Above 60

1 7 Education Illiterate  Literate without schooling  L.P.S  U.P.S  H.S   
Plus two /Tec Edu  Degree  P.G / others

1 8 Occupation . Unemployed  collection of n w f p  agricultural labourer   
coolie  skilled worker  agricultural land owner  govt. employee  others

1 9 House type no residence  thatched roof mud wall hut  tiled roof wall pacca  
house  concrete house

1 10 Is your house electrified ? yes  no

1 11 Land assets [Area in cents] · nil  up to 10 cents  11-50 cents  51-1 acre   
above

1 12 Domestic articles and other assets . chair / table  bench / coat  watch /clock  
radio  T V  bicycle  other two wheelers  four wheeler  fridge washing  
machine

1 13 Live stock assets cow /baffalos  bullocks  goats  pigs  chicken

1 14 Per capita monthly income in Rupees upto 300  301-600  601-900   
901-1200  above

## 2. Mass Media and the Tribals

2 1 Do you visit cinema theater ? never  some times  very often

2 2 Do you read or listen news papers ? never  some times  very often

2 3. How often do you listen to Radio ? never  some times  very often

2 4 How often do you watch T V ? never  some times  very often

2 5 Do you read magazines and periodicals ? never  some times  very often

## 3. Geographical Isolation of the Tribals

3 1 Distance to the nearest non tribal residence . upto 1 km.  1-2 km  2-3 km  3-4  
above

3 2 Distance to the nearest shop/market upto 1 km.1-2 km  2-3 km  3-4   
above

3 3 Distance to the bus route : upto 1 km.  1-2 km  2-3 km. 3-4 km  above

3 4 Distance to the primary Health center ' upto 1 km  1-2 km  2-3 km  3-4 km   
above

3 5 Distance to the nearest educational institution . upto 1 km  1-2 km  2-3 km   
3-4 km above

- 3.6 Proximity of Anganwady or Balawady . upto 1 km.  1-2 km  2-3 km  3-4 km   
above
- 3.7 Distance to nearest town · upto 1 km  1-2 km  2-3 km  3-4 km  above

#### 4. General Political Attitudes and Orientations of the Tribals

- 4.1 What is the name of our country ?  
don't know  correctly answered  incorrect  others
- 4.2 To which of the following institutions you have more loyalty ?  
your tribal community  tribal organization  your political party  Nation
- 4.3 Whom do you prefer as your leader ?  
Mupan of your hamlet  some other leaders from your tribe   
some party leaders  A very capable and sincere leader
- 4.4 There were news paper reports about the cheating and harassment of tribals especially Tribal women. What is the solution ?  
don't know  approach the police  court  improve the conditions by education
- 4.5 Will you inform the police, if there is hooch trade in your area ?  
don't know  never  some times  yes
- 4.6 If there is illegal *ganja* plantation near by your area, will you help the authorities to find out and destroy it ?  
don't know  never  some times  yes
- 4.7 Do you know about the obligations you owe to your country ?  
don't know  know little  know well  very well



4 8. Suppose you approach the police / forest or other government officials with some complaints; what would be your state of mind ?

Don't know  fear  inferiority  subordination  confidence

4 9 Socially ,economically and politically ,are you really equal to the non-tribals in your area ?

Don't know  very lower inferior  equal

4 10 Suppose you get lower remuneration for your service or lower prizes for your products than that of the actual , what would be your response ?

don't know  afraid of demanding  will not demand  will demand the actual

4 11 What is your level of knowledge about the human rights and right to equality ?

don't know  low  moderate  good  very good

## **5. The Out put Functions of Political System and the Tribals**

### **5.1. Traditional**

5 1 1 What is the present position of the *Mupan* in your hamlet ?

absent  no body obey him  only few people obey him  majority obey him   
every body obeys him

5 1 2 Whom do you obey more, the *Mupan* or a Government official ?

don't know  *Mupan*  government official  both  none of them

5 1 3 If you feel that *Mupans* authority is diminished or vanished , which of the following category challenged his authority most ?

don't know  government officials  politicians  elders  youth  educated   
others

## 5.2. Modern

5 2 1 In your opinion, how effective is the Government in implementing the laws impartially ?

don't know  not effective  moderate  very effective

5 2 2 What is the impact of the tribal welfare programmes of the Government in improving the conditions of the tribals ?

don't know  no difference  slight improvement  moderate  fast growth

5 2 3 Do you think that the Government officials are honest and they can be trusted ?

Don't know  all are honest  majority are honest  only few are honest   
none of them are honest

5 2 4 It is heard that there is large scale corruption in connection with the tribal welfare programmes ,do you believe so ?

Don't know  believe  not sure  no

5 2 5 Have you ever experienced corruption ?

yes  no  others

5 2 6 Suppose, you are eligible to get a large sum of money as grant from the Government, are you ready to pay a small amount to a Government official or a political leader for smooth issuing of the amount ?

yes  no  others

5 2 7 What do you know about the Kerala Restriction on Transfer by and Restoration of Lands to Scheduled Tribes Bill 1999 passed in the Kerala Legislature ?

don't know  know little  know well  know very well

5 2 8 Do you know about the Prevention of Atrocities Act for protecting and safeguarding the interests of the tribals?:

don't know  know little  know well  know very well

5 2 9. Are you or any one from your family a beneficiary to the following tribal development schemes ?

educational  I.H.D.P  housing  medical  employment training scheme

daily wage employment by Forest department  self employment schemes

margin money loan  milch animals  agricultural land purchase

assistance for marriage  any other

## 6. The Input Process and the Tribals

6 1 Do you know about the following political parties ? Congress, C P I (M) , B J P , Janata Dal

less than 2  2 to 3  all of them

6 2 What made you to go for voting ?

not gone  some incentive  pressure by some influential  party spirit

interest in public affairs

6 3 What prompted you to attend the political meetings ?

not gone  some incentive  pressure by some influential  party spirit

interest in public affairs

6.4 Apart from the election period, how much interest do you take in politics and public affairs ?

no interest  very little interest  moderate  so much of interest

6.5 Are you a member of some trade union , if so what is your level of participation ?

no /don't know  passive  active  office bearer

6.6 How far are you associated to political parties ?

no /don't know  supporter  member  office bearer

6.7 Have you ever participated in any Gram Sabha/Oru Sabha meeting ?

don't know about it  some times  many times

6.8 Have you ever contested in any election ?

never to local bodies  to assembly  to parliament

6.9 Are you a member of some tribal organization, if so what is your level of participation?

never  passive  active

6.10 Did you exercise your voting right in all past elections?

never occasionally  regularly

6.12 When you vote, what is the basis of your choice of the candidates ?

don't know  party  efficiency and sincerity of the candidate

Any other information`

## Appendix- 2

## TRIBE WISE SAMPLES SELECTED

Tribe	Population Non-ITDP	Samples Selected	Population ITDP Area	Samples Selected	Total	Total Samples
Eravalur	3615 (32%)	80	Nil	Nil	3615	80
Irular	2402 (21%)	53	19,988 (82.5%)	205	22,390	258
Kadar	902 (8%)	20	Nil	Nil	902	20
Kurumban	Nil	Nil	1211 (5%)	13	1211	13
Malayan	2100 (19%)	47	3028	32	2100	47
Mudugar	1887 (17%)	42	3028 (21.5%)	Nil	4915	74
Paniyan	304 (2%)	8	Nil	Nil	304	8
Ulladan	28 (0.2%)	Nil	Nil	Nil	28	Nil
Total	11,238 (100%)	250	24,227 (100%)	250	35,465	500

## Appendix- 3

## AGE WISE CLASSIFICATION OF RESPONDENTS

Tribe	Age wise classification of Respondents								Total Samples
	18-25		26-40		41-60		Above 60		
	M	F	M	F	M	F	M	F	
Eravalur	8	4	19	12	21	13	2	1	80
Irular	21	15	68	40	70	37	5	2	258
Kadar	3	2	4	3	4	2	1	1	20
Kurumban	2	1	3	1	3	2	-	1	13
Malayan	4	3	13	7	11	7	-	2	47
Mudugar	6	4	20	12	17	10	3	2	74
Paniyan	2	1	2	1	1	1	-	-	8
Total	46	30	129	76	127	72	11	9	500

## Appendix- 4

### **Scheduled Castes & Scheduled Tribes (Prevention of Atrocities) Act, 1989**

Despite all the protections accorded in the Constitution, and the protestations of the governments at the Union and the States on behalf of members of the Scheduled Castes and Scheduled Tribes of India, forty two years after India became independent, the Union Government had to enact a special law, making more stringent provisions for the protection of these people. This, the Scheduled Castes & Scheduled Tribes (Prevention of Atrocities) Act of 1989, enables the Government to constitute special courts to try offences relating to the commission of atrocities against members of these communities, more severe punishment for offenders and for the rehabilitation of the victims of such atrocities.

The Act considers the following as "atrocities", viz., forcing people to eat or drink dirty materials usually considered unfit for human consumption, or dumping such unclean materials near the habitations of members of these communities; divesting them of clothes and parading them naked, encroaching on lands in the possession of and/or leased or otherwise made available to the members of these communities, and cultivating them, illegally or fraudulently alienating members of these communities of their lands, forcing them to do labour, compelling them to vote for any particular person or candidate, foisting false and vexatious cases on them; conveying false information to any public functionary with the intention or result that by being so informed, the functionary does anything which causes loss or damage to members of these communities; insulting them in public places, abuse or assault of women belonging to these communities or violate their modesty; subjecting women of these communities to sexual abuse, attempt

or causing pollution to drinking water sources, denying or curtailing their rights of movement, inducing or forcing them to leave their normal house, village or other location of stay

In addition, the Act also renders it an offence if any evidence is falsely adduced in order to implicate the members of these communities in any criminal proceedings. The punishment for this offence will be based on the gravity of the punishment to which the victim who had been falsely implicated would have been liable. Punishment for the other offences ranges from six months to seven years. It may extend to life imprisonment if the offence is the destruction of any place of worship or habitation by means of fire or explosives, or if the offence committed against a member of these communities would have normally entailed a punishment of imprisonment of ten years or more, if the victim were not a member of such a community. It also provides for a minimum punishment of one year's imprisonment against any public functionary convicted for offences under this Act. It is also punishable if a public functionary deliberately refuses to act and discharge duties which may be cast on him for the implementation of provisions of this Act. The Act also provides for the imposition of collective fines, and prohibitory orders if necessary.

*Provisions for Compensation* The state governments have ordered that various compensations should be provided to the victims of offences under this Act. For example, the Government of Kerala has ordered that a payment up to Rs. 25,000/- should be made to any person belonging to these communities, or to his/her dependents, in the case of death or permanent loss of ability to work for a living. In addition, at least one member of the family will be provided with a job: pending this, an allowance of Rs.200/- for each



dependent will be paid. An immediate relief of Rs 1000/- will be paid as soon as report of the commission of such an offence is *prima facie* established

In the event of the hurt being the temporary loss of ability to earn a livelihood, then all expenses for his treatment will be met by the government. Moreover, an amount equal to what he would have normally been able to earn will be paid to him as a compensation. If the house or habitation has been destroyed or damaged completely, an amount of Rs 4800/- will be paid as compensation. For lesser damage, payments as may be required for repairs, subject to the certification by an Engineer in Government service, will be paid.

*Procedures* A victim has to submit a petition to the Collector for the relief. This bit of paper has to be ornamented with the certificate of the *Tahsildar* and accompanied by the Crime report from the Police Station. If any Government servant is incriminated in the complaint, then the Crime report has to be prepared by the Revenue Divisional Officer. The *Tahsildar* and/or other officers concerned are to submit a report to the Collector within a week after the commission of any offence under the Act. The Government has appealed to all non-governmental organizations working among these communities to co-operate with the authorities concerned and to bring to their notice, as promptly as possible, the reports of the commission of such offences.

## Appendix- 5

### List of Scheduled Tribes

#### 1. Andra Pradesh

- |    |  |     |                                |
|----|--|-----|--------------------------------|
| 1  | Andh                                     | 17  | Kotia, Benth, Oriya,           |
| 2  | Bagata                                   |     | Bartika, Dhulia, Dulia,        |
| 3  | Bhil                                     |     | Holva, Paiko, Putriya,         |
| 4  | Chenchu, Chenchwar                       |     | Sanrona, Sidhopaiko            |
| 5  | Gadabas                                  | 18  | Koya, Goud, Rajah,             |
| 6  | Gond, Naikpod, Rajgond                   |     | Rasha, Lingadhari, Koya        |
| 7  | Goudu                                    |     | (ordinary), Kottu Koya,        |
| 8  | Hill Reddis                              |     | Bhine Koya, Rajkoya            |
| 9  | Jatapus                                  | 19  | Kulia                          |
| 10 | Kammara                                  | 20. | Malis (excluding Adilabad,     |
| 11 | Kattunayakan                             |     | Hyderabad, Karimnagar,         |
| 12 | Kolam, Mannervaru                        |     | Khammam, Mahbubnagar,          |
| 13 | Konda Dhoras                             |     | Medak, Nalgonda, Nizamabad     |
| 14 | Konda Kapus                              |     | and Warangal districts)        |
| 15 | Kondareddis                              | 21  | Manna Dhora                    |
| 16 | Kondhs, Kodu, Kodhu, Desaya Kondhus,     | 22. | Mukha Dhora, Nooka Dhora       |
|    | Dongria Kondhus, Kuttuya Kondhs, Tikiria | 23  | Nayaks ( in the Agency tracts) |
|    | Kondhs, Yenity Kondhs                    | 24  | Pardhan                        |

- |                                    |                             |
|------------------------------------|-----------------------------|
| 25 Porja, Parangiperja             | 6 Khampti                   |
| 26 Reddi Dhoras                    | 7 Khowa                     |
| 27 Rona, Rena                      | 8 Mishmi                    |
| 28 Savaras, Kapu Savaras           | 9. Momba                    |
| Malya Savaras, Khutto              | 10. Any Naga tribes         |
| Saravas                            | 11 Sherdukpen               |
| 29 Sungalis, Lambadis              | 12. Singpho                 |
| 30 Thoti ( in Adilabad, Hyderabad, | <b>3. Assam</b>             |
| Karimnagar, Khammam, Mahbubnagar,  | In the autonomous districts |
| Medak, Nalgonda, Nizamabad and     | 1 Chakma                    |
| Warangal districts)                | 2. Dimasa, Kachari          |
| 31 Valmiki ( in the Agency tracts) | 3 Garo                      |
| 32 Yenadis                         | 4 Hajong                    |
| 33 Yerukulas                       | 5. Hmar                     |
| <b>2. Arunachal Pradesh</b>        | 6 Khasi, Jaintia, Synteng   |
| All tribes of the State including  | Pnar, War Bhoi, Lyngngam    |
| 1 Abor                             | 7 Any Kuki Tribes including |
| 2 Aka                              | (i) Biате, Biате            |
| 3 Apatani                          | (ii) Changsan               |
| 4 Dafla                            | (iii) Chongloi              |
| 5 Galong                           | (iv) Doungel                |

(v) Gamalkhou	(xxiii) Lhoujem
(vi) Gange	(xxiv) Lhouvun
(vii) Guite	(xxv) Lupheng
(viii) Hanneng	(xxvi) Mangjel
(ix) Haokip, Haupt	(xxvii) Misao
(x) Haolai	(xxviii) Riang
(xi) Hengna	(xxix) Sairhem
(xii) Hongsungh	(xxx) Selnam
(xiii) Hrangkhwal	(xxxi) Singson
Rangkhol	(xxxii) SITHOU
(xiv) Jongbe	(xxxiii) Sukte
(xv) Khawchung	(xxxiv) Thadu
(xvi) Khawathlang,	(xxxv) Thangngeu
Khothalong	(xxxvi) Uibuh
(xvii) Khelma	(xxxvii) Vaiphel
(xviii) Kholhou	8 Lakher
(xix) Kipgen	9 Man (Tai speaking)
(xx) Kuki	10 Any Mizo (Lushai) tribes
(xxi) Lengthang	11 Mikir
(xxii) Lhangum	12 Any Naga tribes

13 Pawi  
14 Syntheng  
II In the state of Assam excluding  
the autonomous districts –

1 Barmans in Cachar

2 Boro, Borokachari

3 Deori

4 Hojai

5 Kachari, Sonwal

6 Lalung

7 Mech

8 Miri

9 Rabha

**1. 4. Bihar (undivided)**

2 Asur

3 Baiga

4 Banjara

5 Bathudi

6 Bedia

7 Bhumiji ( in North Chotanagpur  
and South Chotanagpur divisions  
and Santal Parganas districts)

7. Binjhia

8 Birhor

9 Birjia

10. Chero

11 Chik Baraik

12. Gond

13 Gorait

14 Ho

15 Karmali

16 Kharia

17. Kharwar

18 Khond

19. Kisan

20. Kora

21. Korwa

22. Lohara, Lohra

23 Mahli

24. Mal Paharia

25 Munda

26 Oraon

27. Parhaiya

28. Santal

- 29 Sauria Paharia
- 30 Savar
- 5. Gujarat**
- 1 Barda
- 2 Bavacha, Bamcha
3. Bharwad ( in the Nesses of the forests of Alech, barda and Gir)
- 4 Bhil, Bhil Garasia, Dholi, Dungri  
Bhil, Dungri Garasia, Mewasi Bhil, Rewal Bhil, Tadvı Bhil, Bhagalia, Bhilala, Pawara, Vasava
- 5 Charan ( in the Nesses of the forests of Alech Barda and Gir)
- 6 Chaudhırı ( in Surat and Valsad districts)
- 7 Chodhara
- 8 Dhanka, Tadvı, Tetaria, Valvı
- 9 Dhodia
- 10 Dubla, Talavia, Halpatı
- 11 Gamit, Gamta, Gavıt, Mavchi, Padvı
- 12 Gond, Rajgond
13. Kathodi, Katkari, Dhor  
Kathodi, Dhor Katkari  
Son Kathodi, Son Katkari
- 14 Kokna, Kokni, Kukna
15. Koli ( in Kutch district)
16. Koli Dhor, Tokre Koli, Kolcha, Kolgha
- 17 Kunbi ( in the Dang district)
18. Naikda, Nayak, Cholıvala  
Nayaka, kapadia Nayaka, Mota Nayaka, Nana Nayaka
- 19 Padhar
- 20 Paradhi ( in Kutch district)
21. Pardhi, Advıchıncher, Phanse  
Pardhi (excluding Amreli, Bhavnagar, Jamnagar, Junagadh, Kutch, Rajkot and Surendranagar districts)
- 22 Patelia
23. Pomla

24. Rabari ( in the Nesses of the forests of Alech, Barada and Gir)
- 25 Rathawa
- 26 Siddi ( in Amreli, Bhavnagar Jamnagar, Junagadh, Rajkot and Surendranagar districts)
- 27 Vaghri ( in Kutch district)
- 28 Varli
- 29 Vitola, Kotwalia, Barodia
- 6. Himachal Pradesh**
- 1 Bhot, Bodh
- 2 Gaddi (excluding the territories specified in sub-section 91) of section 5 of the Punjab Reorganization Act, 1966, (31 of 1966)
- 4 Jad, Lamba, Khampa
- 5 Kanaura, Kinnara
- 6 Lahuala
- 7 Pangwala
8. Swangla
- 7. Karnataka**
- 1 Adiyani
- 2 Barda
- 3 Bavacha, Bamcha
- 4 Bhil, bhil Garasia, Dholi Bhil, Dungi Bhil, Dungi Garasia, Mewasi Bhil, Rawal Bhil, Tadvi Bhil, Bhagalga
- Bhilala, Pawra, Vasava, Vasave
- 5 Chenchu, Chenchwar
- 6 Choochara
- 7 Dubla, Talavia, Halpati
- 8 Gamit, Gamta, Gaviti, Mavchi Padvi, valvi
9. Gond, Naikpod, Rajgond
10. Gowdalu
- 11 Hakkipikki
- 12 Hasalaru
- 13 Irular
14. Iruliga

- 15 Jenu Kurumba
- 16 Kadu Kurumba
- 17 Kammara ( in south Kanara District and Kollegal taluk of Mysore district )
- 18 Kaniyan, Kanyan ( in Kollegal taluk of Mysore district)
- 19 Kathodi, Katkari, Dhor Kathodi  
Dhor Katkari, Son Katkari, Son Kathodi
- 20 Kattunayakan
- 21 Kokna, Kokni, Kukna
- 22 Koli Dhor, Tokre Koli,  
Kolcha, Kolgha
- 23 Konda Kapus
- 24 Koraga
- 25 Kota
- 26 Koyha, Bhine Koya  
Rajkoya
- 27 Kudiva Melakudi
- 28 Kuruba ( in Coorg district)
- 29 Kurumans
30. Maha Malasar
- 31 Malaikudi
- 32 Malasar
- 33 Malayekandi
- 34 Maleru
- 35 Maratha ( in Coorg district)
- 36 Marati ( in South Kanara district)
- 37 Meda
- 38 Naikda, Nayakla, Cholivala  
Nayaka, Kapadia Nayaka,  
Mota Nayaka, Nana Nayaka
- 39 Paliyan
40. Paniyan
41. Pardhi, Advichincher, Phanse  
Pardhi
- 42 Patelia
- 43 Pathawa
- 44 Sholaga
45. Soligaru
- 46 Toda



- |  |   |
|--|---|
| 47 Varlı   | 13 Koraga   |
| 48 Vitolia, Kotwalia, Barodia  | 14 Kota   |
| 49 Yerava  | 15 Kudiya, Melakudi   |
| <b>6. Kerala</b>   | 16. Kurichian   |
| 1 Adiyar   | 17. Kurumans  |
| 2 Arandan  | 18 Kurumbas   |
| 3 Eravallan  | 19 Maha Malassar  |
| 4 Hill Pulaya  | 20 Malai Arayan   |
| 5 Irular, Irulan   | 21 Malai Pandaram   |
| 6 Kadar  | 22 Malai Vedan  |
| 7 Kammarā ( in the areas<br>comprising the Malabar<br>district as specified by<br>sub-section (2) of section 5<br>of the States Reorganisation Act,<br>1956 ( 37of 1956) | 23 Malakkuravan   |
| 8 Kanikaran, Kanikkar  | 24 Malasar  |
| 9 Kattunayakan   | 25 Malayan (excluding the areas<br>comprising the Malabar district<br>as specified by sub-section (2)<br>of section 5 of the State<br>Reorganization Act 1956<br>(37 of 1956) |
| 10 Kochu Velan   | 26 Malayarayar  |
| 11 Konda Kapus   | 27 Mannan   |
| 12 Kondareddis   | 28. Marati ( in Hosdurg and Kasargod<br>taluks of Cannanore district)   |

29 Muthuvan, Mudugar,

Mudhuvan

30 Palleyan

31 Palliyar

32 Palliar

33 Paniyan

34 Ulladan

35 Uraly

**9. Madhya Pradesh (undivided)**

1 Agariya

2 Andh

3 Baiga

4 Bhaina

5 Bharia Bhumia, Bhuinhar

Bhumia, Bhumiya, bharia,

Paliha, Pando

6 Bhattra

7 Bhil, Bhilala, Barela, Patelia

8 Bhil Mina

9 Bhunjia

10 Bair, Biyar

11 Bijihwar

12. Birhul, Birhor

13. Damon Damarra

14 Dhanwar

15 Gadaba, Gadba

16 Gond

17 Halba, Halbi

18 Kamar

19. Karku

20 Kavar, Kanwar, Kaur,

Cherwa, Rathia, Tanwar,

Chattri

21 Keer (in Bhopal, Raisen

and Sehore districts)

22 Khairwar, Kondar

23 Kharia

24 Kondh, Khond, Kandh

25 Kol

26 Kolam

27. Korku, Bopchi, Mouasi,

Nihal, Nahul, Bondhi,

Bondeya

28 Korwa, Kodaku

29. Majhi
- 25 Majhwar
- 26 Mawasi
- 27 Mina ( in Srory sub-  
Division of Vidisha  
District )
- 28 Munda
- 29 Nagesia, Nagasia
- 30 Oraon, Khanka, Dhangad
- 31 Panika
- 32 Pao
- 33 Pardhan, Pathari, Saoti
- 34 Pardi ( in Bhopal,Raisen  
And Sehore districts )
- 35 Pardi, Bahelia, Bahellia
- 36 Parja
- 37 Sahariya, Saharia, Sehari,  
Sehria, Sosia, Sor
- 38 Saonta, Saunta
- 39 Saur
- 40 Sawar, Sawara
- 41 Sonr

## 10. Maharashtra

- 1 Andh
- 2 Baiga
- 3 Barda
- 4 Bavacha, Bamcha
- 5 Bhaina
6. Bharia Bhumia, Bhuinhar  
Bhumia, Pando
7. Bhattra
- 8 Bhil, Bhil Garasia, Dholi  
Bhil, Dungi Bhil, Dungi  
Garasia, Mewasi Bhil, Mew  
Bhagalai, Bhilala, Pawara,  
Vasava, Vaseve
- 9 Bhunjia
10. Binhwar
- 11 Birhul, Birhor
- 12 Chodhara
- 13 Dhanka, Tadvi, Tetaria  
Valvi
14. Dhanwar
- 15 Dhodia

- 16 Dubla, Talavia, Halpati  
 17 Gamit, Gamta, Gavit  
 18 Gond, Rajgond, Arakh  
 19 Halba, Halbi  
 20. Kamar  
 21 Kathodi, Katkari, Dhor  
 Kathodi, Dhor Kathkari,  
 Son Kathodi, Son Kathkari  
 22 Kavar, Kanwar, Kaur, Cherwa  
 Rathia, Tanwar, Chattri  
 23 Khairwar  
 24 Kharia  
 25 Kokna, Kokni, Kukna  
 26 Kol  
 27 Kolam, Mannervari  
 28 Koli Mahadev, Dongar Koli  
 29 Koli Dhor, Tokre Koli  
 Kolcha, Kolgha  
 30 Koli Malhar  
 31 Kondh, Khond, Kandh  
 32 Korku, Bopchi, Mouasi  
 Nihal, Nahul, Bondhi,  
 Bondeya  
 33 Koya, Bhind Koya, Rajkoya  
 34 Nagesia, Nagasia  
 35 Naikda, Nayaka, Cholivala  
 Nayaka, Kapadia Nayaka  
 Mota Nayaka, Nana Nayaka  
 36 Oraon, Dhangad  
 37 Pardhan, Pathari, Saroti  
 38 Pardhi  
 39 Parja  
 40 Patelia  
 41 Pomla  
 43. Rathawa  
 44 Thakur, Thakar, Ka Thakur  
 Ka Thakar, Ma Thakur, Ma  
 Thakar  
 45 Thoti  
 47 Vitolia, Kotwalia, Barodia  
**11. Manipur**  
 1 Aimol

- 2 Anal
- 3 Angami
- 4 Chiru
- 5 Chothe
- 6 Gangte
- 7 Hmar
- 8 Kabui
- 9 Kacha Naga
- 10 Koirao
- 11 Koireng
- 12 Kom
- 13 Lamgang
- 14 Mao
- 15 Maram
- 16 Maring
- 17 Any Mizo (Lushai) tribes
- 18 Monsang
- 19 Moyon
- 20 Pate
- 21 Purum
- 22 Ralte

- 23 Sema
24. Simte
25. Suhte
- 26 Tangkhul
- 27 Thadou
28. Vaiphui
29. Zou

## **12. Meghalaya**

- 1 Chakma
- 2 Dimasa, Kachari
3. Garo
- 4 Hajong
- 5 Hmar
6. Khasi, Jaintia, Synteng,  
Pnar,Bhoi,Lyngngam
- 7 Any Kuki Tribes including -
  - (i) Biate, Biete
  - (ii) Changsan
  - (iii) Chongloi
  - (iv) Doungel
  - (v) Gamalhou

- |                             |                             |
|-----------------------------|-----------------------------|
| (vi) Gangte                 | (xxvii) Misao               |
| (vii) Guite                 | (xxviii) Raing              |
| (viii) Hanneng              | (xxix) Sairhem              |
| (ix) Haokip, Haupt          | (xxx) Selnam                |
| (x) Haolai                  | (xxxi) Singson              |
| (xi) Hengna                 | (xxxii) Sitalhou            |
| (xii) Hongsungh             | (xxxiii) Sakte              |
| (xiii) Hrangkhwal, Rangkhoh | (xxxiv) Thado               |
| (xiv) Jongbe                | (xxxv) Thangngen            |
| (xv) Khawchung              | (xxxvi) Urbuh               |
| (xvi) Khawathlang, long     | (xxxvii) Vaiphei            |
| (xvii) Khelma               | 8. Lakher                   |
| (xviii) Kholhou             | 9 Man(Tai speaking)         |
| (xix) Kipgen                | 10 Any Mizo (Lushai) tribes |
| (xx) Kuki                   | 11 Mikir                    |
| (xxi) Lengthang             | 12 Any Naga tribes          |
| (xxii) Lhangum              | 13 Pawi                     |
| (xxiii) Lhoujem             | 14 Synteng                  |
| (xxiv) Lhouvun              | 15 Boro-Kacharies, (1987)   |
| (xxv) Lupheng               | 16 Koch                     |
| (xxvi) Mangjel              | 17 Raba, Rava               |

### 13. Mizoram

1 Chakma	(xiii) Hrangkhwal, Rangkhoh
2 Dimasa, Kacha	(xiv) Jongbe
3 Garo	(xv) Khawchung
4 Hajong	(xvi) Khawathlang, long
5 Hmar	(xvii) Khelma
6 Khasi, Jaintia, Synteng, Pnar,Bhoi,Lyngngam	(xviii) Kholhou (xix) Kipgen
7 Any Kuki Tribes including -	(xx) Kuki
(i) Biate, Biete	(xxi) Lengthang
(ii) Changsan	(xxii) Lhangum
(iii) Chongloi	(xxiii) Lhoujem
(iv) Doungel	(xxiv) Lhouvun
(v) Gamalhou	(xxv) Lupheng
(vi) Gangte	(xxvi) Mangjel
(vii) Guite	(xxvii) Misao
(viii) Hanneng	(xxviii) Raing
(ix) Haokip, Haupt	(xxix) Sairhem
(x) Haolai	(xxx) Selnam
xi) Hengna	(xxx1) Singson
(xii) Hongsungh	(xxxii) Sitlhou

- |                             |                     |
|-----------------------------|---------------------|
| (xxxiii) Sukte              | 3 Banjara, Banjari  |
| (xxxiv) Thado               | 4. Bathudi          |
| (xxxv) Thanggen             | 5 Bhottada, Dhotada |
| (xxxvi) Uibuh               | 6. Bhuiya, Bhuyan   |
| (xxxvii) Vaiphei            | 7. Bhumia           |
| 8 Lakher                    | 8. Bhumiji          |
| 9 Man (Tai speaking)        | 9 Bhunjia           |
| 10 Any Mizo (Lushai) tribes |                     |
| 10 Binjal                   |                     |
| 11 Mikir                    | 11 Binjhia, Binjhoa |
| 12 Any Naga tribes          | 12. Birhor          |
| 13 Pawi                     | 13. Bondo Porja     |
| 14 Synteng                  | 14. Chenchu         |
| <b>14. Nagaland</b>         | 15 Dal              |
| 1 Naga                      | 16 Desua Bhumij     |
| 2 Kuki                      | 17. Dharua          |
| 3 Kachari                   | 18 Didayi           |
| 4 Mikir                     | 19. Gadaba          |
| 5 Garo                      | 20. Gandia          |
| <b>15. Orissa</b>           | 21. Ghara           |
| 1 Bagata                    | 22 Gond, Gondo      |
| 2 Baiga                     | 23 Ho               |



- |   |  |
|---|--|
| 24 Holva  | 44. Madia                                |
| 25. Jatapu  | 45 Mahali                                |
| 26 Juang  | 46. Mankidi                              |
| 27 Kandha Gauda   | 47. Mankirdia                            |
| 28 Kawar  | 48 Matya                                 |
| 29 Kharia, Kharian                                      | 49 Mirdhas                               |
| 30 Kharwar  | 50 Munda, Munda Lohara,<br>Munda Mahalis |
| 31 Khond, Kond, Kandha,<br>Nanguli Kandha, Sitha kandha | 51 Mundari                               |
| 32 Kisan  | 52. Omanatya                             |
| 17 Kol  | 53. Oraon                                |
| 18 Kolah Loharas, Kol Loharas                           | 54 Parenga                               |
| 19 Kolha  | 55. Paroja                               |
| 20 Koli, Malhar   | 56 Pentia                                |
| 21 Kondadora  | 57 Rajuar                                |
| 22 Kora   | 58 Santal                                |
| 23 Korua  | 59. Saora, Savar, Saura, Sahara          |
| 24 Kotia  | 60 Shabar, Lodha                         |
| 25 Koya   | 61 Sounti                                |
| 26 Kulis  | 62 Tharua                                |
| 27 Lodha  |  |

**16. Rajasthan**

- 1 Bhil, Bhil Garasia, Dholi  
Bhil, Dungri Bhil, Dungri  
Garasia, Mewasi Bhil, Rawal  
Bhil, Tadvi Bhil, Bhagalua,  
Bhilala, Pawara, Vasava, Vasave
- 2 Bhil Mina
- 3 Damor, Damarua
- 4 Dhanka, Tadvi, Tetaria, Valvi
- 5 Garasia
- 6 Kathodi, Katkari, Dhor  
Kathodi, Dhor Kathkari,  
Son Kathodi, Son Kathkari
- 7 Kokna, Kokni, Kukna
- 8 Koli Dhor, Tokre Koli,  
Kolcha, Kolgha
- 9 Mina
- 10 Naikda, Nayaka, Cholivala  
Nayaka, Kapadia Nayaka  
Mota Nayaka, Nana Nayaka
- 11 Patelia
- 12 Seharua, Sehria, Sahariya

**17. Sikkim**

- 1 Bhutia
- 2 Lepcha

**18. Tamil Nadu**

- 1 Adiyar
- 2 Aranadan
- 3 Eravallan
- 4 Kadar
- 5 Irular
- 6 Kammaru
- 7 Kanikaran, Kanikkar
- 8 Kaniyan, Kanyan
- 9 Kattunayakan
- 10 Kochu Velan
- 11 Konda Kapus
- 12 Kondareddis
- 13 Koraga
- 14 Kota
- 15 Kudiva, Melakudi
- 16 Kurichchan
- 17 Kurumbas
- 18 Kurumans

- 19 Maha Malassar  
20 Malai Arayan  
21. Malai Pandaram  
22 Malai Vedan  
23 Malakkuravan  
24 Malasar  
25 Malayali  
26 Malayekandi  
27 Mannan  
28 Mudugar, Muduvan  
29 Muthuvan  
30 Palleyan  
31 Palliyan  
32 Palliyar  
33 Pantyan  
34 Sholaga  
35 Toda  
36 Uraly  
**19. Tripura**  
1 Bhill  
2 Bhotia

- 3 Chaimal  
4. Chakma  
5 Garoo  
6 Halam  
7. Jamatia  
8 Khasia  
9 Kuki including the  
following sub-tribes-  
(i) Balte  
(ii) Belahut  
(iii) Chhalya  
(iv) Fun  
(v) Hajango  
(vi) Jangtei  
(vii) Khareng  
(viii) Khephong  
(ix) Kuntei  
(x) Laifang  
(xi) Lentei  
(xii) Mizel  
(xiii) Namte

(xiv) Partu, Pate

(xv) Rangchan

(xvi) Rangkhole

(xvii) Thangluya

10 Lepcha

11 Lunshai

12 Mag

13 Munda, Kaur

14 Noatia

15 Orang

16 Riang

17 Santal

18 Tripura, Tripuri, Tippera

19 Uchai

**20. Uttar Pradesh (undivided)**

1 Bhotia

2 Buksa

3 Jaunsari

4 Raji

5 Tharu

**21. West Bengal**

1 Asur

2 Baiga

3 Bedia, Bediya

4 Bhumij

5 Bhutia, Sherpa, Toto, Dukpa,  
Kagatay, Tibetan, Yolmo

6 Birhor

7 Birjia

8 Chakma

9 Chero

10 Chik Baraik

11 Garo

12 Gond

13 Gorait

14 Hajang

15 Ho

16 Karmali

17. Kharwar

18 Khond

- 19 Kisan
- 20 Kora
- 21 Korwa
- 22 Lepcha
- 23 Lodha, Kheria, Kharia
- 24 Lohara, Lohra
- 25 Magh
- 26 Mahali
- 27 Mahli
- 28 Mal Pahariya
- 29 Mech
- 30 Mru
- 31 Munda
- 32 Nagesia
- 33 Oraon
- 34 Parhaiya
- 35 Rabha
- 36 Santal
- 37 Sauria Paharia
- 38 Savar

**22. Andaman and Nicobar Islands**

- 1 Andamanese, Chariar, Chari,

Kora, Tabo, Bo, Yere, Kede,  
 Bea, Balawa, Bojigiyab, Juwa  
 Kol

- 2 Jarawas
- 3 Nicobarese
- 4 Onges
- 5 Sentinelese
- 6 Shom Pens

**23. Dadra and Nagar Haveli**

- 1. Dhodia
- 2 Dubla including Halpatu
- 3 Kathodi
- 4. Kokna
- 5 Koli Dhor including  
 Kolgha
- 6 Naikda or Nayaka
- 7 Varli

**24. Lakshadweep**

Throughout the Union Territory  
 Inhabitants of the Laccadive,  
 Minicoy and Admindivi Islands  
 who , and both of whose parents  
 were born in those islands

## 25. Goa, Daman and Diu

Tribe/Tribal Synonym community

(1)	(2)
1 Dhodia	Halpati
2 Dubla	Talavia
3 Naikda	Nayaka
4 Siddi	
5 Varli	

The tribes or tribal communities specified in column (1) above and the synonyms thereof specified in Column (2) against each tribes or tribal communities shall be deemed to be scheduled tribes in relation to the Union Territory of Goa, Daman and Diu so far as regards Members thereof residing in that Union territory

## 26. Jammu and Kashmir

- 1 Balti
2. Beda
- 3 Bot Boto

4 Brpkpa, Dropka, Dard

Shin

5 Changpa

6 Garra

7 Mon

8 Purigpa

9 Gujjar

10 Bakarwal

11 Gaddi

12 Sippi