

CENSUS OF INDIA 1981

PART X-C

SERIES-10

KERALA

VILLAGE SURVEY REPORT

ON

AGALI OF ATTAPPADY

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KERALA

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FOREWORD

The Indian Census has a long tradition of providing population figures separately for rural and urban areas. There has been a growing need for such a dichotomous data especially after independence to formulate different policies and programmes for planned development especially in regard to rural areas. There has been, however, a dearth for data relating to the way of life of the rural masses for making cross-cultural and cross regional comparisons to understand the imbalances in the level of socio-economic development achieved by the people living in Indian villages situated in different geographical areas. To bridge this gap a socio-economic survey of about 500 villages from different parts of the country was taken up for study by the Census Organisation in connection with the 1961 Census.

The villages thus studied were selected on purposive sampling basis in order to give representation in the sample to villages with diverse socio-economic characteristics. These included multi-ethnic villages, tribal villages, villages inhabited by potters, fishermen etc. Villages situated near urban centres and those situated in remote areas where people had been living in a state of isolation and continued economic and educational backwardness. It was envisaged that this study would provide bench-mark data on the living conditions of the people inhabiting different geographical areas of the country under diverse socio-economic conditions. After independence, the country pursued the path of planned development for improving the quality of life of her citizens and this transformation was sought to be achieved through the implementation of Five Year Plans. Economic emancipation, the main thrust of Five Year Plans was to be realised by increasing agricultural and industrial outputs as well as by generating more employment opportunities. While enhanced irrigation facilities and improved methods of farming were introduced to boost up agricultural production, generation of employment opportunities and increase in industrial output were to be realised largely through industrialisation. Besides, a number of other social welfare programmes were implemented to provide additional facilities in the area of education, health, transport and communication, drinking water and power supply. Of late, family welfare programme was also introduced to check population explosion which had all along been nullifying the results of planned development.

By the time of 1971 Census, it was envisaged that the socio-economic life of the people especially of villages would show perceptible changes under the impact of Five Year Plans. It was, therefore, decided to undertake a restudy of some of the villages which had been surveyed in connection with the 1961 Census to

understand the manner and direction in which the Indian villages are changing under the influence of different developmental inputs. The main focus of this study, apart from probing deep into the patterns of change taking place in the life cycle events and economic pursuits, was to question penetratingly into matters relating to availability of amenities and services in the villages covered under these studies attitude and opinion of the villages in regard to education, health care activities and attitude, awareness and acceptance of family planning methods. In short, the study was aimed at to bring to relief the socio-economic processes taking place in the rural environment under the influence of planned development as well as industrialisation and urbanisation.

The villages selected for the study were those which are situated either near to an urban centre or away from any urban centre or those which are located in an already identified dry belt area or in areas covered by Integrated Rural Development Programme and served by minor irrigation projects and rural electrification programme. Some of these criteria for the selection of villages for the study were adopted at the instance of the Planning Commission.

Although 78 villages were initially identified for the restudy, due to certain constraints this project could not make much headway. Therefore, it was decided to continue these studies as an adjunct to the 1981 Census.

The research design, tools for data collection and formats for tabulation of data required for the conduct of the socio-economic survey of villages taken up in connection with the 1961 Census were framed by Dr. B. K. Roy Burman, who was then heading the Social Studies Division, as Deputy Registrar General. His successor Dr. N. G. Nag, assisted by Dr. K. P. Ittaman, the present Deputy Registrar General, extended technical guidance to the Directorates of Census Operations for undertaking the restudy of the villages. I take this opportunity to congratulate all of them for organising these studies.

The work relating to the scrutiny of the draft reports received from the Directorates of Census Operations and communication of comments thereon was undertaken by Shri M. K. Jain, Senior Research Officer, Social Studies Division under the guidance of Dr. K. P. Ittaman. Shri Jain was assisted in this task by Investigators S/Shri V. K. Jain and S. C. Madan. I am thankful to all of them.

The present report is based on a restudy conducted on the village Agali of Attappady Tribal Region by the Directorate of Census Operations, Kerala.

I take this opportunity to thank all my colleagues in the Directorate for the efforts taken by them for bringing out this publication.

NEW DELHI,
Dated the 1st of June 1988.

V. S. VERMA,
Registrar General, India.

PREFACE

Several ancillary studies are usually undertaken by the census organisation during the intercensal period. The study of several selected villages including the Tribal villages was undertaken after the census of 1961. Attappady was one such village. A restudy of some of these villages was attempted after 1971 census. Attappady was selected for restudy in 1971, but could not be taken up then due to several reasons. When the project of restudy of villages was continued after 1981 census, it was decided to give preference to the restudy of villages which could not be taken up in 1971 census. Accordingly, Agali village of Attappady region was selected for restudy as an intercensal project of 1981 census. Pananchery and Anthikad of Trichur district were the other two villages selected for restudy after 1981. The study of Agali village was taken up first.

According to the scheme of restudy of villages the same area of the village which was covered in the previous study during 1961-71 had to be surveyed for the present study. The study is to be mainly based on 1981 census data and the data collected through a village schedule for the whole village and from household schedules canvassed among selected sample households. The village schedule contained information on various characteristics of the village to be collected from different offices, organisations and individuals. Demographic, socio-economic and cultural data relating to the people were collected in the household schedule from 100 sample households consisting of Tribal and Non-Tribal households. The restudy of Agali village was conducted during 1986-89 and this report is based on that study.

The study was conducted under the guidance of Shri B. T. Pillai, Joint Director of Census Operations who had since retired. He had extended full support by providing all facilities, monitoring the progress at every stage and offering valuable suggestions after going through the first draft. But for his encouragement it would not have been possible to complete this study and I am deeply indebted to him.

It was under the stewardship of Shri N. M. Samuel, Director of Census Operations, Kerala, that the draft was finalised after incorporating the modifications suggested from the Social Studies Division of the office of the Registrar General, India. Amidst the busy schedule of census operations he was kind enough to give necessary directions and encouragement providing all facilities to complete the report. I am very much grateful to him.

I am also thankful to Shri S. Jayashanker, Deputy Director of Census Operations, who had given valuable advice at every stage extending full co-operation and encouragement from the very beginning to the completion of the study.

Almost all members of staff in the technical wing of the Directorate of Census, Kerala had assisted me in one way or other in bringing out this publication and I have great pleasure in acknowledging their help. The names of those who are closely associated with this study are given separately. Among them Shri N. G. Krishna Kurukkal, Investigator who supervised the collection and tabulation of data and prepared the initial draft is to be specially mentioned.

I am grateful to Shri V. S. Verma, former Registrar General, India and Shri A. R. Nanda Present Registrar General, India for the guidance and directions in bringing out this publication.

I am also thankful to Dr. K. P. Ittaman, Dy. Registrar General (SS) and his colleagues in the Social Studies Division for scrutinising the report and offering a number of suggestions to improve the quality of the report.

But for the co-operation of the members of sample households in Agali village and different officials and individuals who provided valuable information about various aspects covered in the report it would not have been possible to complete the study. The ITD Project Officer, the village officers of Agali and Kallamala and the Executive Officer of Agali Panchayat have all extended full co-operation. I am grateful to all of them.

The facilities provided by Shri R. Prabhakaran Nair, Assistant Director, Soil Conservation Office, Kottathara and Shri M. G. Gopinathan Nair, Junior Soil Conservator, Thalayani for taking the photographs and collecting valuable information are also thankfully acknowledged.

TRIVANDRUM,
Dated the 30th
of April, 1991

K. GOPINATHAN,
Assistant Director of Census Operations,
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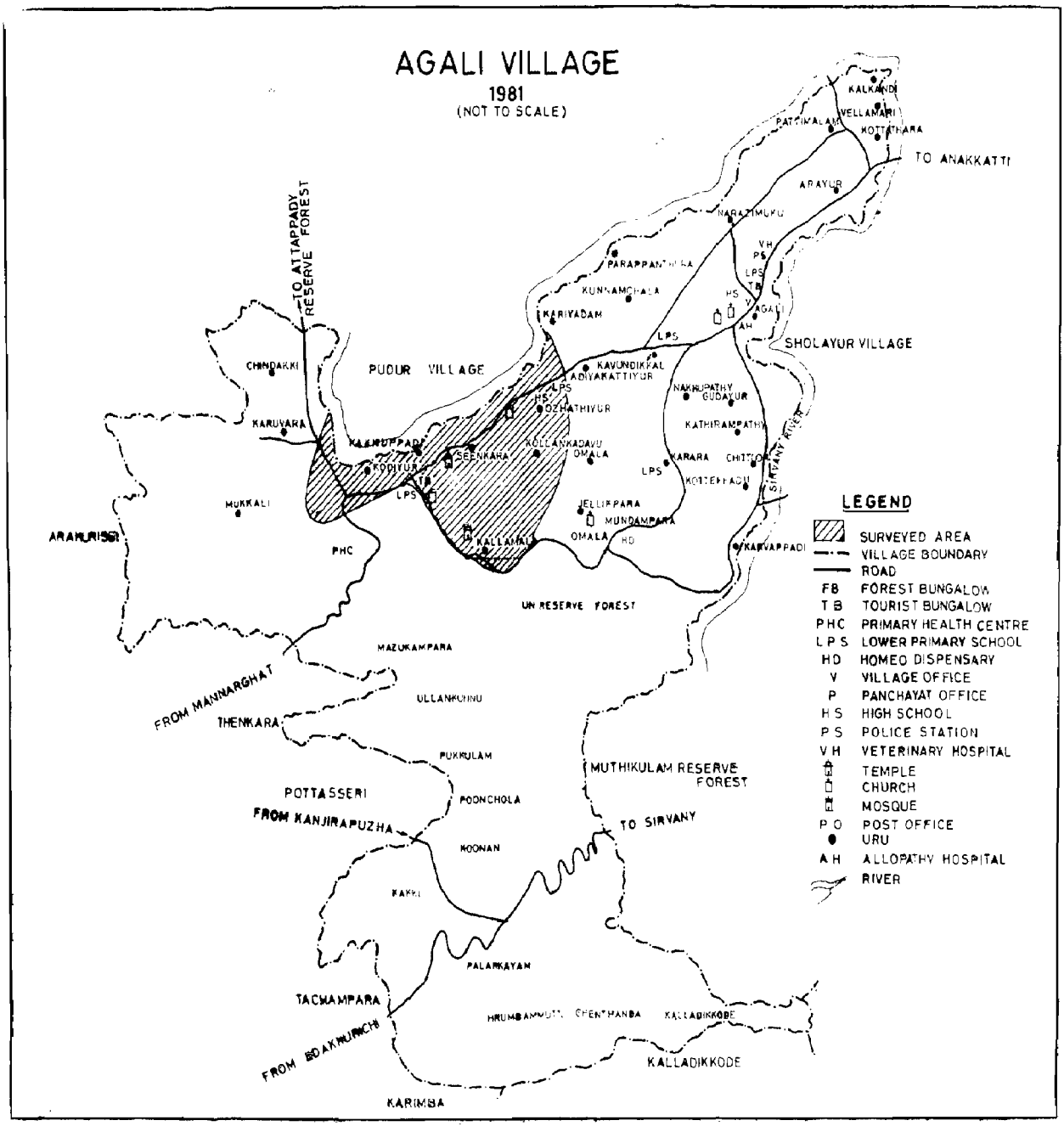
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AGALI VILLAGE
1981
(NOT TO SCALE)
TO ATTAPPADY RESERVE FOREST
TO ANAKKATTI
KALKANDI
VELLAMARI
KOTTATHARA
PATTIKALAM
ARAYUR
NARAYIMUKU
PARAPPANTHARA
KUNNAMCHALA
KARIYADAM
AGALI
SHOLAYUR VILLAGE
PUDUR VILLAGE
CHINDAKKI
KAVUNDIKKAL
KADIYAKATTIYUR
NAKKUPATHY
GUDALUR
KARUVARA
OZHATHIYUR
KATHIRAMPATHY
KARARA
CHITTUR
KOTTEPADU
SIRUVANY RIVER
KODIYUR
SEENKARA
KOLLANKADAVU
OMALA
MUKKALI
JELLIPPARA
MUNDAMPARA
ARAMURISSI
PHC
KALLAMALA
KARUVAPPADI
UN RESERVE FOREST
MAZUKAMPARA
FROM MANNARGHAT
ULLANKONU
THENKARA
PUKKULAM
MUTHIKULAM RESERVE FOREST
POTTASSERI
POONCHOLA
FROM KANJIRAPUZHA
TO SIRVANY
KOONAN
KAKKI
PALAKKAYAM
TACHAMPARA
HRUMBANMUTTY
CHENTHANDA
KALLADIKKODE
FROM EDAKKURUCHI
KARIMBA
LEGEND
SURVEYED AREA
VILLAGE BOUNDARY
ROAD
FB FOREST BUNGALOW
TB TOURIST BUNGALOW
PHC PRIMARY HEALTH CENTRE
LPS LOWER PRIMARY SCHOOL
HD HOMEO DISPENSARY
V VILLAGE OFFICE
P PANCHAYAT OFFICE
HS HIGH SCHOOL
PS POLICE STATION
VH VETERINARY HOSPITAL
TEMPLE
CHURCH
MOSQUE
PO POST OFFICE
URU
AH ALLOPATHY HOSPITAL
RIVER

VILLAGE AT A GLANCE

Demographic data (1981 Census)		*Agali Village (of 1981)*	*Attappady Region*
1. Population	Persons	35,718	62,246
	Males	18,346	31,953
	Females	17,372	30,293
2. Area (Kms.)^2		262.42	826.64
3. Density		136.11	75.30
4. Sex Ratio (Females per 1000 males)		947	948
5. Growth Rate per cent	1961-1981	354.60	199.29
	1971-1981	106.28	61.93
6. Scheduled Caste Population		2,027	3,448
7. Scheduled Tribe Population		8,277	20,659
8. Percentage of Literacy	Persons	48.75	37.57
	Males	54.14	43.41
	Females	43.06	31.40
9. Percentage of Workers to Total Population	Persons	42.83	46.99
	Males	56.63	59.01
	Females	28.26	34.30
10. No. of Houses		7,253	13,036
11. No. of Households		7,327	13,179
(i) Hindu Households		4,845	10,281
(ii) Muslim Households		507	601
(iii) Christian Households		1,975	2,297
12. Languages mainly Spoken – Percentage of Population Speaking :	Malayalam	64.72	44.83
	Kannada	0.64	3.99
	Tamil	32.62	48.51
	Telugu	1.98	2.55
	Others	0.04	0.12
Amenities			
13. Educational Facilities			
(i) No. of Lower Primary School		7	18
(ii) No. of Upper Primary School		2	2
(iii) No. of High School		3	6

VILLAGE AT A GLANCE—*contd.*

	Agali Village (of 1981)	*Attappady Region*
14. Medical Facilities		
(i) Primary Health Centre	1	1
(ii) Dispensary	1	3
(iii) Veterinary Hospital	1	1
15. Panchayat Office	1	3
16. Post Office	10	16
17. Telephone Exchange	2	2
18. Tribal Hamlets	52	137
19. Tribal Hamlets Electrified	11	21
20. Tribal Hostels	3	8
21. Girijan Service Society	2	6
22. Farming Society	1	2
23. Banks	5	5
24. Electricity :		
(i) Domestic connections	N.A.	900
(ii) Industrial connections	N.A.	100
(iii) Irrigation connections	N.A.	800
(iv) Commercial connections etc.	N.A.	400
(v) Road lights	N.A.	500
25. Water supply :		
(i) Public Taps	N.A.	60
(ii) House connections	N.A.	32
Access to the Village		
26. Distance to Taluk HQ (Mannarghat)	35 Kms.	
27. Distance to District HQ (Palghat)	70 Kms.	
28. Distance to nearest city (Coimbatore – Tamil Nadu)	50 Kms.	
29. Distance to nearest Railway Station (Coimbatore – Tamil Nadu)	50 Kms.	
30. Mode of Transport to reach the village	Bus	

N.A.: Not Available

CHAPTER 1

INTRODUCTION

Attappady is not the name of any particular village, but is a region situated on the crest of the Western Ghats comprising the areas coming under three Panchayats, viz. Agali, Pudur and Sholayur in Mannarghat taluk of Palghat district. The revenue villages of Agali, Pudur and Sholayur were known as Attappady I, Attappady II and Attappady III respectively during 1971 census. However, in 1981 census these villages were again known as Agali, Pudur and Sholayur. After the census of 1981 these three villages were reorganised into seven villages, Agali into Agali, Kallamala and Palakkayam, Pudur into Pudur and Padavayal and Sholayur into Sholayur and Kottathara. The areas coming under all these villages are known as Attappady. Attappady is widely known as one of the largest Tribal area in the State. The place got its name Attappady because the region was once infested with blood sucking leaches. In local language 'Atta' means leach and 'Pady' means settlement. The menace of leaches is still there, especially during monsoon.

1.2. This region is impressive with its dense forests, lofty mountains, long zig-zag and interspersed paddy fields and vast areas of rubber, coffee and cardamom plantations.

Location

1.3. Nilgiris and Coimbatore districts of Tamil Nadu form its northern and eastern boundaries. It is bounded by Palghat taluk of Palghat district in the south and Ernad taluk of Malappuram district and the villages of Karimba, Thachampara, Pottasseri and Mannarghat of Mannarghat taluk of Palghat district in the west and south west.

1.4. Agali is the most important and comparatively better developed locality in the Attappady area. It is situated at a distance of about 35 kilometres from Mannarghat, the taluk headquarters and 70 kilometres from Palghat the district headquarters. Coimbatore, an important industrial city in Tamil Nadu is less than 50 kilometres away from Agali.

1.5. Attappady is a plateau on the top of Western Ghats rising suddenly from the undulating midland beyond the east of Mannarghat to a height of 750 to 1100 metres. The highest peak Malleswaram has a height of 1664 metres from mean sea level. The area is flanked by high mountain ranges, the Nilgiris in the north and extensions of Western Ghats in the south and west. It is separated from the rest of Mannarghat taluk by a hump-like steeply sloping-mountain range beyond which the plateau slides gradually towards east and merges with the elevated plains of Tamil Nadu.

Climate and Rainfall

1.6. The geographical location has resulted a climatic pattern in the area distinct from the rest of the taluk. Relatively higher elevation has endowed the area with a cool humid weather during the rainy season with a wind velocity of 40 kms. to 60 kms. per hour. The mountain ranges separating the area from Mannarghat obstruct much of the rain bearing clouds and consequently a rain shadow area is formed beyond the east of the mountain ranges. The slopes facing the west and the areas lying immediately to the east receive high rainfall around 300 cms. annually. As one moves to east towards the border of Tamil Nadu, the rainfall declines sharply to around 100 cms. per annum. Almost half the area is on the eastern slope with low rainfall and dry climate and half the area is on the western slope with relatively high rainfall and fertile land, the strip between Thavalam and Agali in Agali village forming the dividing line. During monsoons, the heavy rains in the area cause landslides and destruction of properties, often disrupting the communication. The indiscriminate felling of trees has aggrevated soil erosion in the area.

1.7. The data on temperature are not available for Attappady. Palghat, the district headquarters about 70 kms. away, is the nearest town for which temperature recordings are available. The average monthly minimum and maximum temperature for five years preceding the survey (i.e. from 1983-87) relating to Palghat is given below:

TABLE 1-1

Monthly Average of Temperature at Palghat During 1983-87

Months	1983		1984		1985		1986		1987	
	Maximum (°C)	Minimum (°C)	Maximum (°C)	Minimum (°C)	Maximum (°C)	Minimum (°C)	Maximum (°C)	Minimum (°C)	Maximum (°C)	Minimum (°C)
1	2	3	4	5	6	7	8	9	10	11
January	33.0	22.1	32.7	22.4	33.2	22.3	33.2	22.0	35.0	22.9
February	36.0	23.1	33.9	22.9	35.2	22.3	35.4	22.2	36.5	23.1
March	38.9	24.1	34.7	23.2	37.6	24.6	37.1	24.4	38.4	23.3
April	38.7	25.7	35.8	24.8	36.0	24.7	37.9	25.7	38.9	25.3
May	36.3	25.6	36.2	25.0	34.7	24.8	34.6	25.5	38.0	(NA)
June	32.0	24.5	28.5	21.9	28.2	22.0	29.4	23.2	31.7	24.1
July	29.2	23.5	28.3	21.8	27.9	21.8	29.2	23.1	30.6	23.9
August	28.3	23.4	28.7	22.1	28.4	22.1	29.1	22.5	30.4	23.8
September	28.8	23.0	30.6	22.2	30.5	22.5	30.9	23.0	32.9	24.3
October	30.7	23.1	30.4	21.2	31.6	22.5	(NA)	(NA)	32.5	24.3
November	32.0	22.4	33.2	22.1	32.2	22.4	32.4	22.4	32.8	23.8
December	32.0	22.7	33.3	20.0	33.4	22.2	34.0	23.8	31.9	22.9

NA—Not available.

It may be seen that the temperature has not gone above 40 degree centigrade or below 20 degree centigrade in any of the months indicating moderate climatic conditions in the area.

Soil

1.8. There are four types of soil found in the area viz., laterite, red loam, forest and black soil. In the western half with high rain fall the soil is laterite and is rich in nitrogen and potash. In the eastern half the soil is red loam and is poor in nitrates due to the leaching of fertile soil. The forest soil is characterised by surface layer of organic matter derived from the forest growth. It is rich in nitrogen. The major portion of the black cotton soil is confined to the eastern sector and is ideally suited for cotton cultivation.

Cropping Pattern

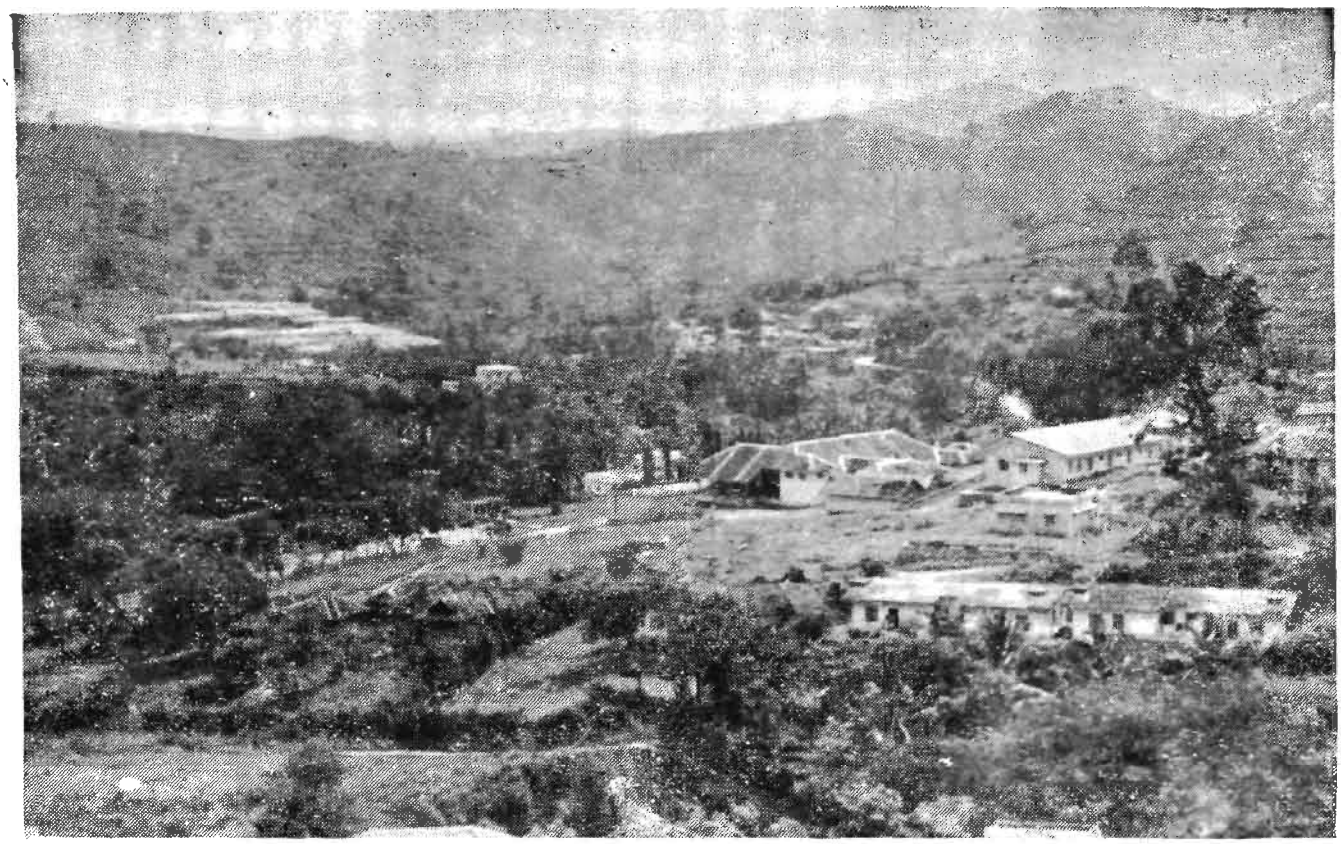
1.9. Owing to the low rainfall conditions prevailing in the major part of the farming tract, the cropping pattern is dominated by dry land crops like millets and pulses. Important crops grown in the area are dry land crops like ragi, chama, tenai, mackachola, jowar, groundnut, castor, thuvaraj (red gram), black gram, horse gram, cotton, coconut and wet land crops like paddy, sugarcane and plantation crops such as coffee, cardamom and rubber. Tapioca also is cultivated in the area.

River System and Drainage

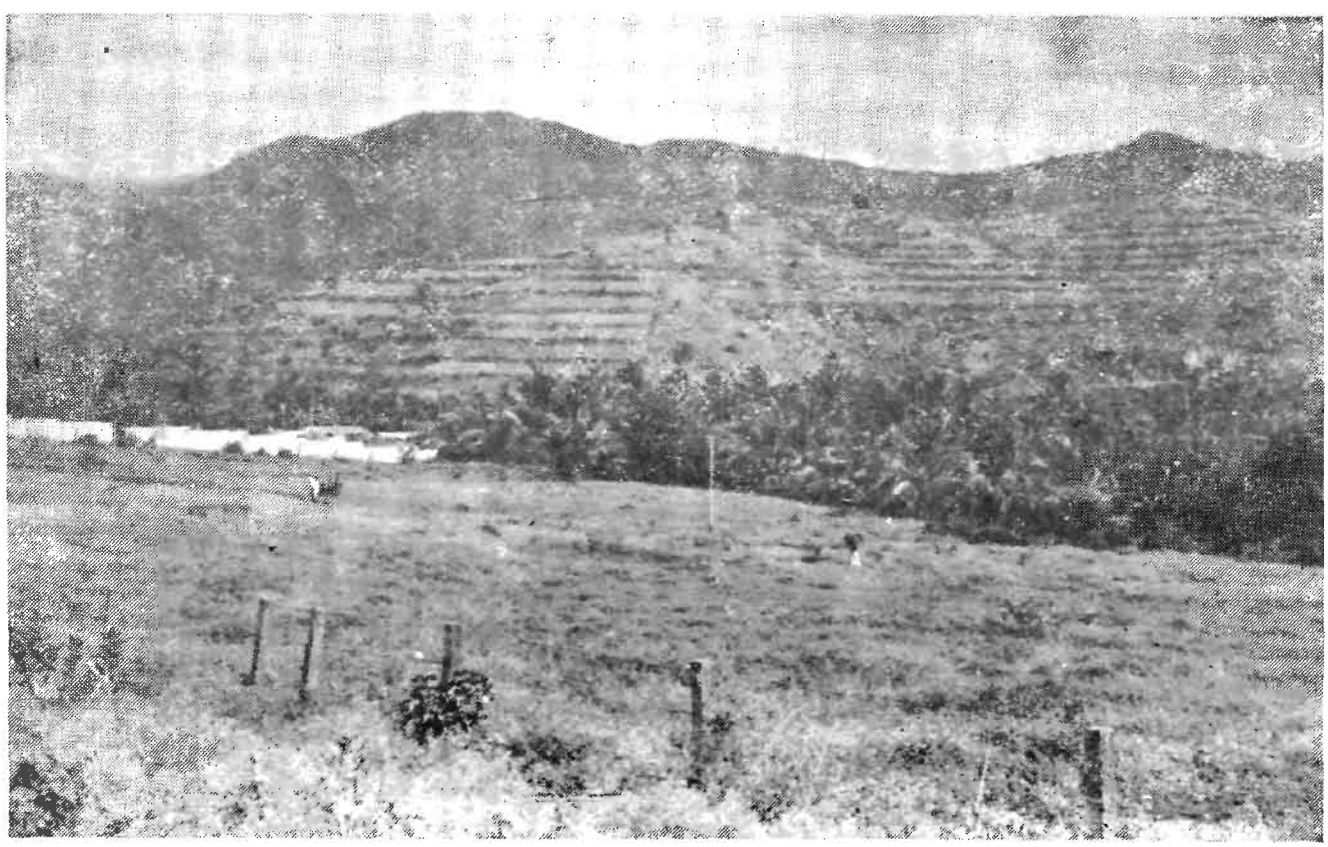
1.10. Bhavani in the northern half and Siruvani in the southern half together with their tributaries form the river systems of the area. These two rivers join at the boundary of Coimbatore district of Tamil Nadu. At the head of Siruvani river originating at the southern corner of the valley there is a waterfall forming a lake known as Muthikulam at an elevation of about 1600 metres from mean sea level. The northern half roughly forming the catchment of Bhavani river and the southern half forming the catchment area of Siruvani river and the area drained by the rivulets and sloping towards Mannarghat and leading to the plains of Palghat form three distinct drainage pattern of the region. There are no severe drought in this region due to the presence of these river systems

Transport and Communications

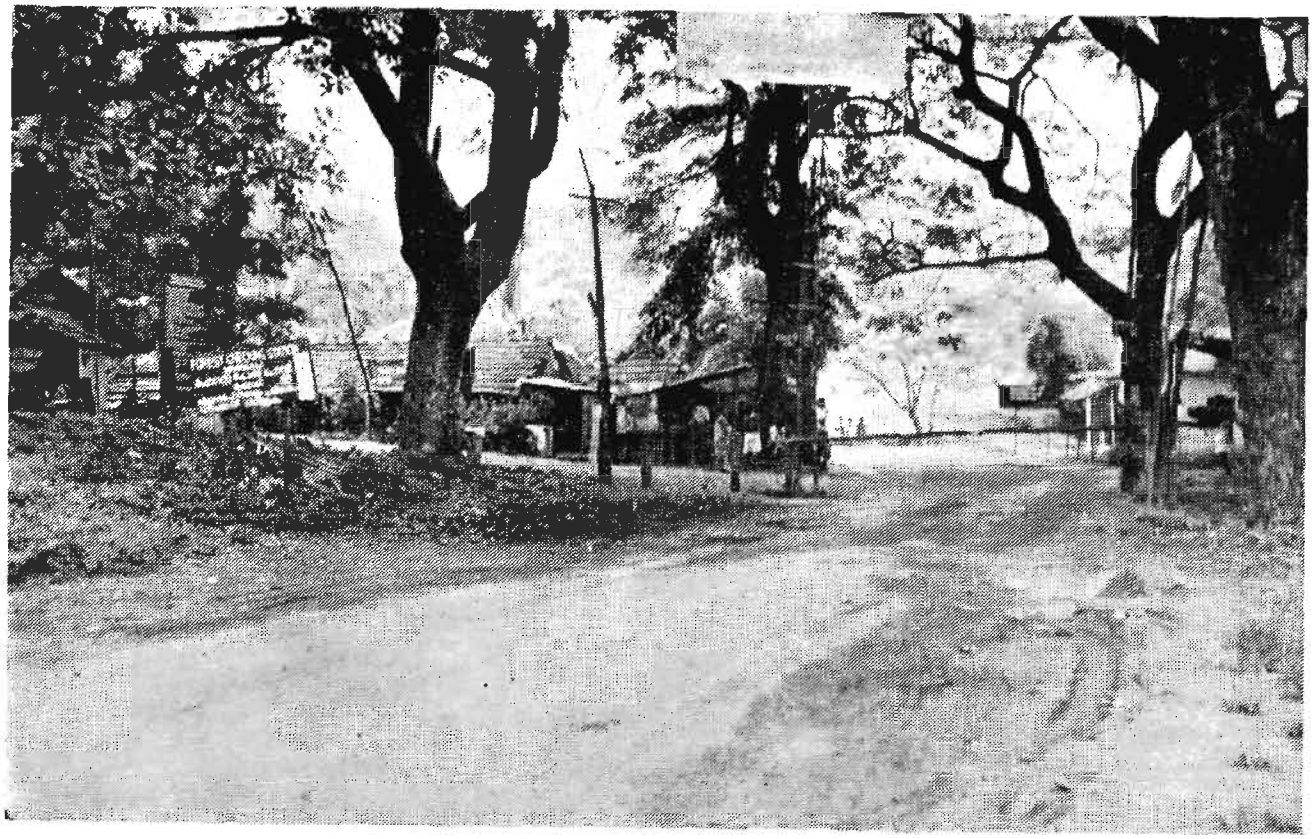
1.11. Attappady is accessible by road from Mannarghat and also from Coimbatore in Tamil Nadu. The pucca tarred PWD road from Mannarghat to Coimbatore passing through Mukkali, Kalkandi, Thavalam, Agali, Kottathara, Anakkatti etc., forms the artery of



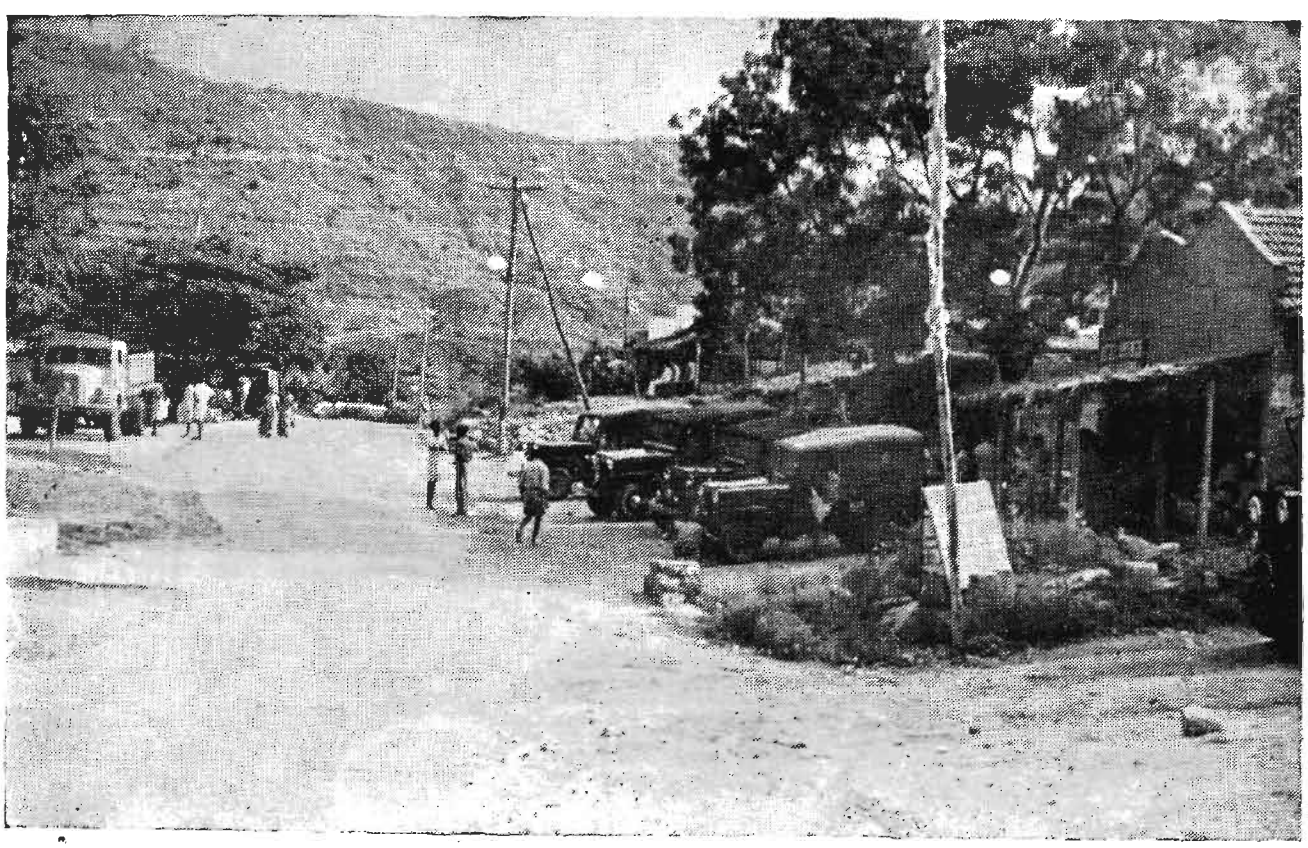
Agali village—an Aerial View



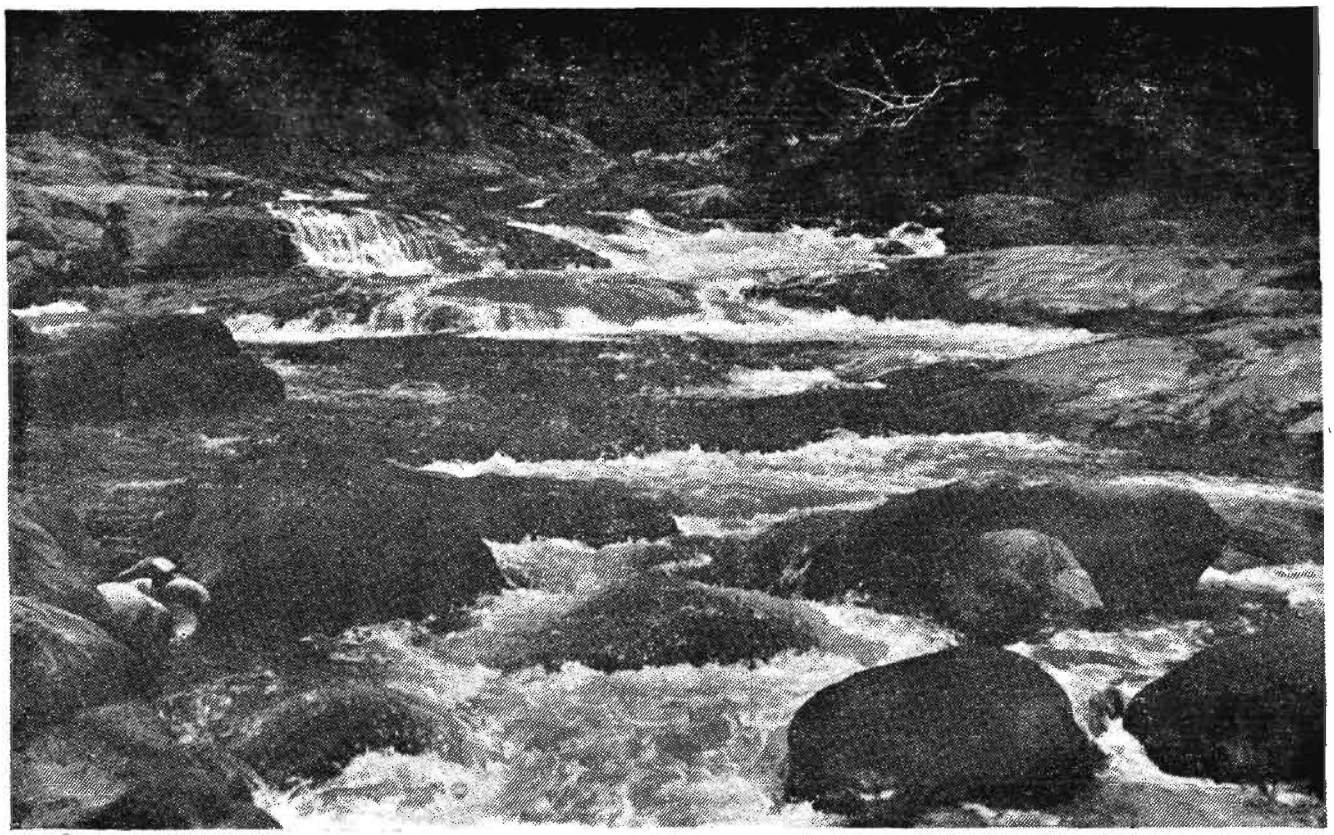
Hills around Agali village—
Testimony to the destruction of forests



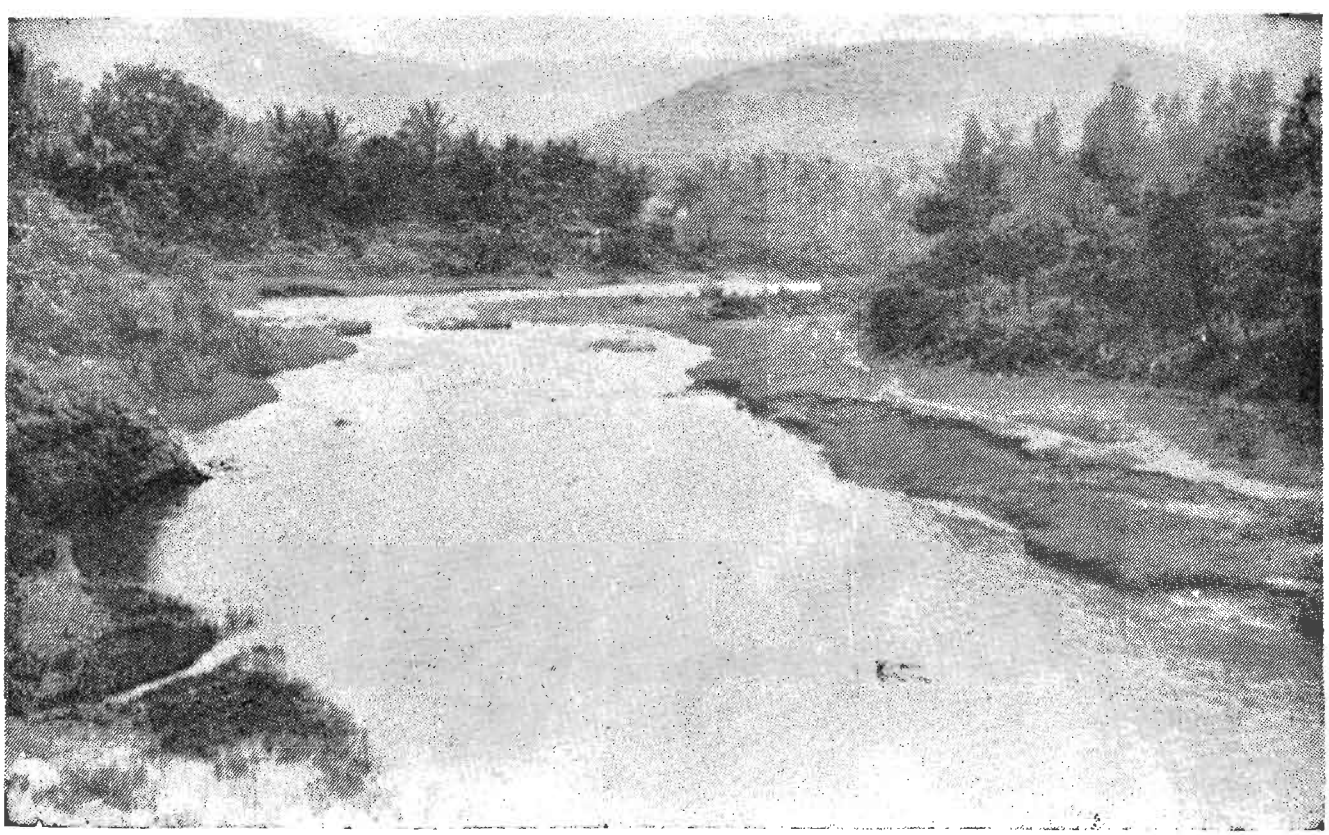
Mukkali Junction with forest check post and few shops



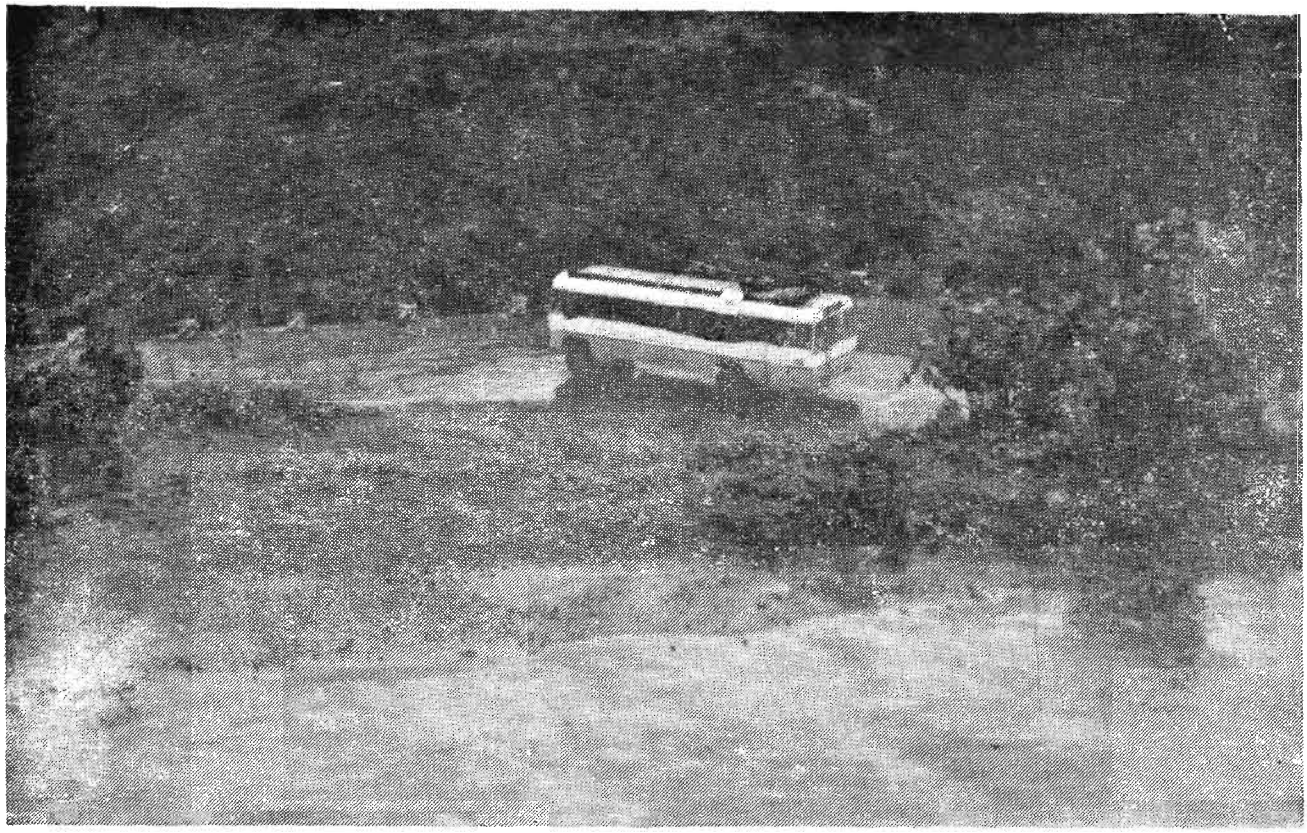
Goolikadavu Junction with some jeeps and lorry parked



Bhavani River



Siruvani River



A bus entering Attappady negotiating a hair-pin bend



Bus and bicycle on the Main Road to the village

communication in the area. The stretch of the road from Mannarghat to Anakkatti on the border is within Kerala State and from Anakkatti to Coimbatore is within Tamil Nadu. Though sometimes there are traffic dislocations along this route due to landslides during monsoon this is an all-weather road. Along this road there are regular bus services from places like Palghat, Perinthalmanna, Trichur, Guruvayur etc., in Kerala to Anakkatti via Mannarghat and Agali to reach Attappady from the Kerala side. Most of these bus services are operated by Private companies. Kerala State Road Transport Corporation operates the service from Trichur. There are also regular bus services from Coimbatore to Anakkatti on the Tamil Nadu side.

Internal Communicaton

1.12. Besides the Mannarghat-Anakkatti Road, passing through the village which is the most important line of communication, Kalkandi-Kallamala Road and Agali-Jellippara Road are other district roads maintained by the Public Works Department. There are bus services along the main road and Agali-Jellippara Road. Besides these district roads there are more than two dozen Panchayat roads connecting various parts of the village. Agali-Narasimukku Road, Goolikadavu-Karara Road, Thavalam-Parappanthara-Pattimelam Road, Kottathara-Kalkandi Road, Kavundikkal-Narasimukku Road, Nellippathy-Muchikundu Road, Mundanpara-Ommala Road, Kavundikkal-Kaniyoor Road, Chittur-Kathirempathy Road, Karara-Pothuppady Road, Kalkandi-Vellamari Road etc., are some of the important panchayat Roads. Besides the bus services along the main Road, Jeeps and bullock carts are the main mode of communication in the village. It is roughly estimated that there are 30 Jeeps and over 100 bullock carts in the village. There are also 4 Cars, 3 Scooters, 12 Motor-cycles, 2 Autorikshaws, 84 Bicycles, 6 Lorries, 3 Mini lorries and 1 Tractor. Though Bhavani and Siruvani Rivers flow along the borders of the village these are not navigable.

1.13. Palghat Junctiou is the nearest Railway station in Kerala to Attappady. However, the nearest railway station is the Coimbatore Junction in Tamil Nadu. The nearest Air Port is also at Coimbatore. The nearest Air Port in Kerala was at Cochin at the time of the survey. But later the air port at Calicut was opened and became the nearest air port in Kerala. However Coimbatore continues to be the Air Port nearest to Attappady. The nearest major Sea Port is at Cochin.

Post Offices

1.14. There is one sub-post office at Agali and branch offices at Karara, Thavalam, Mukkali, Chittoor, Kallamala, Chindakki, Jellippara, Kalkandi and Kavundikkal. The sub-post office established at Agali in 1967 also has telegraph facility. There are two telephone exchanges, one at Agali established in 1977 and the other at Kalkandi established in 1983.

Electrification

1.15. Electricity reached the village in 1971 and an electrical sub-division office is located at Agali. The whole Attappady area is coming under its Jurisdiction. In the Attappady area, which was not electrified during the study of the village in 1963, there are 900 domestic connections, 100 industrial connections, 800 irrigation connections, 400 commercial connections and 500 street lights during the restudy.

Water Supply

1.16. A section office of the Kerala Water Authority has been established in Agali in 1987 for providing protected drinking water facilities in the whole Attappady region. Under the protected water supply scheme, sixty public taps and 32 house connections have been provided.

Demographic Trend

1.17. Attappady which was once an isolated, inaccessible forest land inhabited only by the hill tribes of Irular, Mudugar and Kurumbas, has become a region of high population growth. The population of Attappady comprising the former three villages of Agali, Pudur and Sholayur has increased three fold from 20798 in 1961 to 62246 in 1981. This phenomenal growth is the result of influx of settlers from other parts of the State. The increase of population was 84.83 per cent during 1961-71 and 61.93 per cent during 1971-81, which shows that magnitude of inmigration has slightly decreased during the last decade compared to the previous decade. The population of Agali increased from 7857 in 1961 to 35718 in 1981 of Pudur from 4800 in 1961 to 10529 in 1981 and of Sholayur from 8141 in 1961 to 15999 in 1981 showing growth rates of 354.60 per cent, 119.35 per cent and 96.52 per cent respectively during a span of 20 years. Consequent on the inmigration from other parts the percentage of Scheduled Tribes in the population declined from 59.32 per cent in 1961 to 39.95 per cent in 1981 in the Attappady region. In Agali village it fell from 58.75 per cent in 1961 to 23.17 per cent in 1981, in Pudur from 67.23 per cent in 1961 to 54.91 per cent in 1981 and in Sholayur from 55.20 per cent in 1961 to 41.26 per cent in 1981. There were only 921 females per 1000 males in Attappady in 1961. But by 1981 this has increased to 948 females per 1000 males. The sex ratio (i.e. females per 1000 males) changed from 896 in 1961 to 947 in 1981 in Agali from 929 to 948 in Pudur and from 940 to 951 in Sholayur showing an increase in female content of population in the whole region. In 1981, 46.99 per cent of population in Attappady were workers against 58.62 per cent in 1961. But there was some difference in the concept of workers adopted in 1961 and 1981. The proportion of workers in population in 1961 was 58.28 per cent in Agali, 61.60 per cent in Pudur and 57.19 per cent in Sholayur. By 1981 this declined to 42.83 per cent in Agali, 53.10 per cent in Pudur and 52.24 per cent in Sholayur mainly due to the change in definition of workers adopted in the two censuses.

1.18. After independence, during the fifties there was an influx of people from the densely populated areas of Cochin and Travancore to thinly populated hilly and forest areas of Malabar. Attappady also attracted large number of migrant cultivators due to the availability of forest land for cultivation for nominal prices at that time. These immigrants acquired land and settled there. The agricultural labourers later brought by them also settled in the area. The development of agriculture and settlement of large number of people attracted traders and many of them also settled there. This influx continued for the last three decades making Attappady an area of rapid population growth. However, the influx has slightly reduced during the last decade probably due to the restrictions imposed by the Government in transfer of Tribal lands and forest lands.

Level of Development

1.19. Attappady is one of the most backward area in Kerala State. However, a lot of developmental activities have taken place in the area during the last two decades. Attappady was one of the five Integrated Tribal Development Project areas identified in the state and was the first project to start in 1975, converting the Tribal Development block which was functioning since 1962. Several developmental programmes such as the Tribal Development Programme, Community Development Programme, Integrated Rural Development Programme (IRDP), National Rural Employment Programme (NREP), Rural Landless Employment Guarantee Programme (RLEGP), Training Rural Youths for self employment Programme (TRYSEM) and programme for Development of Women and Children in rural areas (DWCRA) are being implemented in the area. Attappady is also coming under the Western Ghat Development Region and the Attappady valley Irrigation Project Area. An amount of about Rs. 10 crores is reported to have been spent in the area during 1962-1984 under various developmental activities*. There are 6 high schools, 2 Upper primary schools, 18 Lower primary schools, 24 Pre-primary institutions and 2 residential basic schools, 1 Primary health centre with three dispensaries and 8 sub-centres, 1 Veterinary hospital with two sub-centres, 16 Post offices, 2 Telephone exchanges and 5 Banks in Attappady area. Six Harijan service societies and 2 Farming societies also are functioning in the area. Lot of developmental activities have taken place in the area even though the results are not commensurate with the amount spent.

1.20. The large scale inmigration of non-tribal people from other parts of the state and the developmental activities taken place during the last two decades have brought about significant changes in the area. The isolation and inaccessibility has become a past story. There is an increase in cultivated area at the cost of forest area. Due to the increased irrigation facilities provided by the Attappady valley irrigation project, more dry land in the village have been brought under sugarcane, groundnut, banana and cotton cultivation and agricultural production has gone up. The opening of several Government offices, educational institutions, the establishment of primary health centre and Veterinary dispensary, electrification, providing of protected water supply facilities and the opening of branches of banks have brought about visible changes in the village as well as in the life of the people. A lot of construction activities also have been undertaken in the village. Several new houses have been built for the tribes. The well-to-do non-tribal settlers have constructed modern terraced houses for their residences. Another important change is that the greenary over the hills around Agali has disappeared as a result large scale felling of trees. Areas which were covered by tall trees and bushes have become barren lands.

1.21. Scheduled Tribes have become a minority in this tribal area. The developmental activities and the contact with the settlers have brought about some changes in the way of life of the tribal people. Some of the Tribal people have gone to the inferior of the forests and their lands have been taken away by others. The economic activities in the area also have changed considerably. In spite of all these changes, Attappady still remains as one of the most backward areas in the state.

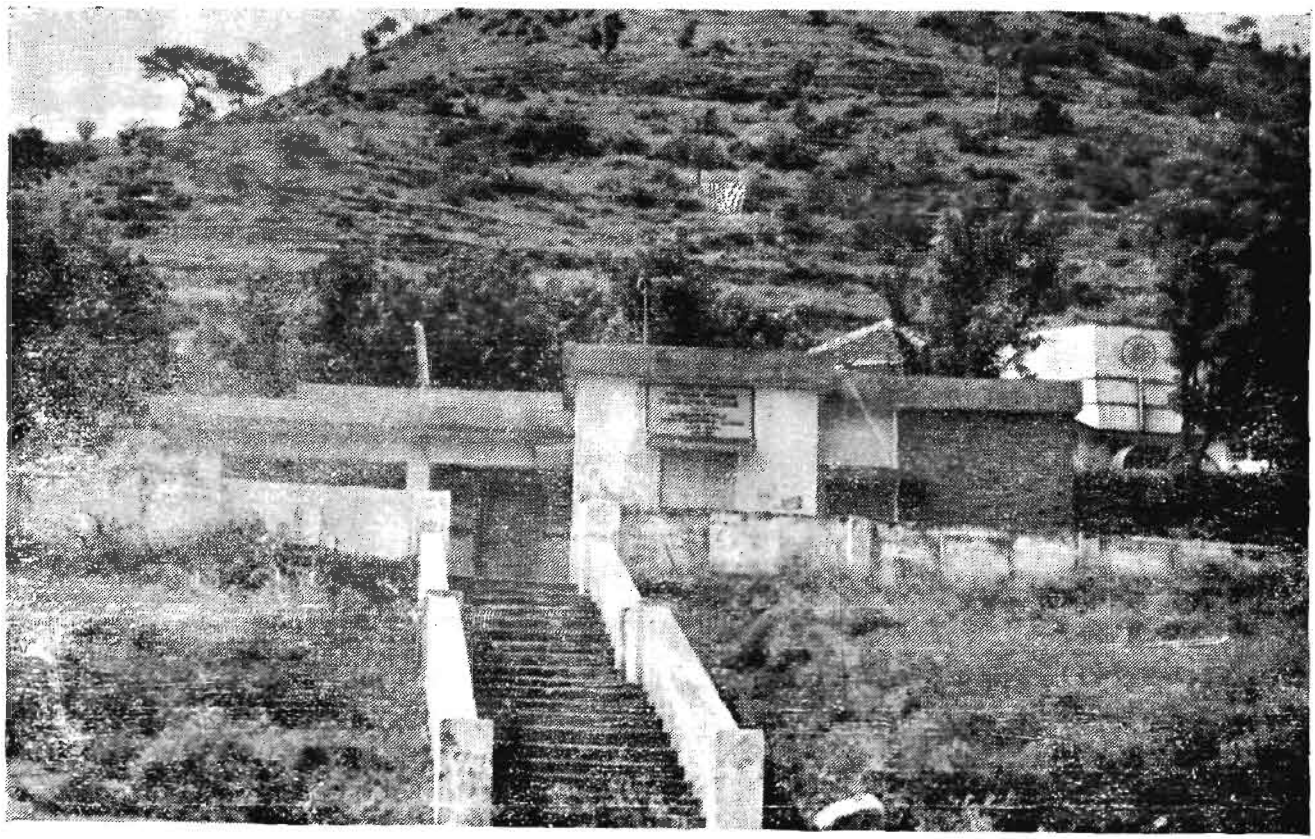
Selection of the Village

1.22. For the study of villages in 1961, it was stipulated that some of the selected villages should be those having some numerically predominant Scheduled Tribes of the State each village representing a particular tribe. The village should mainly depend on agriculture and be sufficiently away from the major centres of modern communication such as the district administrative headquarters and business centres. Accordingly, out of 35 villages selected for the study, 9 were tribal centres. Attappady was selected having regard to the concentration of Mudugar and Irular. The study of Attappady was conducted by selecting households from the tribal settlements located in the then Agali village. The study of Agali village was therefore considered as the study of Attappady.

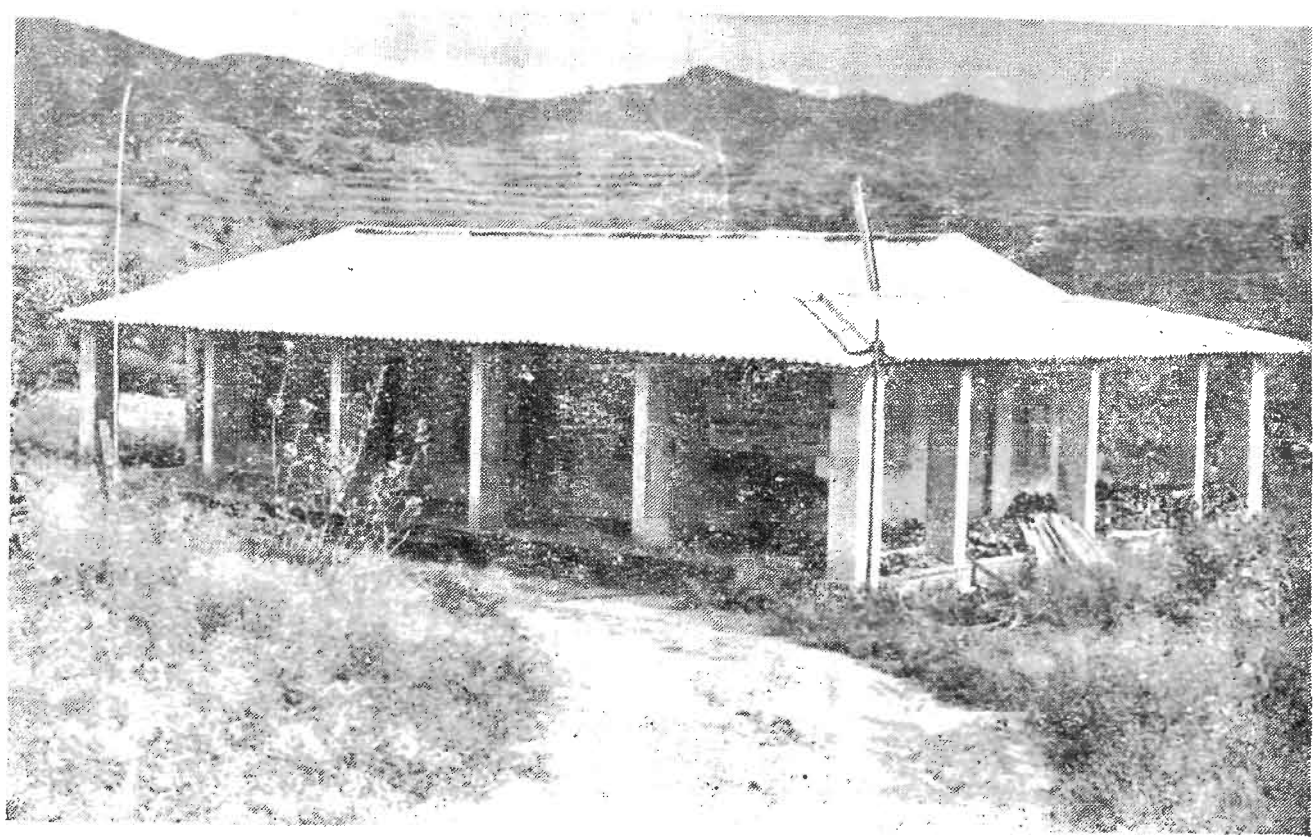
1.23. The criteria prescribed for the selection of villages for restudy in 1971 and in 1981 are (i) a village near effective urban centre with population of 50,000 and above (proximity to industrial towns and cities preferred). (ii) a village away from an effective urban centre which may be near a small town (within a distance of 5 to 10 kms.). (iii) a village at a distance not less than 25 kilometres from any urban centre.

1.24. Besides these considerations, it was also required to select villages lying in a dry area or IRDP area or area having small irrigation facilities and rural electrification or area where facilities of institutional financing for agricultural operations had progressed well. Attappady was one of the villages selected for restudy in 1971, but could not be taken up then. Therefore, it was decided to take it up for restudy in 1981. The considerations weighed on the selection of this village are that it is one of the

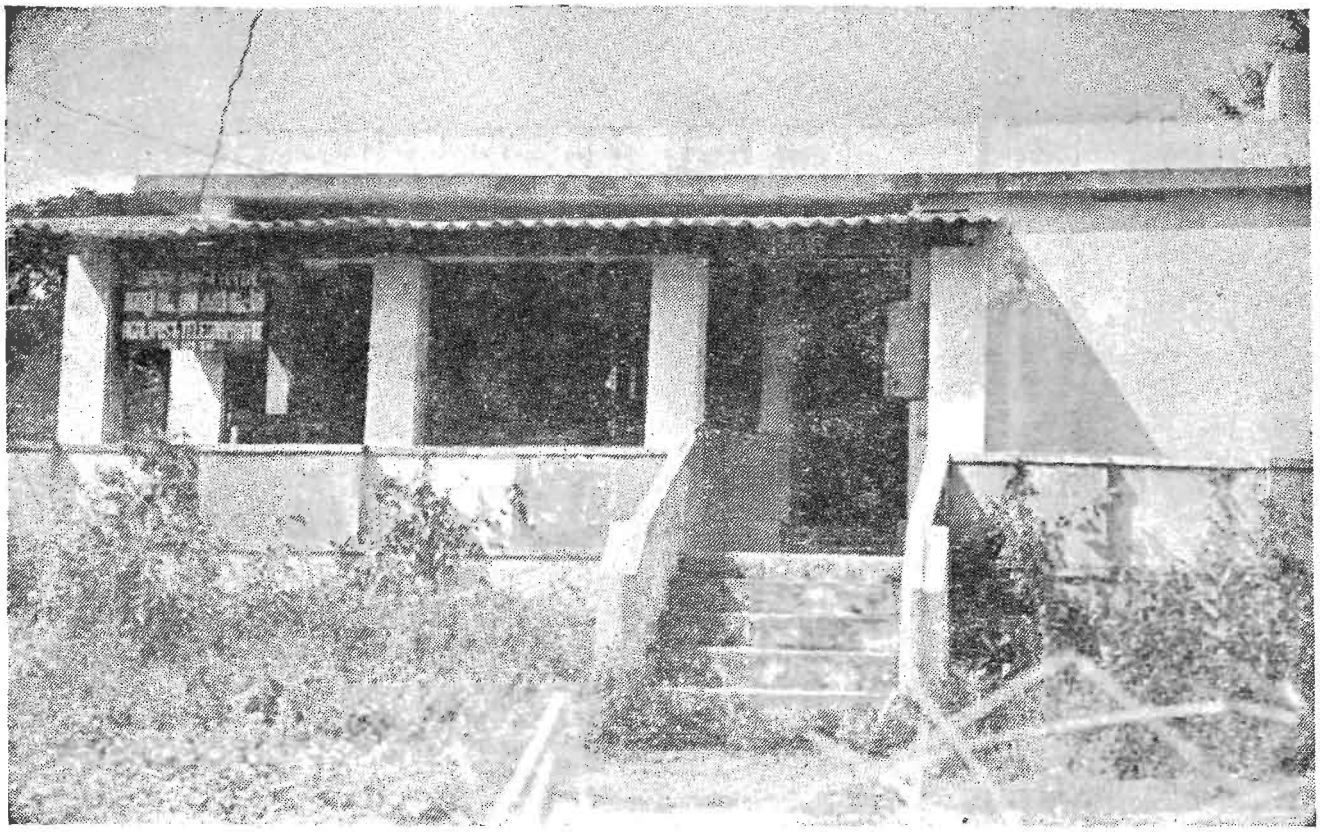
*Source : Report of the Project Officer ITDP, Attappady



P W D Office



Electrical Division Office



Agali Post Office



Agali Telephone Exchange

predominant tribal village studied in 1961, it is far away from urban centre and it is an Integrated Tribal Development Project area.

1.25. In 1961, the survey was conducted in the tribal settlements of Mukkali, Kottiyur, Kakkuppadi, Chemmannur, Uzhathiyur, Kollamkadavu and Kallamala. All these tribal settlements were located in former Agali village and therefore, the study of Attappady became the study of Agali village. The study was based on 125 sample households and only tribal households were selected for canvassing the schedules and non-tribal households were not covered. Accordingly the study was based on 81 Mudugar households and 44 Irular households. Though Kurumbas also is another tribe living in Attappady area this had not been covered in the 1961 study because, they usually live in the interior forests and their households were not found in the selected tribal settlements.

1.26. According to the scheme of the restudy of villages the survey was to be conducted in the same areas which were covered in the 1961 study. Therefore, the same tribal pockets which were covered in 1961 survey were selected for the restudy in 1981 census. It was difficult to exactly identify the surveyed areas of 1961. Therefore, after identifying the enumerator blocks covering the 1961 surveyed areas, sample households were selected from these blocks. However, non-tribal households found in these areas were also selected for the restudy. Instead of 125 households covered in 1961 study only 100 sample households were to be covered in the restudy. The households selected for restudy consisted of 24 Irular households, 10 Mudugar households and 66 non-tribal households. Though the Agali village of 1961 was existing as such in 1981 it had been reorganised into 3 villages viz., Agali, Kallamala and Palakkayam at the time of the survey and most of the centres selected for the survey fell in the present Kallamala village. However, for comparative purposes the study relates to the former Agali village of 1961 and 1981 covering the present Agali, Kallamala and Palakkayam villages and all references to Agali village in this report are to be taken as referring to former Agali village unless otherwise specified.

Topography, Flora and Fauna

1.27. The village is situated on the top of Western Ghats with undulate topography. It is a place of hills and dales and is slopy everywhere. Soil is very hard and red in colour in most places. There are also black and very hard rocks in some places. Agali village is bounded by Bhavani river on the north and Siruvani river on the east. There are several tributaries of these rivers criss-crossing the area. According to the land use data pertaining to 1980 available from the village records published in the Village Directory in 1981 census, 82.45 per cent of the area of Agali village is forest land and 4.86 per cent of area is land not available for cultivation. This is perhaps one of the highest ratio of forest per unit of territory. Only about 27 per cent of area of the state is under forests. The forests here contain a variety of timber yielding trees like teak, rose-wood and softwood. Bamboo is another important variety found here. Besides these, there are orange, coffee, cardamom and rubber plantations. The non-plantation crops cultivated here are mainly paddy, chama, ragi and thuvara besides a variety of common vegetables such as cheera, brinjal, Lady's finger, cucumber, plantains etc., and tubers like tapioca, jack, mango and papaya trees also are found here. Lemongrass and cotton are cultivated on a small scale.

1.28. Numerous wild animals like elephants, tigers, bears and wild cats are found in the forests. Besides these, there are deer, samburs and monkeys. A few varieties of strange jungle birds and some wild fowls are found in the forests. The rivers are rich with a wide variety of big and small fish. The animal otter also is seen here. Buffaloes, cows, bulls and goats are the domestic animals reared here. Fowls are also reared in large numbers.

Settlement Pattern

1.29. The settlement pattern in the village is different for the tribals and non-tribals. It is reported that there are 137 tribal settlements in the whole of Attappady area and about 40 of them are in Agali village. The tribal settlements are locally known as 'Oorus'. The tribal settlements are distinctly apart from one another and are on hill tops, slopes of mountains and by the side of rivers. In each such settlements, huts are constructed close to one another and most of them will ordinarily be in a line. Usually, there will be one household in a house. A few tribal households are found living separately in their own agricultural plots away from their respective groups. However, they still retain their bonds with their groups. Houses in some of the tribal colonies have been constructed by various Government agencies. The residential pattern of non-tribals is not much different from that found in other parts of the State. They live in houses built at one end or middle of their cultivating land, separated and isolated from the neighbours. The extent of land around their houses varies. Due to the hilly terrain the houses are built on slopes and often one has to climb up or down from the road to reach the houses. According to the census of 1981, there are 7253 residential houses (of tribes and non-tribes) in Agali village out of 13036 houses in the whole Attappady area. There are 1871 tribal households and 5456 non-tribal households in Agali village out of 4716 tribal and 8463 non-tribal households in the Attappady region.

Water Resources

1.30. Bhavani and Siruvani rivers and their tributaries are the main water source in the area. Besides these, there are several water channels and water ditches in the low areas in between hills. There are also a few deep wells.

Administrative and Welfare Institutions

1.31. Besides the village office and Panchayat office, there are several Government offices located in the village. As Agali is the most important locality in the village most of the offices serving the whole Attappady area are in and around Agali. Integrated Tribal Development Project office is the most important institution in the village. All developmental activities in the whole of Attappady area are controlled and implemented by this office which was established in 1975 converting the Tribal Development block functioning since 1962. This is headed by an IAS officer and has a staff strength of 56. The integrated child Development Project office is functioning in the village since 1979. Running of Anganvadis, implementation of supplementary nutrition and immunisation programmes etc., in the Attappady region are the main activities of this office. Attappady Valley Irrigation Project (A.V.I.P.) Division was established in 1970 and about 4500 hectares of land in Attappady area have so far been brought under irrigation. The division office under an Executive Engineer and 4 sub-divisional offices under Assistant Executive Engineers are functioning in the village. The office of the Special Tahsildar for Land reforms was functioning for the last several years in Agali. The office of one PWD Assistant Engineer (Roads) is functioning in the village since 1976. Development of communication system in the Attappady region and the maintenance of PWD roads are done by this office. A separate office of the Assistant Engineer (Local works) was established in Agali in 1986 for the construction of tribal houses, staff quarters for Government employees, school and hostel buildings etc. There is an office of the Assistant Director, Soil conservation functioning since 1981, for controlling soil erosion. An agricultural Development office and Forest Range office are also located in Agali village. The police Station at Agali is functioning since 1959. The Sub-treasury established in 1985 is the latest addition to the chain of Government offices coming up in the area. The village office at Agali was established in 1959 and the Panchayat office in 1962. At the time of the survey separate village offices are functioning at Kallamala and Palakkayam consequent on the reorganisation of former Agali village into Agali, Kallamala and Palakkayam villages. Almost all the Government offices except the village office and Panchayat office were established after the last study of village in 1963. The special Deputy Tahsildar's office and the Tribal Development Block office which were functioning during the last survey in 1963 were later upgraded and converted as Special Tahsildar's office and Integrated Tribal Development Project office respectively.

Educational Institutions

1.32. There are many educational institutions in the village. There are three high schools. Government High School at Agali, Mount Carmel High School at Jellippara and St. Peter's Convent High School at Kookkampalayam. The Government High School at Agali was established in 1958 as an Upper Primary School and upgraded as a High School in 1971. It has a strength of 1163 students (588 boys and 575 girls) and 25 teachers. Mount Carmel High School at Memana, Jellippara established in 1968 has a strength of 1372 students (631 boys and 741 girls) and 35 teachers. St. Peter's Convent High School, Kookkampalayam was established in 1976 by the Carmelite congregation of sisters, Trichur. It has a strength of 320 students (151 boys and 169 girls) with 13 teachers. There is a Government Upper Primary School at Kookkampalayam with a strength of 734 students (391 boys and 343 girls) and 16 teachers. This was started as a Lower Primary School during 1955-56 and upgraded in 1977. A tribal hostel to accommodate 40 students is attached to this school. There is another private Upper Primary School, Mount Mary Upper Primary School at Jellippara. Besides the High School, there is a Government Lower Primary School also at Agali. Government Lower Primary School Karara, established in 1968 has a strength of 246 students (118 boys and 128 girls) with 7 teachers. St. Stephen's Lower Primary School Rajagiri, Kallamala established in 1979 has a strength of 321 students (174 boys and 147 girls) and 9 teachers. The Government Tribal Welfare Lower Primary School at Chindakki established in 1980 has a strength of 114 students (60 boys and 54 girls) with 4 teachers. There is another Government Lower Primary School at Kakkuppadi and a private School viz., St. George Lower Primary School at Seenkara. There is a Government Residential Basic School at Mukkali established in 1964 exclusively for the tribal children. 12 boys and 20 girls are studying there. There is another Government Tribal School at Kavundikkal. Besides these there are a few pre-primary institutions in the village out of 24 such institutions in the whole of Attappady area.

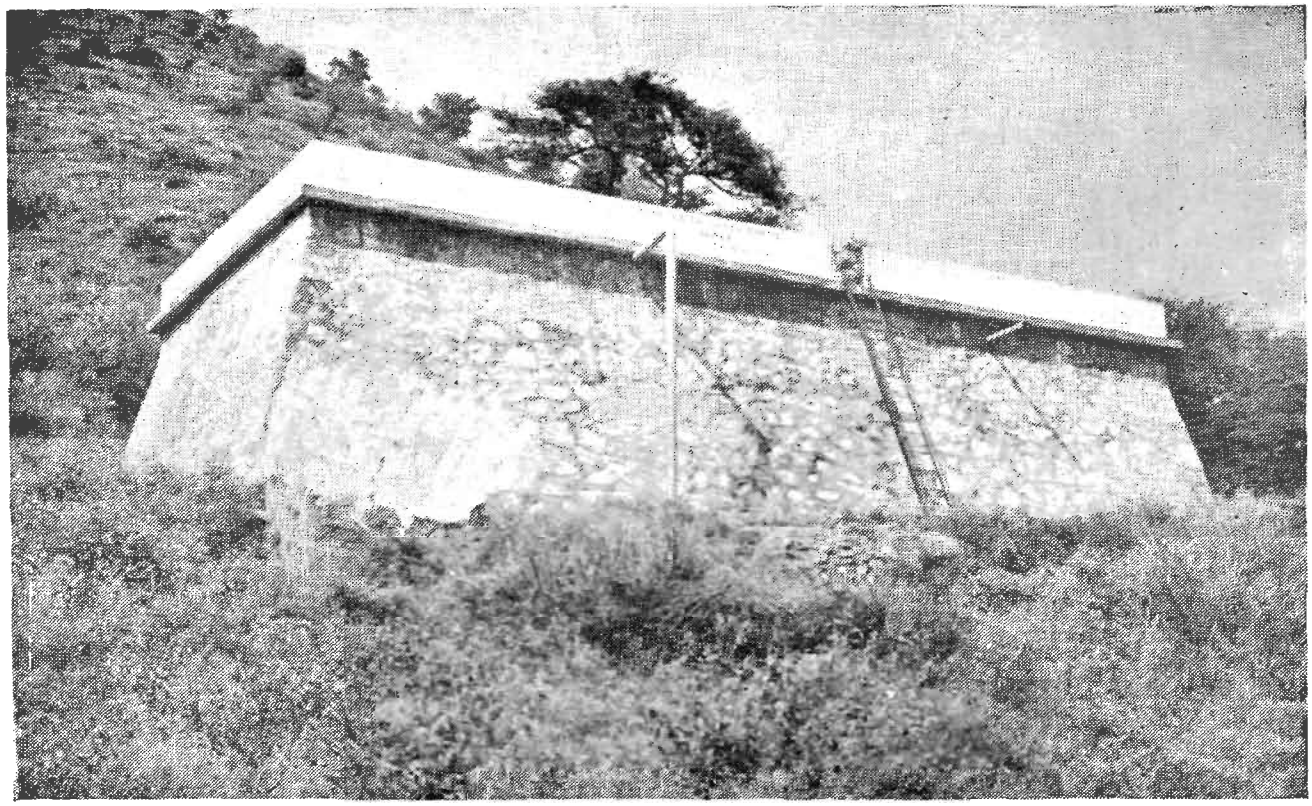
1.33. Most of these educational institutions were established after the survey of the village in 1963. There were only one middle school and 4 Primary schools in Agali village at that time.

Hospitals

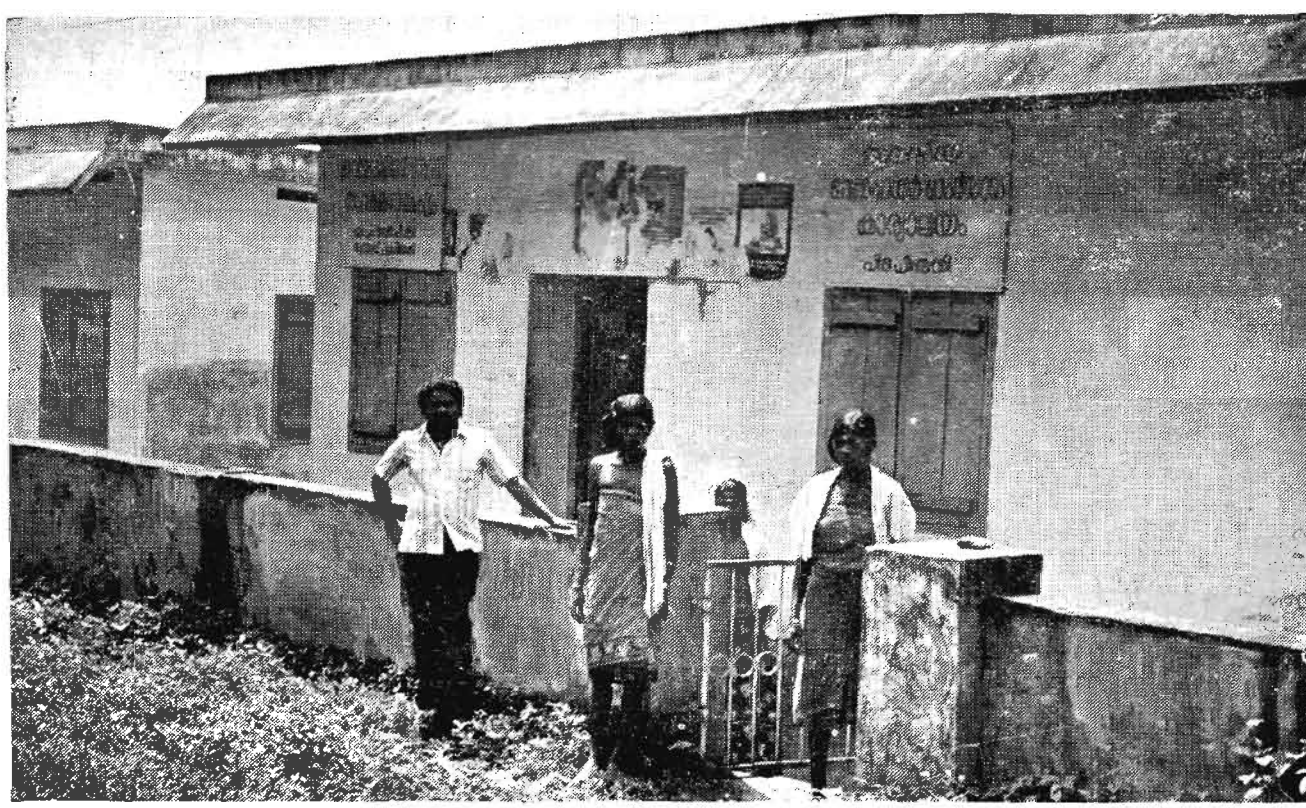
1.34. There is a Primary Health Centre at Agali with some sub-centres and two mobile medical units. The dispensary started at the time of the last survey (in 1963) was upgraded as a Primary Health Centre in 1984. This centre with 3 medical officers is serving the whole Attappady area. There is another small private hospital, St. Peter's Hospital at Kookkampalayam. There is a Veterinary dispensary at Agali which was established in 1964.

Banks

1.35. There are five banks in the village, branch of State Bank of India at Agali, branch of Canara Bank at Mukkali, branch of Palghat District Co-operative Bank at Agali and Attappady Farmer's Co-operative Bank at Thavalam. There is another branch of Canara Bank at Kottathara which was the first Bank established in Attappady area.



Water Tank of Kerala Water Authority



Welfare Office with the Officer and some Tribal Women in front of it



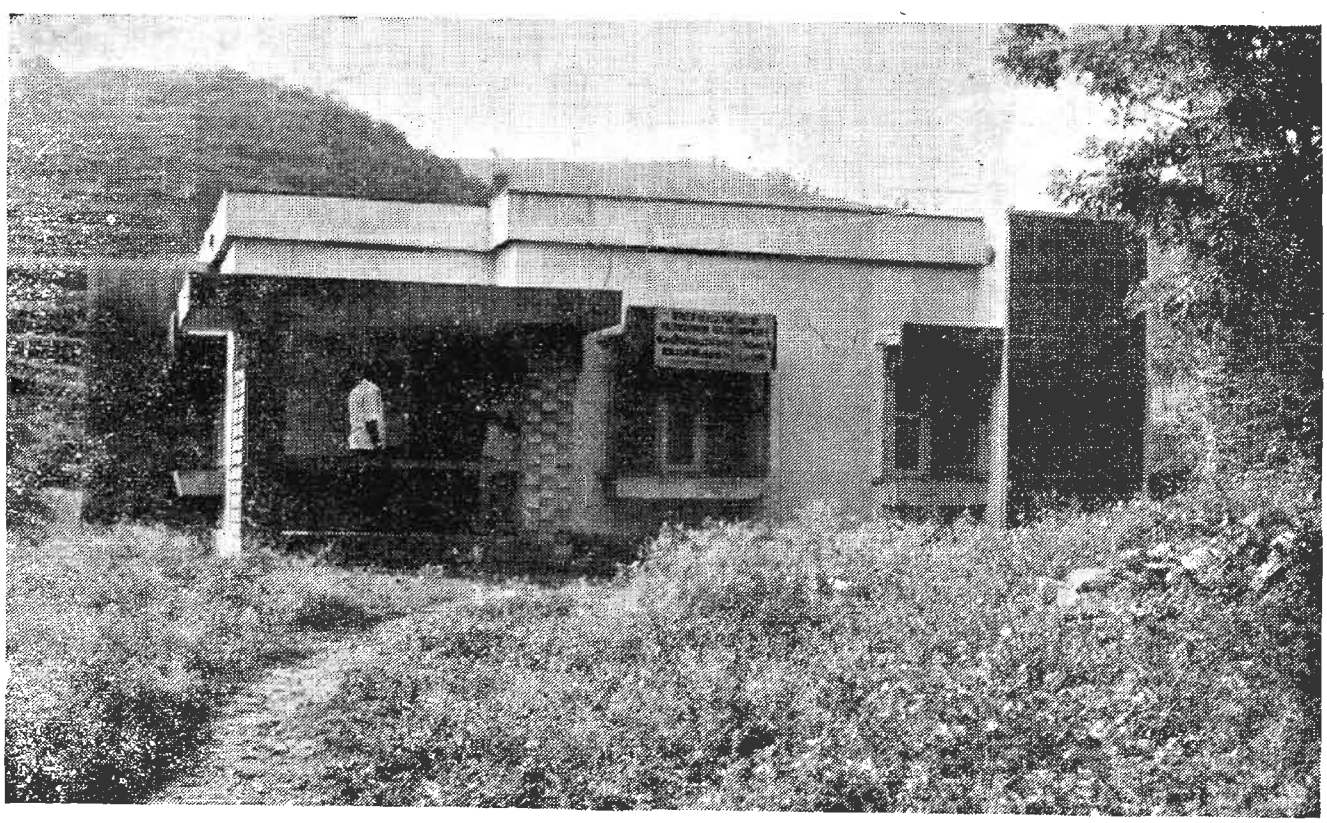
Integrated Tribal Development Project Office



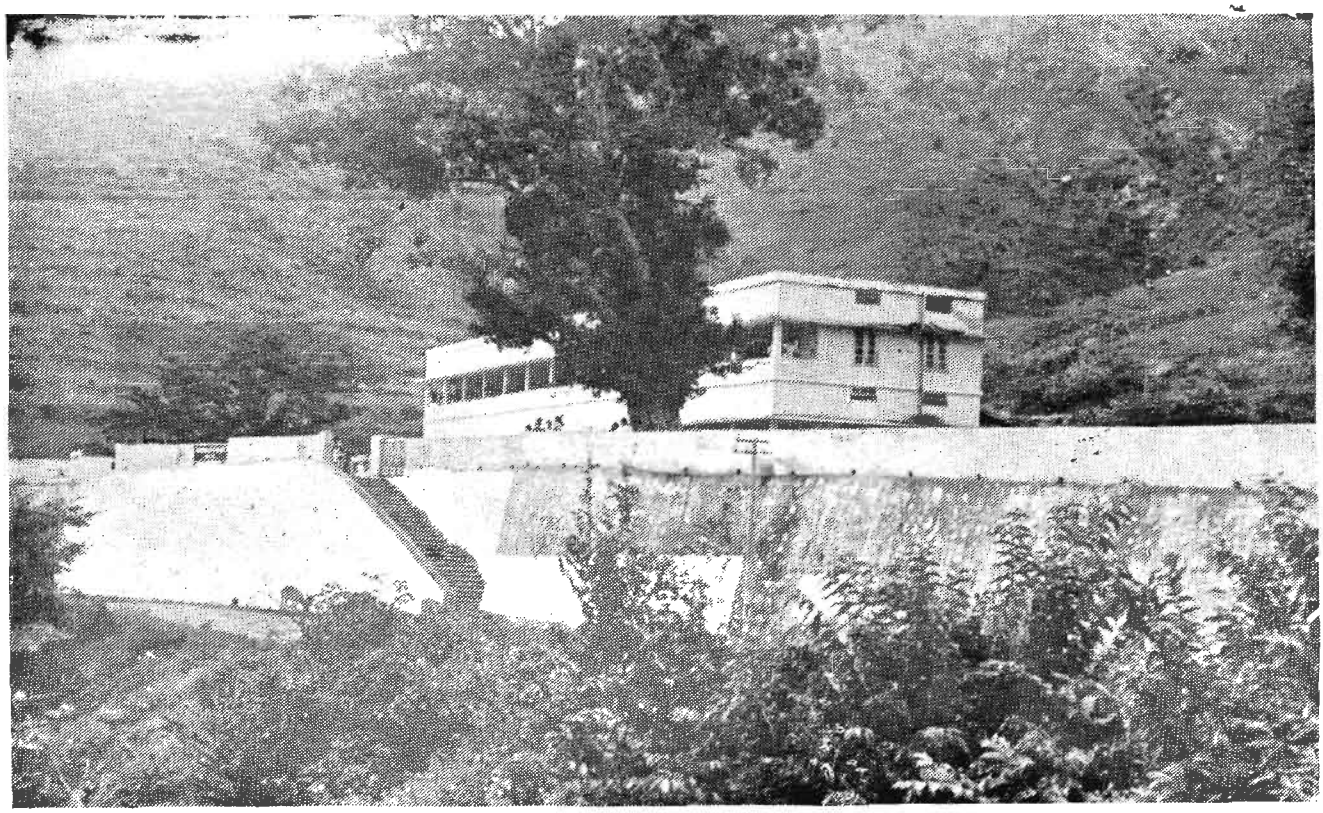
Integrated Child Development Office



Attappady Valley Irrigation Project Office at Agali



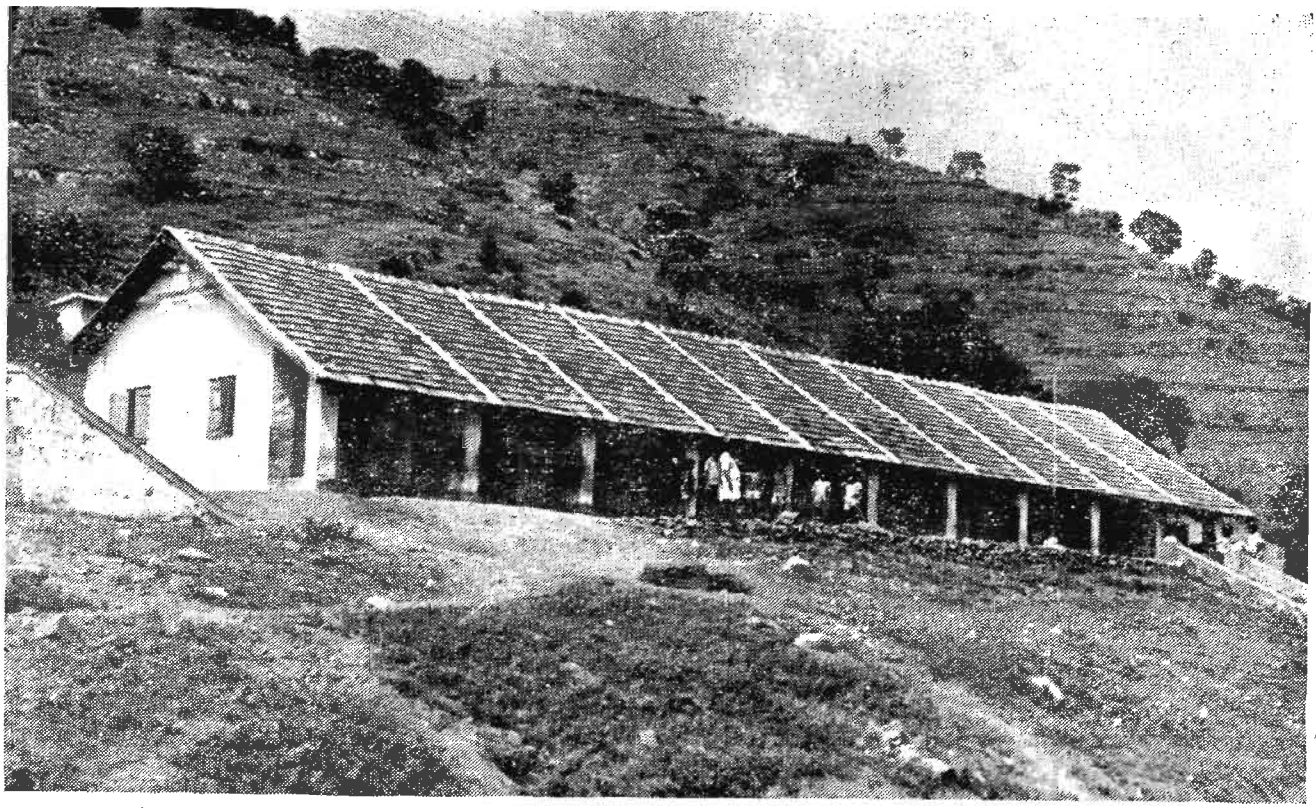
Soil Conservation Office



Government High School, Agali



Adivasi High School, Chindakki



Government Lower Primary School, Agali



Tribal Hostel, Agali

Industrial Units

1.36. There are only two small industrial units viz., Ramakrishna Dye Works at Kottathara and Bhavani Oil Mills at Chemmannur in the whole of Attappady region. There is a printing press, Dhanalekshmi Printing Press at Bhoothivazhi.

Places of Worship

1.37. Malleswaranmudi at Chemmannur is the most important place of worship in the village as well as in the whole Attappady region. It is a lofty peak which the tribes believe to be the abode of 'Lord Malleswara'. Pious pooja is conducted here once a year on the 'Sivarathri day'. Traditionally, only Mudugar are entitled to climb this peak and conduct pooja. But all tribes in Attappady have faith and devotion to Malleswara and they make offerings to him. At the foot of the hill (on the opposite side of the river) there is a temple where idols representing Lord Siva and Goddess Parvathy are kept and worshipped. Annual festival is conducted in this temple on the Sivarathri day when all the tribes in the locality assemble at its premises. Non-tribal Hindus also have faith in the deity of this temple and worship there. The Vinayaka Kovil at Kottathara where Lord Vighneswara is worshipped and the Ayyappa temples at Agali and Karara are the other places of worship of Hindus in the area.

1.38. Fathima Matha Church, Goolikadavu, St. Peter's Church, Jellippara and Rajagiri Church, Kallamala are the places of worship of Christians in the village. There are also churches at Karara and Thavalam. Places of worship of Muslims are found in the village at Agali, Kallamala, Mukkali, Thavalam and Kakkuppadi.

Ethnic Composition

1.39. Hindus, Christians and Muslims constitute the population of Agali village as well as of Attappady region. In the population of 35718 of the village 61.87 per cent are Hindus, 28.82 per cent are Christians and 9.31 per cent are Muslims. The following table gives the religion-wise composition of Agali village, Mannarghat taluk, Palghat district and Kerala State.

TABLE I-2

Household Population by Religion of Head of household as per 1981 Census

Religion	Agali village	Mannarghat taluk	Palghat district	Kerala State
1	2	3	4	5
All religions	35,718	250,949	2,044,399	25,453,680)
Buddhist	..	..	7(N)	223(N)
Christian	10,295 (28.82)	23,312 (9.29)	76,690 (3.75)	5,233,865 (20.56)
Hindu	22,097 (61.87)	134,813 (53.72)	1,494,668 (73.11)	14,801,347 (58.15)
Jain	..	..	10(N)	3605 (0.02)
Muslim	3326 (9.31)	92,802 (36.98)	472,787(23.13)	5,409,687 (21.25)
Sikh	..	..	7(N)	1295 (0.01)
Other religions and persuasions	..	..	2(N)	499 (N)
Not stated	..	22 (0.01)	228 (0.01)	3159 (0.01)

Percentage to total population are given within brackets.
N--means negligible.

1.40. The proportion of Hindus in the village is more than that of the taluk. While the Christian population in Mannarghat taluk is less than 10 per cent, they constitute 28.82 per cent of the population in the village. Muslims are the second largest community in the taluk constituting more than one third of the population. But in Agali village their strength is less than 10 per cent of the population.

1.41. Scheduled Castes constitute 5.67 per cent of the population. 23.17 per cent of the population in the village are Scheduled Tribes. Mudugar and Irular are the predominant Tribes in the area. Attappady is the habitat of the primitive tribe, Kurumbas whose 15 Oorus have been located in the region But these tribes live in interior forests and none of them has been located in the surveyed areas of Agali village. The data collected from the sample households show that besides the tribes Mudugar and Irular, persons belonging to Nair, Ezhava, Asari, Chetty, Moothan, Goundan, Karuvan, Boyan, Kavara, Pulayan and Thandan communities also are found among Hindus in the village. Ezhava, Thandan, Pulayan, Boyan and Nair are numerically predominant compared to others. Roman catholics, Jacobites and Yahovasakshi are found among Christians. The following table gives the distribution of sample households and population by Religion and community in the surveyed areas of the village.

TABLE I-3

Distribution of Sample Households and Population in the Surveyed areas by Religion and Community

Religion/ Community	Number of sample house-holds	Population		
		Persons	Males	Females
1	2	3	4	5
TOTAL	100	548	276	272
HINDU	63	342	177	165
Nair	1	18	10	8
Ezhava	7	32	16	16
Asari	1	10	5	5
Chetty	1	8	5	3
Moothan	1	9	6	3
Goundan	1	2	1	1
Karuman	1	5	3	2
Boyan (S.C.)	3	19	8	11
Kavara (S.C.)	1	6	4	2
Pulayan (S.C.)	4	24	13	11
Thandan (S.C.)	5	27	12	15
Mudugar (S.T.)	10	60	31	29
Irular (S.T.)	24	122	63	59
CHRISTIAN	16	75	39	36
Roman Catholic	11	51	28	23
Jacobite	4	17	7	10
Yahovasakshi	1	7	4	3
MUSLIM	21	131	60	71

Settlement History

1.42. Till the beginning of the second quarter of 20th century the only inhabitants of the region were the three Hill Tribes viz., Irular, Mudugar and Kurumbas. Severity of the climate, thick forests full of wild animals and land infested by leaches and Malarial mesquitoes made the area inaccessible to outsiders enabling the tribal people to live there in complete isolation for a long time. From the second quarter of 20th century itinerant traders (Tamil and Canarese Goundans) from the plains started coming to the area to obtain various forest produces such as honey, lac, horns, herbs etc. In exchange of salt and condiments they procured baskets, mat and rope also from the tribes besides the forest produces. Later, Tamil and Canarese Goundans from the plains started migrating to Attappady for settling there and cultivating forest land*. But the rate of inflow of outsiders was very small before independence. After independence, during the fifties people from the densely populated areas of Cochin and Travancore started migrating in large numbers to the hilly forest areas of Wayanad, Nilambur, Attappady etc., of Malabar. These settlers acquired forest land for nominal prices and started cultivation. These inmigrant agriculturists, mostly Christians later brought agricultural labourers mainly Ezhavas and Scheduled Castes. Simultaneous with the agricultural development in the area, many Muslim traders from the plains also came and settled there. This inflow of outsiders continued for the last three decades making Attappady an area of rapid population growth and transforming the ethnic composition of population of the area.

Changes During 1961-81

1.43. In 1961 census, Scheduled Tribes were in majority in Agali village as well as in Attappady region. In Attappady region they constituted 59.32 per cent of the population and in Agali village 58.75 per cent of the population. But, in 1981, the proportion of Scheduled Tribes was reduced to 39.95 per cent in Attappady region and to 23.17 per cent in Agali village. It may be seen that Agali village is the worst affected by the influx of outsiders. The proportion of Scheduled Castes increased from 3.04 per cent in 1961 to 5.68 per cent in 1981 in Agali village and from 4.42 per cent in 1961 to 6.67 per cent in 1981 in Attappady region. The developmental activities and the establishment of several new Government offices and educational institutions in Agali village also have contributed to the distinction of Agali village from the other two villages in the area in this respect.

The Distribution of Tribal People in the Area

1.44. Irular are found in the eastern half of the valley which gets relatively low rainfall. Mudugar and Kurumbas are found mostly in western half of the valley which gets high rainfall. The former is in the vested forests (former unreserved private forests) in the southern and central parts while the latter is in the reserve forests of the northern region. Strict compartmentalisation of the area based on the habitations of the three tribal communities is not possible as there is intermingling between the communities, particularly the Mudugar and Kurumbas.

The Feel of the Village

1.45. Agali is a village typical of the Attappady region. However, it is more developed than the other two villages in the region viz. Sholayur and Pudur. The influx of inmigrants from other parts of the state has made Agali the most populous village in the Attappady area as well as in the whole of Mannarghat taluk. Though this is still one of the backward villages in the state, various developmental activities are going on and therefore it is changing fast. The progress achieved so far is not commensurate with the amounts spent so far due to various reasons. With the implementation of different projects under the Integrated Tribal Development Plan, Western Ghat development plan, IRDP, RLEGP etc., there will be further improvement in all aspects of the village life. Though the village has lost its predominant tribal character due to the large scale inmigration of people from other parts of the state, it still continues to be one of the few villages in the state where there is sizeable Tribal population with their custom and life style different from other parts.

*Source : M. Kuhhamen, *Ailenation of Tribal Land.* The case study of Attappady in Kerala.

CHAPTER II

SOCIAL DEMOGRAPHY AND VITAL STATISTICS

Agali village is having several social characteristics peculiar to the Attappady region to which it belongs. However in certain aspects it keeps its distinct identity from the other two villages in Attappady region viz., *Pudur and *Sholayur. According to the census of 1981 the population of *Agali was 35718 with 18346 males and 17372 females. The population of *Pudur was 10529 and that of *Sholayur was 15999.

The following table gives population, growth rate, Sex ratio etc., of the three villages of Attappady region.

TABLE II-1

Population, Density, Decadal Variation and Sex-ratio of Agali and Neighbouring Villages in Attappady Region

Name of the Village	Year	Area in Sq. K.m.	Population			Density (per sq. K.m.)	Percentage decadal variation of population	Sex ratio (Females per 1000 Males)
			Persons	Males	Females			
1	2	3	4	5	6	7	8	9
Agali	1961		7,857	4,145	3,712	..	..	896
	1971		17,315	9,016	8,299	..	120.38	920
	1981	262.42	35,718	18,346	17,372	136	106.28	947
Pudur	1961		4,800	2,488	2,312	..	..	929
	1971		7,673	3,914	3,759	..	59.85	960
	1981	413.47	10,529	5,406	5,123	25	37.22	948
Sholayur	1961		8,141	4,196	3,945	..	..	940
	1971		13,453	6,974	6,479	..	65.25	929
	1981	150.75	15,999	8,201	7,798	106	18.93	951

2.2. All the Attappady villages have very high growth rates of population during 1961-81 as a result of inmigration. However, the growth rate of Agali is phenomenal and beyond comparison. In 1961 Sholayur with 8141 persons was the most populous village in Attappady, Agali coming only second with 7857 and Pudur third with 4800 persons. But Agali registered a growth rate of 120.38 per cent during 1961-71 and became the most populous village by 1971. The growth rates of Sholayur and Pudur during 1961-71 were 65.25 per cent and 59.85 per cent respectively. Though the growth rates of all the three villages have decreased during 1971-81 compared to the previous decade, the reduction in the growth rate of Agali is small compared to the other two villages. While the growth rate of Sholayur came down from 65.25 per cent during 1961-71 to 18.93 per cent during 1971-81, the growth rate of Agali was 106.28 per cent during 1971-81 as compared to 120.38 per cent in the previous decade. The growth rate of Pudur during 1971-81 was 37.22 per cent as against 59.85 per cent in the previous decade. The overall growth rate of Agali village during 1961-81 is 354.60 per cent compared to 96.52 per cent for Sholayur and 119.35 per cent for Pudur. It is evident that the bulk of the migrants to Attappady have settled in Agali village resulting in more than four fold increase of population during the last two decades.

2.3. The density of population of Agali village in 1981 census was 136 persons per sq. Kilometre as against 106 and 25 in the case of Sholayur and Pudur respectively.

2.4. There is not much difference in sex ratio among the three villages of Attappady region. As per the census of 1981, Agali village had 947 females per 1000 males as against 951 in Sholayur and 948 in Pudur. There is significant increase in the feminine content of the population of Agali. The sex ratio of the village was only 896 females per 1000 males in 1961 census against 940 in Sholayur and 929 in Pudur.

*Refers to the former villages before reorganisation.

2.5. The literacy in Agali village in 1981 was 48.75 per cent as against 26.66 per cent in Sholayur and 16.18 per cent in Pudur. Though Agali is in a far better position in literacy compared to the other two villages of the region more than 50 per cent of the population of this village are still illiterate. In 1961, the literacy in Agali village was only 13.96 per cent and the literacy rates in Sholayur and Pudur were 9.54 per cent and 9.45 per cent respectively. Thus, the growth in literacy of Agali during the last two decades is phenomenal compared to the other two villages in the region.

2.6. The work participation rate in Agali village in the last census was 42.83 per cent with 40.70 per cent main workers and 2.13 per cent marginal workers. The work participation rate in Agali village is less than that of Pudur (53.10 per cent) and Sholayur (52.24 per cent). In 1961 census, 58.28 per cent of population was returned as workers in Agali village 61.60 per cent in Pudur village and 57.19 per cent in Sholayur. Though there is an apparent decline in the work participation rate it is a general feature observed everywhere due to the change in concept of workers in the two censuses and not due to any significant reduction in the number of workers in these villages.

2.7. The percentage of Scheduled Castes in Agali village is 5.68 in 1981 compared to 6.42 per cent in Sholayur and 3.74 per cent in Pudur. Twenty years back, the proportion of Scheduled Castes in Agali village was 3.04 per cent as against 6.53 per cent in Sholayur and Pudur. Thus, while the Scheduled Caste content of population of the other two villages in the region has remained more or less the same there was considerable increase in the population of Scheduled Castes in Agali village. The Scheduled Caste population of the village has recorded a growth rate of 120 per cent during 1961-71 and 285 per cent during 1971-81. This has happened because the migrant settlers of Attappady brought many Scheduled Caste agricutural labourers also with them for cultivating the land acquired by them.

2.8. Though Agali village is still having more Scheduled Tribe population than other villages in the region and taluk, it is no more a tribal land as it was a few years back. The proportion of Scheduled Tribes in Agali village was 23.17 per cent in 1981 compared to 41.26 per cent in Sholayur and 54.91 per cent in Pudur. Thus, Agali is having the lowest proportion of Scheduled Tribes among the villages in the Tribal land of Attappady. Twenty years back all the three villages in the region had tribal majority, Agali with 58.75 per cent, Sholayur with 55.20 per cent and Pudur with 67.23 per cent of their population as Scheduled Tribes. Now, though the tribal content has decreased in all the three villages, Agali is the worst affected. Only Pudur is still retaining the status of a Tribal majority village. As already mentioned, the decline in tribal content in Agali village is due to the influx of non-tribal settlers from other parts of the state, rather than any decline in Tribal population. The Scheduled Tribe population of the village has recorded a growth rate of 35 per cent during 1961-71 and 38 per cent during 1971-81. Even now Agali village has the highest population of Scheduled Tribes (in absolute numbers) in the taluk.

2.9. After examining the position of Agali village among the other villages in the Attappady area it will be interesting to consider it against other villages in the taluk outside Attappady region. The following table gives area, population, density etc., of the villages in Mannarghat taluk.

TABLE II-2

Taluk and Village-wise Population 1981

Taluk/Village	Area in sq. Km.	No. of House-holds	Popula-tion	Percen-tage of Literates	Sex Ratio	Percen-tage growth rate 1971-81	No. of persons per house-hold	Percen-tage of Scheduled Caste popula-tion	Percen-tage of Schedul-ed Tribe popula-tion
1	2	3	4	5	6	7	8	9	10
Mannarghat Taluk	1185.6	45,090	250,949	53.23	1013	35.96	6	13.50	8.36
Alanallur I	14.05	1,738	10,610	58.90	1029	29.82	6	12.28	0.02
Alanallur II	11.95	1,213	7,631	56.99	1035	26.32	6	14.53	..
Alanallur III	32.24	2,160	13,467	59.48	1040	35.02	6	10.39	0.16
Thachanattukara I	22.96	1,566	9,946	57.75	1036	29.39	6	19.08	..
Thachanattukara II	12.08	955	5,486	61.94	1062	18.34	6	20.05	..
Kottappadam I	40.14	1,357	8,153	45.08	1065	42.44	6	9.51	0.04
Kottappadam II	14.06	1,263	8,032	55.39	1055	27.61	6	15.79	..

TABLE II-2—*contd.*

1	2	3	4	5	6	7	8	9	10
Kottappadam III	25.61	1,283	8,117	50.66	1016	38.16	6	10.67	0.80
Kumaramputhur	37.25	3,079	18,308	57.13	1026	35.09	6	15.46	0.16
Mannarghat I	32.93	3,713	21,577	64.29	1026	31.88	6	13.76	0.40
Mannarghat II	17.35	2,439	14,208	58.09	1001	37.52	6	24.59	0.67
Pudur	413.47	2,289	10,529	16.18	948	37.22	5	3.74	54.91
Sholayur	150.75	3,563	15,999	26.66	951	18.93	5	6.42	41.26
Agali	262.42	7,327	35,718	48.75	947	106.28	5	5.68	23.17
Pottasseri I	20.20	2,456	13,089	56.14	1017	7.16	5	16.58	0.33
Pottasseri II	14.76	1,844	10,666	56.62	1068	32.04	6	19.77	0·57
Karakurissi	30.24	2,942	17,110	58.59	1060	27.78	6	17.12	..
Karimba I	23.78	2,615	15,237	64.82	1041	28.87	6	15.59	0.01
Karimba II	9.33	1,288	7,066	61.42	1032	34.82	5	26.00	..

2.10. All the three Attappady villages having extensive forest lands are abnormally large in area compared to other villages in the taluk. 12 villages in the taluk have population more than 10,000 and 7 villages have population less than 10,000. Agali is the most populous village in the whole of Mannarghat Taluk, followed by Mannarghat I, Kumaramputur, Karakurissi and Sholayur villages in that order. The number of persons per household is 5 in Agali whereas it is 6 in the taluk as a whole. Apart from Pudur and Sholayur only Pottasseri and Karimba II villages have a household size of 5 and other villages have household size of 6.

2.11. Mannarghat taluk has registered comparatively high growth rate, 35.96 per cent, during the decade 1971-81, compared to the growth rate of 21.31 per cent of Palghat district which itself is higher than the growth rate of the state (19.24 per cent). Almost all villages in Mannarghat taluk except three has recorded a growth rate higher than that of Palghat district. But the decadal growth rate of 106.28 per cent recorded by Agali has no parallel. The village which has recorded the next highest decadal growth rate in the taluk is Kottappadam I with 42.44 per cent. The lowest growth rate in the taluk is 7.16 per cent recorded in Pottasseri I village. The growth rate in one of the Attappady villages viz. Sholayur is 18.93 per cent which is lower than that of the taluk and the district.

2.12. Among the villages in the taluk Agali is having the lowest sex ratio of 947 females per 1000 males in 1981. In the sample households in the surveyed areas of Agali village there are 986 females per 1000 males. In all the villages of the taluk other than the three Attappady villages females outnumber males. The overall sex ratio in Mannarghat taluk is 1013 and that of Palghat district is 1056. The sex ratio in Kerala State is 1032 females per 1000 males as per 1981 census.

2.13. The literacy rate in Agali (48.75 per cent) is lower than that of Mannarghat taluk which has a literacy rate of 53.23 per cent. Among the taluks of Palghat district the literacy rate is lowest in Chittur taluk (50.88 per cent) preceded by Mannarghat taluk. The literacy rate of Palghat district is 58.00 per cent. Apart from the other two villages in Attappady region viz., Sholayur and Pudur, having lowest literacy rates Kottappadam I is the only village having literacy rate (45.08 per cent) lower than that of Agali. In all the other villages more than 50 per cent of the population are literates. Karimba I village has the highest literacy of 64.82 per cent closely followed by Mannarghat I with 64.29 per cent. However, the position of Agali village in respect of literacy cannot be considered to be very bad in the region.

2.14. In all the villages in Mannarghat taluk outside Attappady region proportion of scheduled caste population is more than that of Agali. In the taluk as a whole 13.50 per cent of population belong to scheduled castes. Karimba II village has the highest proportion of scheduled castes (26.00 per cent) in the taluk. Scheduled Caste population is comparatively small in all the Attappady villages, the lowest being in Pudur.

2.15. The Scheduled Tribe population in Mannarghat taluk (8.36 per cent) is mainly contributed by the three Attappady villages. The Scheduled Tribe population in other villages is negligibly small. In six villages there are no Scheduled Tribes at all.

Age, Sex and Marital Status

2.16. In the sample households of the village, 39.23 per cent of the population are children i.e., below 15 years of age, 30.29 per cent are youngsters in the age-group 15-29. Persons aged 55 years and above constitute 5.66 per cent of the population. Only very few persons (0.55 per cent) are above the age of 70. The following statement gives the age and marital status distribution of population in the sample households.

TABLE II-3

Distribution of Population Classified by Age, Sex and Marital Status (Survey Data)

Age-Group	Marital Status														
	Never-married			Married			Widowed			Divorced or separated			Total		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Total	**305**	**163**	**142**	**230**	**110**	**120**	**10**	**3**	**7**	**3**	..	**3**	**548**	**276**	**272**
0–4	79	48	31	..	..	..	..	..	..	..	..	..	79	48	31
5–9	68	27	41	..	..	..	..	..	..	..	..	..	68	27	41
10–14	68	36	32	..	..	..	..	..	..	..	..	..	68	36	32
15–19	67	38	29	13	..	13	..	..	..	..	..	..	80	38	42
20–24	18	9	9	37	12	25	..	..	..	..	..	..	55	21	34
25–29	5	5	..	26	11	15	..	..	..	..	..	..	31	16	15
30–34	..	..	..	32	17	15	..	..	..	1	..	1	33	17	16
35–44	..	..	..	70	37	33	1	..	1	..	..	..	71	37	34
45–54	..	..	..	31	19	12	1	1	..	..	..	..	32	20	12
55–69	..	..	..	19	12	7	7	1	6	2	..	2	28	13	15
70+	..	..	..	2	2	..	1	1	..	..	..	..	3	3	..

2.17. The overall sex ratio in the sample households is almost balanced with 272 females for 276 males. In the age group 0-4, there are more male children than female children, but in the next age group 5-9, there are more female children than male children. In the age-group 10-14 there are more male children than female children while in the next two age groups 15-19 and 20-24 females outnumber males. In all the later age-groups except 55-59 there are more males than females.

2.18. In the sample households 55.66 per cent of persons are never married, 41.97 per cent married, 1.32 per cent widowed. Only a negligible proportion (0.55 per cent) are divorced or separated. Among males 59.06 per cent are never married, 39.85 per cent married and 1.09 per cent widowed whereas among females 52.21 per cent are never married, 44.12 per cent married, 2.57 per cent widowed and 1.10 per cent divorced or separated. The proportion of never married is more among males than among females. Females are more prone to widowhood and divorce or separation than males.

2.19. No female remains unmarried beyond 24 years of age and no male beyond 29 years. There is no married female below age 15 and no married male below age 20. This indicates that now child marriage is not prevalent in the area among any community including the Tribes. Females start getting married between 15 and 19 years and males between 20 and 24. Majority of females get married before 25 years of age and majority of males before 29 years of age. In the sample households all females between ages 25 and 29 and all males between ages 30 and 44 are reported to be married. There is no instance of early widowhood in the surveyed areas. Most of the widows are above 55 years of age.

Age at Marriage

2.20. Among the sample households the average age at marriage is 23.58 years for males and 17.81 years for females. It is interesting to note that the age at marriage of those who married 30 years ago is higher than those who married within the last 15 years, both among males and females. The following table shows the average age at marriage by sex and duration of marriage in surveyed area.

TABLE II-4

Average Age at Marriage, 1987

Duration of Marriage	Average age at marriage (years)	
	Males	Females
1	2	3
Total	**23.85**	**17.81**
Within 15 years	22.88	17.32
15–29 years	24.27	18.12
30+ years	24.36	19.33

2.21. The average age at marriage by sex and distance of place of birth from the village is given in the following table.

TABLE II-5

Age at Marriage as Related to Distance of Place of Birth from the Village, 1987

Distance of place of birth (in Kms.)	Average age at marriage (years)	
	Males	Females
1	2	3
Total	**23.58**	**17.81**
less than 5	22.98	17.55
5–10	..	..
11–20	..	..
21–50	23.23	17.10
51+	24.33	18.41

The average age at marriage of those who came from neighbouring areas (within 5 kilometres from the village) is less than the age at marriage of those who came from distant places both among males and females.

Literacy and Education

2.22. As per 1981 census Agali village has a literacy rate of 48.75 per cent, the male literacy being 54.14 per cent and female literacy 43.06 per cent. There was commendable progress in literacy of the village during the two decades between 1961 and 1981. The progress of literacy during the two decades is evident from the following statement.

TABLE II-6

Literacy in Agali Village in 1961, 1971 and 1981

	1981			1971			1961		
	P	M	F	P	M	F	P	M	F
	1	2	3	4	5	6	7	8	9
Total population	35718	18346	17372	17315	9016	8299	7857	4145	3712
Literates	17413	9933	7480	4710	3020	1690	1097	847	250
Percentage of Literacy	48.75	54.14	43.06	27.20	33.50	20 36	13.96	20 43	6 73

2.23. The literates in the village has increased at a faster rate than that of the population. The percentage of literates increased by 329.35 per cent during 1961-71 and 269.70 per cent during 1971-81 against the population increase of 120.38 per cent and 106.28 per cent during the corresponding periods. There was a boost especially in female literacy. While the rate of literacy among males has increased by 256.55 per cent and 228.90 per cent during 1961-71 and 1971-81 respectively the literacy of females rose by 576.00 per cent and 342.60 per cent respectively during the corresponding period. The comparatively during literacy of migrant population and the improvement in educational facilities have contributed to this phenominal increase in literacy. It also indicates a welcome change in the attitude of parents towards the education of female children. Female literacy which was almost one third of male literacy in 1961 is fast catching up with male literacy.

2.24. The data collected from sample households, six years after the last census, shows further improvement in literacy, especially of females. The literacy rate in sample population is 57.30 per cent with 59.78 per cent for males and 54.78 per cent for females. Excluding children of the age group 0-4 all of whom are illiterates, the effective literacy rate in the surveyed areas in 1987 comes to 66.95 per cent. Effective literacy rate is 72.37 per cent for males and 61.83 per cent for females.

2.25. Along with the improvement in literacy there has been an improvement in educational levels also. The following table gives the distribution of population aged 5+ in sample households by age, sex and educational level.

TABLE II-7

Distribution of Population (in sample households) Classified by Age, Sex and Educational Level

Educational level	Age and Sex																
	5-9		10-14		15-19		20-24		25-34		35-49		50 and above		Total		
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
Total	**27**	**41**	**36**	**32**	**38**	**42**	**21**	**34**	**33**	**31**	**49**	**42**	**24**	**19**	**469**	**228**	**241**
Illiterate	5	7	1	5	5	11	6	14	11	15	20	25	15	15	155	63	92
Literate without educational level	20	34	9	5	6	3	6	6	9	2	7	2	6	2	120	63	57
Primary	2	..	19	16	11	14	5	8	9	9	11	6	1	2	114	59	55
Middle	..	..	7	6	11	12	3	2	3	2	8	3	2	..	58	33	25
Matriculation/Secondary	..	..	..	..	4	2	1	2	..	3	1	2	..	..	15	6	9
Higher Secondary/Intermediate/Pre-University	..	..	..	..	1	..	..	1	1	..	..	..	..	..	3	2	1
Technical diploma or certificate not equal to degree	..	..	..	..	..	..	..	..	..	..	1	1	..	..	2	1	1
Graduate degree	..	..	..	..	..	..	..		..	..	1	..	..	..	2	1	1

2.26. It can be seen that the proportion of illiterates is very small in the age group 10-14 and it is steadily increasing in the higher age groups both among males and females. While illiterates in the age group 10-14 is only 2.78 per cent for males and 15.63 per cent for females, it is as high as 62.50 per cent for males and 78.95 per cent for females among those aged 50+. In all the age groups female illiteracy is more than male illiteracy.

2.27. Those without any educational level constitute 38.18 per cent of male literates and 38.26 per cent of female literates. 35.78 per cent male literates and 36.91 per cent of female literates have primary education. It may be seen that there is no significant difference between male and female literates in acquiring education upto middle level. 93.94 per cent of male literates and 91.95 per cent of female literates have not studied beyond middle level. Twenty per cent of male literates have passed middle school against 16.78 per cent of female literates. However, in the sample households there are more females with secondary level qualification than males. Only 3.64 per cent of male literates have secondary level qualification while 6.04 per cent of female literates are having this level of education. Those who have studied beyond secondary level are very small among both males and females. There is one male and one female graduate, but both belong to Christian religion. Among those aged 50 and above no male has educational qualification above middle level and no female has educational qualification above primary level. The highest educational level attained by Scheduled Tribes among sample households is middle level. But this does not mean that there is no Scheduled Tribe in the entire village who have studied beyond middle level. There are Scheduled Tribes studying in high school classes and a few of them have passed secondary examination. In the census of 1981, among Irular 24 males and 3 females are matriculates, 3 males and 2 females are having pre-degree or equivalent education and 1 female is a graduate. Among Mudugar 2 males are matriculates and 1 male has pre-degree education.

2.28. Census data on literacy for each Tribe are available only at district level and not for Attappady region or Agali village. But as Irular, Mudugar and Kurumbas of Palghat district are mostly living in Attappady area their literacy rates at district level indicate their condition in the Attappady region. The following statement shows the literacy rates of these Tribes in the last three censuses.

TABLE II–8

Literacy Rate of Three Tribes in Palgnat District

Scheduled Tribes	Percentage of literacy								
	1981			1971			1961		
	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10
Irular	11.73	15.29	8.08	3.73	5.61	1.79	3.77	4.83	2.69
Mudugar	13.29	18.50	8.14	5.44	9.91	0.70	2.32	3.65	0.92
Kurumbas	9.10	16.67	0.61	2.14	4.20	0.00	0.59	0.54	0.62

2.29. The data indicate that literacy is very low among these tribes of Attappady region even at the time of 1981 census. However, from almost total illiteracy in 1961 there is some improvement especially during the decade 1971-81. In 1981 census, 11.73 per cent of Irular, 13.29 per cent of Mudugar and 9.10 per cent of Kurumbas have reported to be literates. However, female literacy among Kurumbas has not shown any improvement and almost all of them are still illiterates.

2.30. The following statement shows the percentage distribution of literates among the three tribes by literacy level.

TABLE II-9

Percentage of Literates by Educational Level

Scheduled Tribe	Year	Literates without Educational level	Primary	Middle	Matric and above
1	2	3	4	5	6
Irular	1981	55.74	33.99	8.75	1.52
	1971	44.02	55.44	0.00	0.54
	1961	68.98	30.79	0.00	0.23
Mudugar	1981	54.30	36.43	8.24	1.03
	1971	68.75	31.25	0.00	0.00
	1961	80.65	19.35	0.00	0.00
Kurumbas	1981	58.95	36.84	3.16	1.05
	1971	100.00	100.00	0.00	0.00
	1961	100.00	100.00	0.00	0.00

There is some improvement in educational levels also simultaneous with the improvement in literacy among tribes. In 1981 more than one third of the literates among all the three tribes have primary education. In 1961, there was no one with middle school education. But, after twenty years the proportion of literates having middle school education is 8.75 per cent for Irular, 8.24 per cent for Mudugar and 3.16 per cent for Kurumbas. Among Irular, 1.52 per cent of literates are matriculates and above as against 1.03 per cent among Mudugar and 1.05 per cent among Kurumbas.

2.31. In the earlier report of the study of this village conducted in 1963, it was recorded that the tribals were grossly illiterate and they could neither read nor write any language. Their children were not studious by nature nor did they get any incentive or encouragement from their parents or relatives to develop aptitude for study. As the study in 1963 covered Mudugar and Irular, the progress in literacy during the period between the two surveys could be assessed by considering the present literacy levels of these two communities.

2.32. The literacy rate of Mudugar in the present survey is 35.00 per cent and that of Irular 39.34 per cent. Male literacy is 32.26 per cent for Murugar and 42.86 per cent for Irular against female literacy of 37.93 per cent and 35.59 per cent respectively. The effective literacy for Mudugar is 40.38 per cent with 38.46 per cent for males and 42.31 per cent for females and that for Irular is 48.98 per cent with 55.10 per cent for males and 42.86 per cent for females. It may be seen that there is tremendous progress in literacy of both the communities in the area, especially of Irular. Among Mudugar, 60 per cent of male literates have primary education and 10 per cent have middle level education while 45.45 per cent of female literates have primary education and 9.09 per cent have middle level education. While there is not much disparity between males and females in literacy and education in the case of Mudugar, there is significant difference between males and females among Irular in this respect. Among Irular, those without educational level constitute 33.33 per cent of male literates and 71.43 per cent of female literates. 48.15 per cent of male literates and 23.18 per cent of female literates are primary educated and 18.52 per cent of male literates and 4.76 per cent of female literates are having middle level education.

2.33. It may be seen that while the census data shows a very low level of literacy among the Tribals, the survey data reveals a rosy picture. This is mainly due to the following reasons. The survey relates to the Agali village whereas, the census data relates to the whole of Attappady. Agali is considered to be the most developed of the Attappady villages and there are more educational institutions in this village than the other two villages. In Agali village itself, all the remote and interior areas have not been covered in the survey and the households surveyed are located in areas having comparatively better access to the main road and educational institutions. Moreover, while the census data related to 1981, the survey data relates to a period after 6 years from the census and more development has taken place in the area, especially Agali during this period.

Educational Score

2.34. The educational attainment of the people of the village can also be assessed by calculating average educational scores, as explained below:

Scores are assinged to individuals aged 5 and above with reference to their educational level as 0 for illiterates, 1 for literates without educational level, 2 for primary or junior basic and for middle, 3 for matriculation or higher secondary, 4 for technical diploma not equal to degree, 5 for graduates and post graduates (both technical and non-technical) and 6 for doctorate or higher qualification. The cumulative score of all individuals, males and females aged 5 and above is divided by total number of individuals to obtain average per head score. The average educational score of the population in sample households

is 1.14. The average educational score for males is 1.23 and for females it is 1.05. The average educational score is 0.65 for Mudugar and 0.73 for Irular. There is no difference in the educational scores of males and females in the case of Mudugar. But among Irular the educational score of males is 0.92 against 0.55 for females.

2.35. Educational attainment of the members has a bearing on the occupation of the head of the household. Out of 100 sample households 24 households have cultivators, 29 have general labourers and 13 have non-workers as their head. There are 6 households with agricultural labourers as their head and 5 households have merchants. The average per head educational score is 1.17 in the households of cultivators, 0.82 in the households of general labourers and 1.17 in the households having non-worker heads. The members of the households of merchants have an average educational score of 1.20, while the average educational score of members in agricultural labourer's households is 1.00. The highest average per head educational score (3.00) is among the members of households having clerical and other supervisory workers as head followed by the members of the household having teachers as the head (2.75). But in the sample, such households are very few.

2.36. The average per head educational score of migrants is higher than that of non-migrants. The average per head educational score is highest (3.00) for the migrants from Trichur district followed by those from Kottayam and Ernakulam districts. The lowest educational score of migrants is among those who came from Kozhikode district. The average per head educational score of migrants from Tamil Nadu is 1.04.

Study in Educational Institutions

2.37. In the sample households, 216 out of 548 persons are in the age group 5-19. Among them 58.80 per cent are attending educational institutions, 62.38 per cent in the case of males and 55.65 per cent in the case of females. In the 5-9 age group, 83.82 per cent of children are studying in educational institutions. There is no significant difference between the proportion of male and female students in this age group. 85.19 per cent male children and 82.93 per cent of female children are students. It is obvious that parents do not show any distinction between males and females in sending their children to schools in the initial stage. But, after the primary classes there are more drop outs among girls. In the age group 10-14, while 83.33 per cent of male children are students only 56.25 per cent of female children are students. This low proportion of female students in this age group has brought down the percentage of students in this age group to 70.59 per cent. In the next age group, most of the children discontinue their studies. But, here the male drop outs are far more than female drop outs. Only 27.50 per cent of the children in this age group are students, 26.31 for males and 28.57 for females. The decline in the proportion of male students from 83.33 per cent in 10-14 age group to 26.31 per cent in 15-19 age group is very significant. Proportion of those studying in the age group 20-24 is much less. Strangely, among the sample households, only 3 female students are found in this age group and there is no male student.

2.38. The following statement gives the distribution of students in sample households by age groups.

TABLE II-10

Distribution of Students in Sample Households by Age-groups

Age-group	Number of students		
	P	M	F
1	2	3	4
TOTAL	**130**	**63**	**67**
5–9	57	23	34
10–14	48	30	18
15–19	22	10	12
20–24	3	..	3

2.39. The number of students and population in the age group 5-19 by religion in sample households is given below:

TABLE II-11

Population and Students in the Age-group 5-19 by Religion in Sample Households

Religions	Population			Students		
	P	M	F	P	M	F
1	2	3	4	5	6	7
HINDU	139	66	71	79	39	40
(i) Non-Tribes	66	32	34	43	21	22
(ii) Mudugar	22	11	11	6	2	4
(iii) Irular	49	23	26	30	16	14
CHRISTIAN	30	19	11	23	14	9
MUSLIM	49	16	33	25	10	15
TOTAL	**216**	**101**	**115**	**127**	**63**	**64**

In the age group 20-24 there are only three female students and they are christians.

Reluctance of Educate Children

2.40. There were children of school going age in 67 out of the 100 sample households covered in the village. Twentyfive households were defaulting in enrolling their children in school. There were 4 households with male children only and 2 of them defaulted in sending all of them while the other two defaulted in sending only a few of them. There were nine households with only female children. While seven of them did not send any of their children to school two were sending some of them. There were 12 households with both male and female children. Three of them failed to send both male and female children to school. While one household failed to send all male children to school 2 households failed to send all female children to school. One household failed to send some children of both sexes to school. While one household sent all female children but failed to send some male children to school, 4 households sent all male children but failed to send some of the female children to school.

2.41. Out of nine Christian households which were having children of school going age, only one failed to send children to school, while out of 16 Muslim households 6 failed to send children to school. Out of 16 Irular households 9 failed to send children to school and among 7 Mudugar households 5 failed to send children to school. There were two Boyan households with children of school going age and both of them failed to send children to school. One among five Ezhava households and 1 among 3 Thandan households failed to send children to school. Households of other Hindu Communities netted in the sample were sending their children to school.

2.42. In the sample households, there were 31 children (10 male and 21 female) in the age group 5-14 who were not attending school. 16 of them (5 male and 11 female) had never attended school while 15 of them had discontinued after attending for some years. All the children except one female who discontinued their studies were aged 12 and above. For 1 male and 4 female children financial discontinued their studies were aged 12 and above. study while for 4 male children and 1 female child the reason was given as lack of interest. Ill health, failure in the examination and distance to school were some other reasons reported for discontinuing the study. One male and five female children who never attended school were aged 12 and above. Financial difficulty, lack of interest and looking after youngsters etc., were the other reasons for not sending the girls to school whereas the boy was not sent to school being mentally retarded. There were two female children aged 5 and 6 whose parents reported that they were waiting for their children to complete age 7 for sending them to school. They considered 7 as the suitable age for enrolling the children in school. It may be seen that financial difficulty is the reason for not sending children to school or discontinuation of studies in the case of about one third of the children. The following statement gives the details of children of school going age who were not attending school by age and reason.

TABLE II-12

Distribution of Children of School going age who had never attended School or Discontinued after Attending School by Age, Sex and Reason

Age (years)	Total Number		Never attended school							Discontinued after attending for some time								
			Male		Female					Male	Female							
	M	F	Lack of interest	Mental retardness	Financial difficulty	Waiting for attainment of 7 years of age	Since looking after the younger ones	Lack of interest	Mental retardness	Financial difficulty	Lack of interest	To engage in economic activity	Lack of interest	Since the child is deaf	Financial difficulty	Failure in the examination	Bed ridden	The school is far away from home
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Total	**10**	**21**	**3**	**2**	**5**	**2**	**1**	**2**	**1**	**1**	**4**	**1**	**1**	**1**	**4**	**1**	**1**	**1**
5	1	3	1	..	1	1	..	1	..	..	..	..	..	..	..	..	..	..
6	2	2	1	1	1	1	..	..	..	..	..	..	..	..	..	..	..	..
7	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
8	..	1	..	.	..	..	..	..	1	..	.	..	..	..	.	..	..	..
9	1	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..
10	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
11	..	..	.	..	..	..	..	..	.	..	..	..	..	..	..		..	..
12	2	5	..	..	1	..	..	1	..	1	1	..	1	1	..	..	..	1
13	6	5	..	..	1	..	1	..	..	..	1	1	..	..	2	..	..	..
14	3	4	..	1	1	..	..	..	..	..	2	..	..	..	2	..	..	..

Family Welfare Measures in the Surveyed Area

2.43. Among the 100 informants who were interviewed about family planning, 63 are Hindus, 16 Christians and 21 Muslims. 53 of the informants are illiterates. 44 literates below matric and 3 have matric and above educational qualifications. Among the 100 informants only 71 have some knowledge about the family planning methods and the remaining 29 are not aware of it. Tubectomy, Vasectomy, IUD insertion and use of Condom are the methods known. 53.52 per cent are aware of Tubectomy, 25.35 per cent about Vasectomy, 23 per cent about IUD insertion and 16.90 per cent about Condom. Among those knowing family planning methods 43.66 per cent are illiterates, 52.11 per cent literate below matric and 4.23 per cent have matric and above qualification. Among the informants who are aware of family planning measures, 56.34 per cent are Hindus, 21.13 per cent Christians and 22.53 per cent Muslims. Out of 10 Mudugar informants 5 are not aware of family planning measures and out of 24 Irular informants 12 are not aware of it. The following table gives the distribution of informants by knowledge of family planning measures.

TABLE II-13

Distribution of Informants in Surveyed Areas by Educational Level and Awareness of Family Planning Methods

Educational Status	Total number	Number not aware of family planning methods	Number aware of				
			Possibility of prevention of birth	Family Welfare measure			
				Tubectomy	Vasectomy	IUD insertion	Condom
1	2	3	4	5	6	7	8
		All Religions					
Total	**100**	**29**	**71**	**38**	**18**	**3**	**12**
Illiterate	53	22	31	17	6	1	7
Literate upto matric	44	7	37	20	11	1	5
Matric and above	3	..	3	1	1	1	..
		Hindu					
Total	**63**	**23**	**40**	**24**	**10**	**2**	**4**
Illiterate	40	17	23	14	5	1	3
Literate upto matric	22	6	16	10	4	1	1
Matric and above	1	..	1	..	1	..	..
		(i) Hindu—Non-Tribes					
Total	**29**	**6**	**23**	**14**	**3**	**2**	**4**
Illiterate	12	3	9	5	..	1	3
Literate upto matric	16	3	13	9	2	1	1
Matric and above	1	..	1	..	1	..	..
		(ii) Mudugar (ST)					
Total	**10**	**5**	**5**	**1**	**4**	..	..
Illiterate	9	5	4	1	3	..	..
Literate upto matric	1	..	1	..	1	..	..
Matric and above	..	..	..	..	..	..	..
		(iii) Irular (ST)					
Total	**24**	**12**	**12**	**9**	**3**	..	..
Illiterate	19	9	10	8	2	..	..
Literate upto matric	5	3	2	1	1	..	..
Matric and above	..	..	..	..	..	..	..
		Christian					
Total	**16**	**1**	**15**	**6**	**6**	**1**	**2**
Illiterate	..	..	..	..	..	..	..
Literate upto matric	14	1	13	5	6	..	2
Matric and above	2	..	2	1	..	1	..
		Muslims					
Total	**21**	**5**	**16**	**8**	..	..	**6**
Illiterate	13	5	8	3	1	..	4
Literate upto matric	8	..	8	5	1	..	2
Matric and above	..	..	..	..	..	..	..

2.44. All who are aware of family planning methods are not adopting them. Only 18 males and 32 females use some methods to check births. 15 males have undergone Vasectomy and 3 are using temporary method of condom. Among females 31 have undergone Tubectomy and one has IUD insertion. On the whole, the attitude on family planning is favourable and permanent measures like Vasectomy and Tubectomy are the methods adopted by most people. Among the 18 males adopting family planning methods, 7 are illiterate, 10 literate below matric and one is a matriculate. Among the 32 females 15 are illiterate, 15 literate below matric and two have matriculation and above qualification. Among those who are practising family planning methods 55 per cent are Hindus, 18 per cent Christians and 24 per cent Muslims. 5 Mudugar and 12 Irular adopt family planning methods in the sample households and in their case the males have undergone Vasectomy and females Tubectomy. The following statement gives the distribution of those adopting family planning methods by Religion and age group.

TABLE II-14

Distribution of Persons Adopting Family Planning Methods in the Surveyed Areas by Religion, Age Group and the Methods Adopted

Religion/Tribe	Age group	No. of males adopting		Number of females adopting	
		Vasectomy	Condom	Tubectomy	IUD insertion
1	2	3	4	5	6
TOTAL	**Total**	**15**	**3**	**31**	**1**
	20-29	..	1	16	..
	30-39	6	1	12	..
	40-49	5	1	3	1
	50+	4	..	..	..
HINDU	**Total**	**9**	..	**19**	**1**
	20-29	..	..	11	..
	30-39	4	..	8	..
	40-49	3	..	..	1
	50+	2	..	..	..
(i) Hindu non-Tribes	**Total**	**2**	..	**9**	**1**
	20-29	..	..	4	..
	30-39	1	..	5	..
	40-49	1	..	..	1
	50+	..	..	..	..
(ii) Mudugar (ST)	**Total**	**4**	..	**1**	..
	30-39	2	..	1	..
	40-49	1	..	..	..
	50+	1	..	..	
(iii) Irular (ST)	**Total**	**3**	..	**9**	..
	20-29	..	..	7	..
	30-39	1	..	2	..
	40-49	1	..	..	..
	50+	1	..	..	..
CHRISTIAN	**Total**	**4**	..	**5**	..
	20-29	..	..	2	..
	30-39	1	..	..	..
	40-49	2	..	3	..
	50+	1	..	..	..
MUSLIM	**Total**	**2**	**3**	**7**	..
	20-29	..	1	3	..
	30-39	1	1	4	..
	40-49	..	1	..	..
	50+	1	..	..	..

Birth and Death Registration

2.45. For improving the civil registration system the Registration of births and deaths Act was passed by Parliament in 1969 and has now been enforced throughout the country. The Act provides for cumpulsory registration and compilation of vital statistics. Under section 8(1)(A) of this Act the responsibility for getting the vital events registered lies on the head of the household or the nearest relative of the head present in the household. For events in hospital, the medical officer in-charge or any person authorised by him will be duty bound to get the events registered. Registration of births and deaths in the village which was the concern of the Health Department, was entrusted to the Panchayat in 1971. The information should be furnished within 14 days from the date of birth and within 7 days from the date of death. A fine up to rupees 50 will be chargeable as punishment from the persons who fail to give information promptly. Thus, it is obligatory on the part of the household to report the events.

2.46. Though laws have been enacted to enforce the registration of births and deaths, the working of Civil Registration System is unsatisfactory everywhere because even now people do not care to report the events, especially in areas like Attappady having its peculiar topographical conditions. The following table gives the number of births and deaths registered in Agali panchayat, during the period 1983-87.

TABLE II-15

Number of Births and Deaths Registered in Agali Panchayat during the period 1983-87

Year	Births	Deaths
1	2	3
1983	299	85
1984	312	71
1985	309	77
1986	307	70
1987	276	98

2.47. In the sample households covered in the survey 57 male deaths (33 Hindus, 9 Christians and 15 Muslims) were reported. 42 of these deaths occurred during the last 10 years. The remaining 15 deaths are those occurred before that. Out of 32 female deaths (23 Hindus, 4 Christians and 5 Muslims) 24 deaths have occurred within the last ten years and the remaining 8 deaths occurred before that. The causes of deaths reported in the survey are given below:

Cause of death	Male	Female
TOTAL	**57**	**32**
Vomitting	2	1
Paralysis	3	3
Old age	18	11
Dysentery	3	..
Pepticulcer	2	..
Homicide	1	..
Asthma	4	2
Heart diseases	6	2
Fever	2	9
Snake bite	1	..
Drowning	1	..
Diabetics	2	..
Anaemia	3	..
Cancer	2	..
Prematurity	2	..
Tuberculosis	1	..
Suicide	..	1
Liver complaint	..	1
Not stated	4	2

Disease and Treatment

2.48. Medical facilities in the village, though inadequate, have increased considerably along with the growth of population and other developments. Attappady was once a malaria infested area. But the antimalarial drive under the National Malaria Eradication Programme conducted throughout the country is reported to have succeeded in eradicating this diseases from Attappady area also.

2.49. At the time of the previous study of the village in 1963, there was a dispensary at Agali with a sub centre at Mukkali. The dispensary at Agali was upgraded as a Primary Health Centre in 1984. This institution with 2 Mobile units, three dispensaries and 8 sub centres now serve all the villages in Attappady region. The facilities in the Health Centre have increased from time to time. The general health and sanitation of the people of Attappady region is being looked after by this Hospital which has a bed strength of 32. Besides treating the out-patients and in-patients in the Hospital the Health Centre also takes preventive steps through inoculation, vaccination etc. There are 3 Medical Officers, 5 Staff Nurses, 9 Health Inspectors (including 3 lady Health Inspectors), 18 Junior Health Inspectors, 17 Junior Public Health Nurses, 2 Leprosy Health visitors, 1 Laboratory Technician, 1 Pharmacist, 1 Nursing Assistant and some clerical and other staff attached to this Health Centre. As the health centre is located at Agali, the people of Agali village can avail the facilities more than the people of other villages in the area.

2.50. The peculiar climatic conditions, inadequate communication facilities, superstitious beliefs, misconceptions and lack of awareness of modern systems of medicine were keeping the people of the region susceptible to various diseases and in poor health conditions for a long time. But the contacts with the literate and educated settlers from outside and the establishment of medical facilities in the area have persuaded the local people to avail of these facilities more and more and thereby to contain the diseases and to improve the health conditions. But an undesirable effect of the contacts with outsiders is the spread of venereal diseases among the local people. The hospital records show that during 1986-87, 386 patients were treated for Syphilis (148 indoor and 238 outdoor) and 294 patients for Gonorrhoea (118 indoor and 176 outdoor). Considering that only a small proportion of such patients approach Hospitals for treatment, the magnitude of the spread of this disease in the region can be imagined. Anaemia and ulcer of stomach is the most common disease treated in the hospital. Out of 13500 patients treated in the Hospital about 2500 were anaemia cases and over 1800 were ulcer cases. Poor living conditions, inadequacy of nutritious food etc., may be the causes of large number of anaemia patients. The consumption of liquor especially the country liquor distilled by using various poisonous materials to increase the 'kick' is the main cause of such a large number of ulcer patients. It is reported that local people were exploited by settlers by alluring them to drinks and later these innocent tribes have become addicts. Typhoid and para-typhoid fever, Amoebiasis, Infectious colitis, Enteritis and Gastro-enteritis, Kwashiorkor, diseases of teeth are the other diseases for which more than 500 patients each were treated in the hospital during the year. Tuberculosis and leprosy also are prevalent in the area. Over 250 patients were treated for Tuberculosis and 110 patients for leprosy. The following table gives the number of patients treated for various diseases in the primary health centre of Agali during 1986-87.

TABLE II-16

The Diseases and Details of Patients Treated in the Hospital at Agali during 1986-87

Category of disease	Numbers treated		
	Indoor	Outdoor	Total
1	2	3	4
Typhoid fever	38	75	113
Para Typhoid fever	138	503	641
Amoebiasis	152	477	629
Infectious colitis, Enteritis and Gastro-enteritis	200	348	548
Tuberculosis	54	210	264
Leprosy	..	110	110
Whooping cough	3	4	7
Measles	89	172	261
Viral Hepatitis	42	48	90
Trachoma	18	73	91
Leishmaniasis	13	41	54
Syphilis	148	238	386
Gonococal infections	118	176	294
Filaria	13	98	111
Dracontiasis	..	118	118
Ancylo stoniasis necatoriasis	150	550	700
Disorders of thyroid gland	..	36	36
Diabetics mellitus	112	379	491
Kwashiorkor	263	379	642
Anemias	450	2009	2459
Diseases of teeth and supporting structures	18	700	718
Ulcer of Stomach	29	1800	1829
Hernia	43	192	235
Appendicities	29	141	170
Nephritis	56	168	224
Other ill defined diseases	900	1351	2251
TOTAL	**3076**	**10396**	**13472**

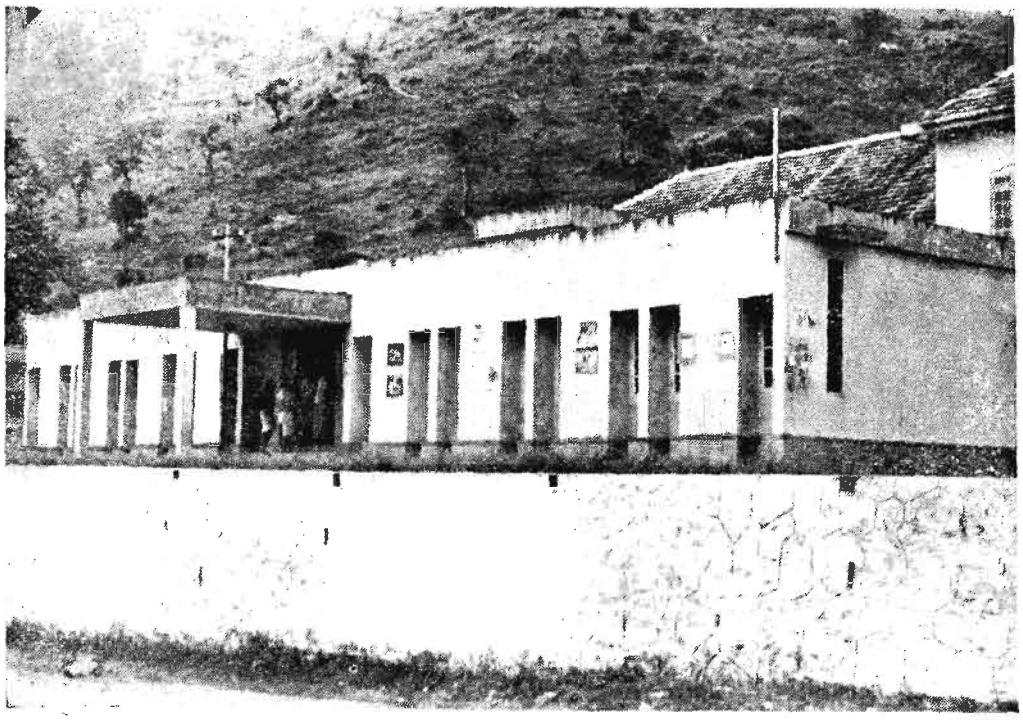
2.51. A total number of 10396 were treated as outdoor patients in the hospital during 1986-87 and 3076 treated as indoor patients. Since the beds available are less and the patients requiring admission are more, most of the patients have to lie on the floor.

2.52. The preventive health care measure undertaken by the centre have helped to improve the health condition of the people of the area. The following statement gives the number of persons for whom inoculation, vaccination and antituberculosis injections etc., were given during the year 1986-87. All these medicines were supplied free of cost. There was no positive cases of malaria reported during the year indicating that Attappady area is now free from Malaria.

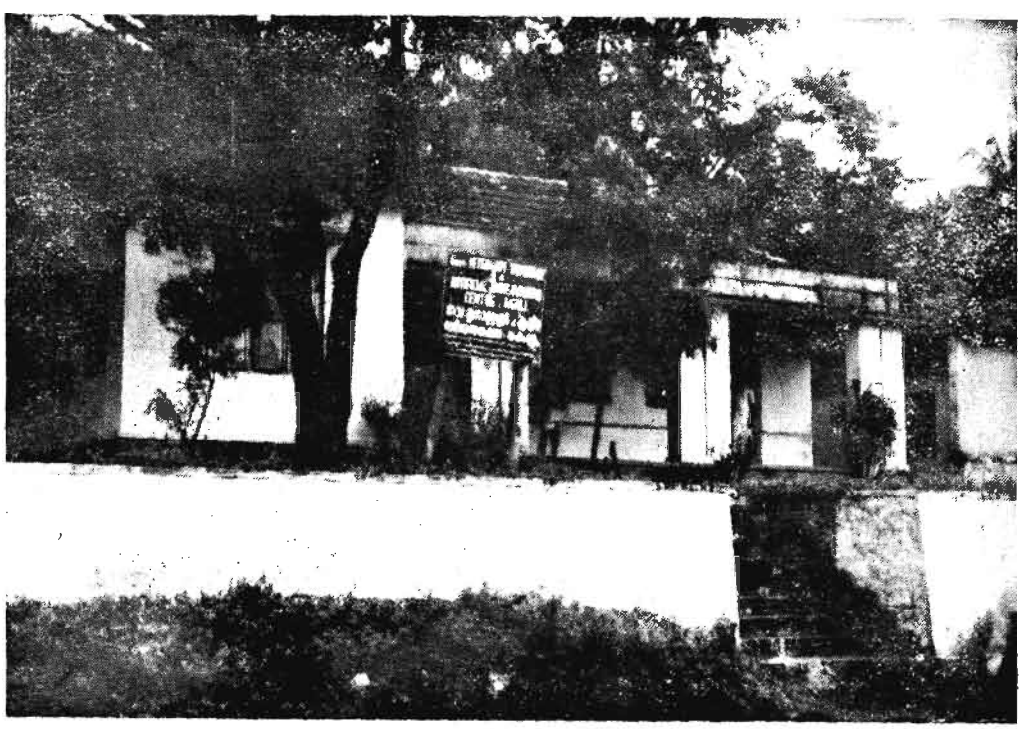
TABLE II-17

Particulars of Inoculation, Vaccination, Anti-tuberculosis and other measures conducted by the Agali Health Centre during the period 1986-87

Public health Measure	Number of persons benefited
1	2
T.T. to mothers	1206
D.P.T.	1548
D.T.	3284
Polio	2748
Typhoid	404
B.C.G.	1724
Measles	1177
T.T. 10 grm.	774
T.T. 16 grm.	857



Primary Health Centre, Agali



Veterinary Dispensary, Agali

Migration

2.53. The study of 100 sample households in Agali village reveals that only 33 heads of households were born in the same village and 67 are born elsewhere. 24 of them were born outside the village more than 10 kilometres away but within the taluk. Six per cent of the heads of households were born more than 10 kilometres away in other taluks of the district. 32 heads of households were born in other districts of the state and 5 were born in the neighbouring state of Tamil Nadu. The sample data thus clearly indicate that two thirds of the households in the village are migrants and majority of them are from other districts of the state. Among those born in other districts, 28.13 per cent are from Kottayam district, 18.75 per cent from Quilon district, 15.63 per cent each from Ernakulam and Malappuram districts and the rest from Idukki, Alleppey, Trichur and Trivandrum districts. The following statement gives the distribution of households by place of birth of head of household and distance.

TABLE II-18

Distribution of Heads of Households by Place of Birth and Distance

Place of birth of head of household	No. of households by distance					
	10 km. & above	within 20 km.	20 km. & above	within 50 km.	50 km. & above	Total
	2	3	4	5	6	7
Same village	..	..	..	..	..	33
Other villages in the taluk	24	..	..	..	..	24
Other taluks of the district	6	..	..	..	..	6
Other districts of the State	..	..	32	..	..	32
(i) Kozhikode	..	..	1	..	..	1
(ii) Malappuram	..	..	5	..	..	5
(iii) Trichur	..	..	1	..	..	1
(iv) Ernakulam	..	..	5	..	..	5
(v) Idukki	..	..	2	..	..	2
(vi) Kottayam	..	..	9	..	..	9
(vii) Alleppey	..	..	2	..	..	2
(viii) Quilon	..	..	6	..	..	6
(ix) Trivandrum	..	..	1	..	..	1
Other State (Tamil Nadu)	..	..	..	3	2	5

2.54. Migration by place of last residence also reveals that 67 of the households are migrants. The break up is more or less the same as that based on place of birth. 26 of the heads of households have previous residence in other villages of the taluk, 7 in other taluks of the district, 28 in other districts of the state, 5 in Tamil Nadu and 1 in Karnataka. Most of the migrants have come from rural areas. Only 13.43 per cent of the migrants had their previous residence in urban areas. 46.27 per cent of the migrants are staying in the village for 11 to 20 years, 29.85 per cent for 20 years or more, 16.42 per cent for 6-10 years and 7.46 per cent for less than 5 years. It may be seen that those who have come to the village before 10 years or early account for 46.27 per cent of total migrants. Thus, large scale migration to the village has taken place during the sixties and early seventies and recently it has decreased considerably, if not stopped altogether. The number of migrants during the late sixties and early seventies alone is

equal to the non-migrant residents of the village. The distribution of households by place of last residence of the head of the household and the duration of stay of the household in the village are given in the following tables.

TABLE II-19

Distribution of Households by Place of Last Residence of Head of Households

Place of last residence of head		Number of households
1		2
Non-Migrant (same village)	R	33
Other villages of the taluk	R	26
Other taluks of the district	R	6
	U	1
Other districts of the State	R	24
	U	4
Cannanore	R	1
Kozhikode	R	2
	U	1
Wayanad	R	1
Malappuram	R	5
Trichur	U	1
Ernakulam	R	4
	U	1
Kottayam	R	3
	U	1
Idukki	R	3
Alleppey	R	1
Quilon	R	2
Trivandrum	R	2
Other state		6
Tamil Nadu		5
Karnataka		1

R—Rural
U—Urban

TABLE II-20

Distribution of migrant households by duration of stay

Duration of stay	No. of migrant house holds last resided in	
	Rural areas	Urban areas
1	2	3
TOTAL	58	9
1-5 years	3	2
6-10 years	10	1
11-20 years	27	4
21+ years	18	2

2.55. While males out number females among the non-migrant resident population it is the other way in the case of migrants. There are only 916 females per 1000 males in the non-migrant population. But the sex ratio among migrants is 1113. Only 25.95 per cent of non-migrants are workers. But 51.22 per cent of migrant population are workers. The proportion of workers among migrant males is 75.26 per cent as against 32.40 per cent among non-migrant males. Female work participation rate is 29.63 per cent for migrants, but only 18.90 per cent for non-migrants. The following table gives the distribution of population in sample households with reference to last residence by sex, workers and non-workers.

TABLE II-21

Distribution of Population in Sample Households into Workers and Non-workers by place of Last Residence

Migrant status with reference to last residence	Total			Workers			Non-workers		
	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10
Total	548	276	272	194	131	63	354	145	209
(i) Non-Migrant	343	179	164	89	58	31	254	121	133
(ii) Migrant	205	97	108	105	73	32	100	24	76
(a) Elsewhere in Palghat district	98	45	53	51	34	17	47	11	36
(b) Other districts of the State	85	43	42	40	31	9	45	12	33
(c) Other State—									
Tamil Nadu	18	8	10	11	7	4	7	1	6
Karnataka	4	1	3	3	1	2	1	..	1

2.56. Large majority of migrants are in the age-group 15-59 constituting 84.39 per cent of total migrants. 8.29 per cent are aged 60 and above and the rest are children below 15 years of age.

2.57. Seasonal migration is not significant in the Attappady region because there is no particular agricultural or industrial or trade activity in the area attracting temporary migrants.

CHAPTER III

THE ECONOMY

In early days, by customs and conventions, absentee land lords called 'Jenmis' owned the lands in Malabar region. In the beginning of 18th century Attappady was owned by the Zamorin of Calicut. The task of administering this inaccessible and inhospitable region was entrusted by the Zamorin to the local chieftains of Mannarghat and Palghat. As the chieftains or their tenants had not touched these inaccessible lands for a long time, tribals who were the only inhabitants of the forest land could freely use these lands according to their ways of cultivation, hunting and collection of hill produce, by presenting occasional gifts, particularly, honey to the Jenmis as a token of their loyalty.[1]

3.2. From time immemorial till the fifties, Attappady remained a typical tribal economy, a self contained, self-sustaining and self-replacing system, isolated from the main stream of evoluation of the Kerala Society. The tribals had their own society and economy, mode of production, distribution and exchange governed by a set of laws and kinship relations related to their social organisation.[2] Their economic activities depended mainly upon the direct exploitation of the natural resources through a set of primary and primitive operations such as shifting cultivation, hunting, fishing and food gathering.[3] The land was the common property of the tribe each family cultivating only the portion allotted to it by the tribal chief, based on the family size.[4]

3.3. The methods of cultivation were the hoe and burn cultivation or slash and burn using few primitive implements. Seeds were dribbled into holes without preparing the soil by tilling.[5] They cultivated dry land crops like millets and pulses which are relatively insensitive to changes in temperature, atmospheric humidity and moisture conditions in the soil. Their subsidiary economic activities were mainly hunting, fishing and food gathering.[3]

3.4. Thus, the tribals of Attappady remained an economically undifferentiated homogenous category of primary producers engaged in the production of items used as food, till the beginning of the second quarter of the 20th century when, they came into contact with itinerant traders from the plains.' Some sections of the tribes started exchanging products like baskets, mat and ropes for salt and condiments thereby exposing the forest wealth to the outside world and gradually opening up the isolated primitive tribal economy. Later, when plainsmen started coming for settlement, the pace of change increased. After independence, people from Travancore-Cochin and other parts of the state came in large numbers and settled there. The plainsmen who entered the forest lands for settlement and cultivation acquired ownership rights from the Jenmis at prices as low as Rs. 2 per acre.[6]

3.5. The settlers changed the utilisation pattern of forest lands and increased its productivity which resulted in a rush for available land. As the landlords issued only cash receipts for the land value without specifying the location of the land sold, the settlers occupied the most fertile lands in the river valleys and on gentle slopes most suited for cultivation, The tribals who were cultivating these lands were thrown out in the process and driven into deeper forests. These helpless tribals were first treated as encroachers by the authorities, but were later assigned some plots in the infertile regions. At the same time the immigrants enlarged their possessions also through encroachments taking advantage of the absence of assessment or demarcation of forest lands.[6] Agricultural labourers were brought in large numbers by the immigrant agriculturists and later some traders also came and settled there. Large scale immigration naturally resulted in deforestation. Owners of private forests also allowed indiscriminate felling of trees taking money from the settlers and traders. Those who obtained permission for felling trees indulged in indiscriminate destruction of forests for huge profits in timber trade.

3.6. The isolation of the pure subsistance economy of the tribals of Attappady were broken by this immigration and deforestation. The traditional single sector economy was replaced by a dual sector economy, the tribal sector and the settler sector. The settler sector comprising an advanced agricultural sector as well as secondary and tertiary sectors expanded at the cost of tribal sector which confined to the production of primary products.'

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1. Mathur P.R.G. *Tribal Situation in Kerala*, Kerala Historical Society, Trivandrum 1977.
2. *Integrated Tribal Development Project for Attappady*, State Planning Board, Trivandrum 1976.
3. Thurston, E, *Castes and Tribes of Southern India, Vol. IV* Government Press, Madras 1909.
4. Mathur, P.R.G., op. cit.
5. Kunhaman, M., *Alienation of Tribal Land--The case of Attapady in Kerala.*
6. Kunhaman, M., —op. cit.

3.7. Agali is a high land village situated amidst forest. Forest lands have been converted into agricultural lands and various crops are cultivated. Naturally the economy of the village is based mainly on agriculture, plantations and forestry. It has also more than the normal share of public offices which have been established during the last two decades as part of the various developmental activities. Trading activities also have increased in the area.

3.8. According to the village records, in 1980, more than three fourth (82.45 per cent) of the land in Agali village is forest. 10.15 per cent is cultivated land, 2.54 per cent culturable waste and the remaining area not available for cultivation. But, it does not seem to represent the actual situation in the field because, large areas of forest have been converted into agricultural lands during the last two decades. The land utilisation data published by the Department of Statistics in 1986 shows that out of 32889 hectares of land in the whole Attappady region, 71.59 per cent is under cultivation, 24.73 per cent cultivable but not cultivated and 3.68 per cent under non-agricultural uses. The village records of Sholayur, another village in Attappady region where the effect of immigration is less than that in Agali, shows that only 34.82 per cent of the village is forest and 39.53 per cent is cultivated land. Some studies have revealed that though 82 per cent of land in Attappady was forest in 1959, it has come down to 28 per cent in 1971. In any case, the share of forest land in Agali is not likely to be more than that of Sholayur. The village records of Agali would not have been updated taking into account the conversion of forest land into agricultural land and also as barren land due to soil erosion.

3.9. Based on the information on households collected in 1981 census, 57.43 per cent of households in Agali village had reported to cultivate land and among them 94.90 per cent were cultivating their own land and only 4.38 per cent were cultivating rented land. 0.72 per cent were cultivating owned as well as rented land. Considering the economic activity of the people in the village it is found that 36.55 per cent of main workers are cultivators and 42.20 per cent are agricultural labourers. This shows that about eighty per cent of the working population in the village are engaged in agricultural sector. Therefore agriculture is the base of economic activity in the village.

3.10. The survey and settlement operation in the village was completed in 1968 covering 6327 holdings and 268.70 sq. kilometres of area. According to a publication of department of statistics, in 1986 there are 9534 survey sub divisions covering 62152 hectares of land in the Attappady region and 98.94 per cent of these plots are classified as dry lands.

Possession of Land

3.11. Among the sample households in the surveyed areas 66 per cent are possessing land. The following statement gives the total number of households, households possessing land and the total area of land possessed by the households by caste/community.

TABLE III

Distribution of Sample Households Possessing Land in the Surveyed Areas by Religion/Caste/Community

Religion/ Caste/Tribe/ Community	Total No. of sample households	Households having land	
		Number	Land possessed (in hectares)
1	2	3	4
TOTAL	**100**	**66**	**60.11**
HINDU	63	40	34.70
Mudugar (ST)	10	5	5.66
Irular (ST)	24	18	19.72
Boyan (SC)	3	1	0.35
Kavara (SC)	1	..	..
Pulayan (SC)	4	2	1.21
Thandan (SC)	5	4	1.80
Asari	1	1	0.40
Chetty	1	1	0.45
Ezhava	7	4	3.12
Goundan	1	1	0.81
Karuvan	1	..	
Moothan	1	1	0.40
Nair	4	2	0.73
CHRISTIAN	16	12	17.54
Roman catholic	11	8	8.88
Yahovasakshi	1	1	5.18
Jacobite	4	3	3.48
MUSLIM	21	14	7.87

3.12. 63.49 per cent of Hindu, 75 per cent of Christian and 66.67 per cent of Muslim households have reported to possess land. While 75 per cent of Irular households in the sample are found to possess land, only 50 per cent of Mudugar households own land in the area. The average size of land is less than one hectare (0.91 hectare). The average size of land possessed by Christians are found to be more than those of Hindus and Muslims. While the average size of land owned by Muslims is 0.56 hectares and by Hindus is 0.87 hectares, the average extent of land possessed by Christians is 1.46 hectares. The average size of land possessed by Irulars is 1.10 hectares and by Mudugars is 1.13 hectares. One household belonging to Boyan community (Hindu-SC) possesses land of size 0.35 hectares whereas, a household of Yahovasakshi (Christian) possesses 5.18 hectares of land. All the land possessed by households are owned and no land is leased or occupied otherwise. The following statement shows the distribution of households by size group of holdings and land possessed.

TABLE III-2

Distribution of Households by size group of Holdings

Size group of holdings (in hectares)	Total Number of households possessing land	Total land possessed (hectares)
1	2	3
TOTAL	66	60.11
Below 0.50	29	9.87
0.50-0.99	17	18.12
1.00-1.99	12	16.79
2.00-2.99	7	15.15
3.00-3.99	..	..
4.00-4.99	..	..
5.00-7.49	1	5.18

43.94 per cent of households possess land of size less than 0.5 hectares and only 12.12 per cent of households possess land of size 2 hectares and above.

3.13. With the nature of terrain obtaining in Attappaddy, only 15.19 per cent of the land possessed by the households are flat. 75.65 per cent of the land are slope and 11.16 per cent upland. There are a few households possessing more than one type of land.

3.14. Among the households possessing land, 84.85 per cent are having it adjoining their house. Only 4.54 per cent have land at a distance of more than 4 kilometres from their residences. The households of Mudugars have their land adjoining the house. But 22.22 per cent of Irular households have land not adjoining the house but within a distance of less than 1 kilometre and 5.56 per cent have land at a distance of 2-3 kilometres and an equal number at a distance of more than 4 kilometres.

Transfer of Land

3.15. Among the sample households only 5 have transferred land after 1980. The total extent of land transferred by all these households is 4.42 hectares. In all cases except one, the land was transferred by outright sale and in one case the mortgaged land was given away. Three out of these five transfers were done for clearing the debt and one had sold land for the construction of house. Two out of 5 households who transferred land, are Scheduled Tribes (Irulars) and one each belong to Ezhava, Thandan and Muslim communities. Both the Irular household and the Thandan household sold their land for clearing debts. The Muslim household sold the land for construction of house. The following statement gives the details of transfer of land by community of the head of the household, reason for transfer and mode of transfer.

TABLE III-3

Number of Households who transferred Land by reason for transfer and mode of Transfer

	Total		Irular		Ezhava		Thandan		Muslim	
	No. of household	Hectare	No. of household	Hectare	No. of household	Hectare	No. of household	Hectare	No. of household	Hectare
1	2	3	4	5	6	7	8	9	10	11
Reason for Transfer										
1. Clearing debt	3	2.03	2	1.63	..	..	1	0.40	..	..
2. Construction of House and buying ornaments	1	2.24	..	..	..	..	..	..	1	2.24
3. Clearing the mortgage	1	0.15	.	..	1	0.15	..	..	..	..
Mode of Transfer										
1. Sale	4	4.27	2	1.63	..	..	1	0.40	1	2.24
2. Mortgage	1	0.15	..	..	1	0.15	..	..	..	..

The land was transferred to 8 persons of whom 5 are Muslims and 3 Nairs. Six of them have put the land thus transferred for paddy cultivation and 2 for banana cultivation.

Cropping Pattern

3.16. The crops cultivated are mainly paddy, ragi, tapioca, chama, 'thuvara', corn, black gram, plantains, cotton and different kinds of vegetables. Arecanut, pepper, ginger, sugarcane etc., also are cultivated in the area. There are some rubber, coffee and cardamom plantations also in Attappady. Attappady Tribal Co-operative Farming society and Attappady Girijan Farming Co-operative society have established farms for the cultivation of coffee and cardamom. The agricultural operations in the village depend largely on the vagaries of monsoon. Almost all the cultivators

in the village cultivate paddy, chama, ragi, 'thuvara' etc. Two crops of paddy and one crop of ragi are normally taken in a year. Some paddy fields on the banks of the river are inundated during the rainy season affecting the crop and yield. The Attappady valley irrigation project is in the initial stage of execution. 4000 hectares of land in Attappady area is irrigated by this project. The crops irrigated in the area include sugarcane, groundnut, banana, cotton etc.

3.17. The following statement shows the different crops mainly cultivated in Agali Panchayat along with the area cultivated, harvesting season and average yield Most of the crops produced are taken to the markets at Coimbatore. Only a small portion is marketed through Mannarghat and Calicut.

TABLE III-4

Crops Cultivated, Area under Cultivation and Average yield of the Crops in Agali Village

Crops	Area under cultivation (in hectares)	No. of crops taken in a year	Harvesting season	Average yield (approximate)
1	2	3	4	5
Paddy	253	2	June-July Nov.-Dec.	2800 kg. per hectare
Groundnut	969	2	May-June Jan.-Feb.	200 ,, ,,
Maiz	305	2	May-June Sept.-Oct.	1312 ,, ,,
Sargam	450	2	May-June Sept.-Oct.	1250 ,, ,,
Ragi	120	2	May-June Sept.-Oct.	500 ,, ,,
Chama	152	2	May-June Sept.-Oct.	400 ,, ,,
Bajra	12	2	May-June Sept.-Oct.	500 ,, ,,
Couppy	176	2	May-June Sept.-Oct.	750 ,, ,,
Blackgram	437	1	July-August	600 ,, ,,
Redgram	152	1	,, ,,	750 ,, ,,
Horsegram	216	1	,, ,,	500 ,, ,,
Cotton	600	1	,, ,,	200 ,, ,,
Tapioca	1285	1	,, ,,	800 ,, ,,
Sugarcane	65	1	June-July	1000 ,, ,,
Pepper	2288	1	Jan.-Feb.	2 kg. per plant
Coffee	1295	1	Jan.-Feb.	500 kg. per hect.
Cardamom	147	1	Oct.-Nov.	150 ,, ,,
Cashew	255	..	..	1500 ,, ,,
Coconut	205	..	..	60 nuts per tree
Arecanut	147	..	..	600 ,, ,,
Ginger	170	..	..	2700 kg. per hect.
Turmeric	75	..	..	2200 ,, ,,
Vegetables	35	..	..	800 ,, ,,
Onion	60	..	..	750 ,, ,,
Banana	540	..	..	10 kg. per plant

3.18. Among the sample households covered in the survey 66 per cent have reported to be engaged in cultivation. The extent of area under cultivation and the type of crops cultivated by these households are different. The average yield, consumption and marketing returned by these households do not reflect the correct position because they are not keeping regular accounts and they are apprehensive of revealing the actual out-turn and marketing. However, it helps to give a rough idea of production and consumption pattern of various religious groups. The following statement gives the crop production and marketing by sample households classified by Caste/Tribe and religion.

TABLE III-5

Crop Production and Marketing, Classified by Caste/Tribe/Religion of sample Households in the Surveyed Area

Religion and Caste/Tribe/Community	Total No. of house-holdes	No. of House-holds having agricul-tural or Horticul-tural land	Crops cultivated	No. of house-holds-cultiva-ting	Annual yield per cultivating house-holds (in kg.)	Consum-ption per cultivating house-holds (in kg.)	Market-ing per cultivating house-holds (in kg.)
1	2	3	4	5	6	7	
Total	100	66	Chama	12	629.16	280.83	348.33
			Pulses (peas)	13	165.38	27.69	137.69
			Cotton	2	262.50	..	262.50
			Tapioca	33	3024.24	690.91	2333.33
			Paddy	17	1365.12	907.18	457.94
			Ragi	9	386.11	244.44	141.67
			Cuscus grass	2	300.00	..	300.00
			Plantain	18	676.67	312.78	363.89
			Corn	1	500.00	500.00	..
			Pepper	11	1228.18	5.45	1222.73
			Ginger	5	195.00	..	195.00
			Turmeric	2	262.50	..	262.50
			Blackgram	1	50·00	..	50.00
			Arecanut	1	1000.00	..	1000.00
Hindu	63	40	Tapioca	21	2561.90	728.57	1833.33
			Corn	1	500.00	500.00	..
			Paddy	9	1060.77	635.77	425.00
			Pulses (Peas)	7	232.14	51.43	180.71
			Plantain	10	760.00	440.00	320.00
			Pepper	2	37.50	2.50	35.00
			Ginger	1	250.00	..	250.00
			Chama	12	629.16	280.83	348.33
			Cotton	2	262.50	..	262.50
			Ragi	9	386.11	244.44	141.67
			Cuscus grass	2	300.00	..	300.00
Mudugar (ST)	10	5	Chama	4	462.50	325.00	137.50
			Pulses (peas)	1	750.00	100.00	650.00
			Cotton	1	300.00	..	300.00
			Tapioca	2	2650.00	1150.00	1500.00
			Paddy	1	400.00	400.00	..
			Ragi	1	50.00	..	50.00

TABLE III-5—*contd.*

1	2	3	4	5	6	7	8
Irular (ST)	24	18	Cotton	1	225.00	..	225.00
			Tapioca	9	3177.78	844.45	2333.33
			Chama	8	712.50	258.75	453.75
			Pulses (peas)	5	135.00	12.00	123.00
			Paddy	3	390.67	215.67	175.00
			Ragi	8	428.13	275.00	153.13
			Cuscus grass	2	300.00	..	300.00
			Plantain	7	885.71	600.00	285.71
			Corn	1	500.00	500.00	..
Hindu (non Tribe)	27	17	Tapioca	10	1990.00	540.00	1450.00
			Paddy	5	1595.00	935.00	660.00
			Pepper	2	37.50	2.50	22.50
			Ginger	1	250.00	..	250.00
			Plantain	3	466.67	66.67	400.00
			Pulses (peas)	1	200.00	200.00	..
Christian	16	12	Turmeric	2	262.50	..	262.50
			Pepper	6	2195.83	9.17	2186.66
			Paddy	4	1500.00	812.50	687.50
			Plantain	3	500.00	166.67	333.33
			Ginger	3	158.33	..	158.33
			Tapioca	6	4750.00	750.00	4000.00
			Pulses (Peas)	2	75.00	..	75.00
Muslim	21	14	Tapioca	6	2916.67	500.00	2416.67
			Paddy	4	1780.00	1477.50	302.50
			Plantain	5	616.00	146.00	470.00
			Pepper	3	86.67	..	86.67
			Pulses (peas)	4	93.75	..	93.75
			Blackgram	1	50.00	..	50.00
			Ginger	1	250.00	..	250.00
			Arecanut	1	1000.00	..	1000.00

Tools and Implements

3.19. Sixty six per cent of sample households are engaged in cultivation and the tools and equipments most commonly used by them are spade, chopper, pic-axe, sickle, plough, yoke, bar iron etc. All the cultivators do not possess all the tools and implements. Some of them have obtained these tools and implements through loans and assistance provided by various Government agencies.

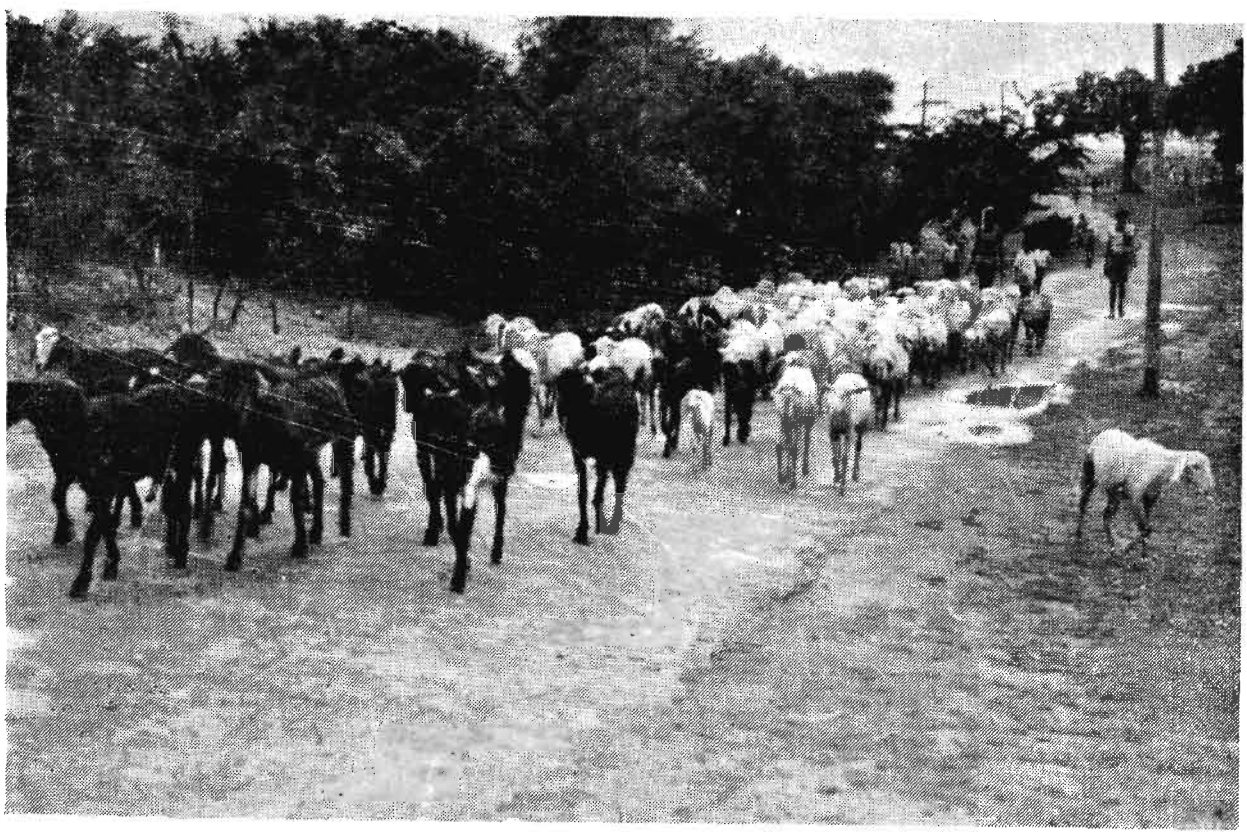
Type of Labourers Engaged

3.20. Among the cultivating households 66.67 per cent carry out the operations by engaging only family workers and 28.79 per cent by engaging both family workers and hired workers and 4.54 per cent by engaging only hired workers. The following table gives the distribution of sample households by man power engaged in agricultural operations.

TABLE III-6

Manpower Engaged in Agricultural Operations by Religion/Caste/Community

Religion/ Caste/ Tribe	No. of house-holds owning land	No. of households where agricultural operations are carried out by		
		Family workers alone	Family workers and hired workers	Hired workers alone
1	2	3	4	5
TOTAL	**66**	**44**	**19**	**3**
HINDU	40	31	9	..
Non-Tribes	17	13	4	..
Mudugar (ST)	5	4	1	..
Irular (ST)	18	14	4	..
CHRISTIAN	12	5	6	1
MUSLIM	14	8	4	2



A Herd of Sheep

3.21. The households cultivating their land by engaging only hired labourers belong to Christian and Muslim religion. Those who carry out cultivation by engaging both family workers and hired labourers account for 22.50 per cent among Hindus, 50 per cent among Christians and 28.57 per cent among Muslims. 80 per cent of Mudugar and 77.78 per cent of Irular cultivate their land engaging family workers only.

Forestry

3.22. Situated in the midst of thick forests, Attappady had a forest based economy for a long time. The tribals collected fodder and forest produces mainly honey and bamboo and exchanged these products with the traders from the plains for salt and other condiments. As the forests in these areas were private forests owned by a few chieftains, it was sold out indiscriminately to the settlers for nominal prices. The settlers cleared the trees from the forest land allotted to them and did not allow the tribals to get the forest produces from these forests. Trade of timber flourished in the wake of large scale destruction of forest land. The destruction of forests continued till Government took over the private forests as vested forests. Agali special Range office was established in 1971 with jurisdiction over the vested forest lands in Agali, Pudur and Sholayur villages. Government control deprived the tribals of unlimited freedom in exploiting forest produces. They had now to obtain permission and passes from the forest officials for gathering forest produces. Girijan Co-operative Society has been formed at Sholayur and they have executed an agreement with the forest authorities for collecting minor forest produces.

3.23. According to 1971 census 7 per cent of workers in Agali village were engaged in livestock, forestry, fishing, plantations, orchards and allied activities.

3.24. Among the sample households surveyed, only two Mudugar households are found to be engaged in the collection of forest produces. Only males are engaged in this work. They reported that the work is not seasonal and they are working on an average for 4 hours a day in collecting forest produces. It may be seen that forest produces are no longer playing a major role in the economy of the village.

Animal Husbandry and Poultry Rearing

3.25. In 1982, Agali village had a total livestock population of 12480. This included 5864 cattle and 590 buffaloes. Out of 3104 female cattle 1433 were cross breed and 1617 indegenous. Only 647 cross breed and 591 indegenous were milch cows. Out of 590 buffaloes 385 were female and rest male. Total poultry in the village numbered 16842. Among the three Attappady villages, Sholayur had the highest livestock population of 22471 and Agali the lowest. The livestock population in the Attappady villages is comparatively more than that of other villages in Palghat district. The livestock population in all other villages in Palghat district except, Muthalamada was less than 10,000 and in several cases less than 5000. This indicates the predominance of livestock in Attappady area. However, in respect of poultry rearing, Agali village and other villages of Attappady are as good as any other village of the district.

3.26. Among the sample households covered in the survey, 54 per cent are found to rear livestock or poultry, 15 per cent of the households are keeping only poultry and 39 per cent are rearing livestock of which some households are rearing livestock as well as poultry. The oxen and male buffaloes were used for agricultural operations and the cows and female buffaloes are reared for milk. Only 16.7 per cent of the households keeping livestock and poultry are following improved methods of feeding and the rest are following only traditional means. Almost all the households have reported that they are rearing livestock and poultry for domestic consumption. However, some of them sell small quantities of surplus milk and egg.

The following table gives the distribution of sample households engaged in Animal husbandry classified by purposes method of feeding, problems and prospects.

TABLE III-7

Sample Households engaged in Animal Husbandry classified by Purpose, Method of Feeding, Problems and Prospects

Description of livestock and poultry	No. of households rearing	Purpose	Number of households rearing and adopting feeding methods			
			Traditional	Improved	Traditional and improved	Reporting no problem
1	2	3	4	5	6	7
TOTAL	54		**45**	..	**9**	**54**
Cow	12	Domestic	10	..	2	12
Goat	5	,,	5	..	..	5
Bullock	1	Draught-power	1	..	..	1
She-Buffallo	3	Domestic	2	..	1	3
He-Buffallo	3	Draught-power	1	..	2	3

TABLE III-7—*contd.*

1	2	3	4	5	6	7
Cow and goat	1	Domestic	..	..	1	1
Cow and She-buffallo	1	,,	1	..	..	1
She-buffallo, goat and bullock	1	Domestic & draught power	..	..	1	1
Poultry	15	Domestic	15	..	..	15
Goat and poultry	3	,,	3	..	..	3
Cow and poultry	6	,,	5	..	1	6
Cow, Bullock and poultry	1	Domestic & draught power	..	..	1	1
She-buffallo and poultry	1	Domestic	1	..	..	1
Cow, goat and poultry	1	,,	1	..	..	1

3.27. The feeding of cattle was mainly done by stray grazing. Paddy and ragi leaves are given as cattle feed. The expenditure incurred by the households for cattle maintenance is comparatively low.

3.28. Attappady is a centre of Milk production in Palghat district. There are 8 Co-operative societies in this field in Attappady area. All the milk produced in Attappady is collected at the MILMA (Kerala co-operative Milk Marketing Federation Ltd.) centre at Agali where there is a chilling plant. About 4000 litres of milk is collected daily at this centre. The chilled milk is usually sent to the Dairy at Palghat for bottling and distribution. Occassionally some quantity of milk is also sent to Cannanore.

3.29. There is a Veterinary Hospital at Agali with two sub-centres at Sholayur and Pudur catering to the needs of all the villages in Attappady region. The establishment of the Veterinary dispensary at Agali in 1964 has helped to improve the cattle health in the area. People have become conscious of improving cattle wealth by resorting to scientific treatment and replacing primitive and indegenous methods. The following statement gives the number of cattle treated in the Veterinary hospital for various diseases during 1984-85.

TABLE III-8

Cases treated in the Veterinary Hospital, Agali

Diseases	Number of cases treated
1	2
Mastitis	75
Abortion	32
Worm Infestations	1020
Babesiosis	66
Conccidiosis	41
Non-specific	2400
Poultry diseases	780

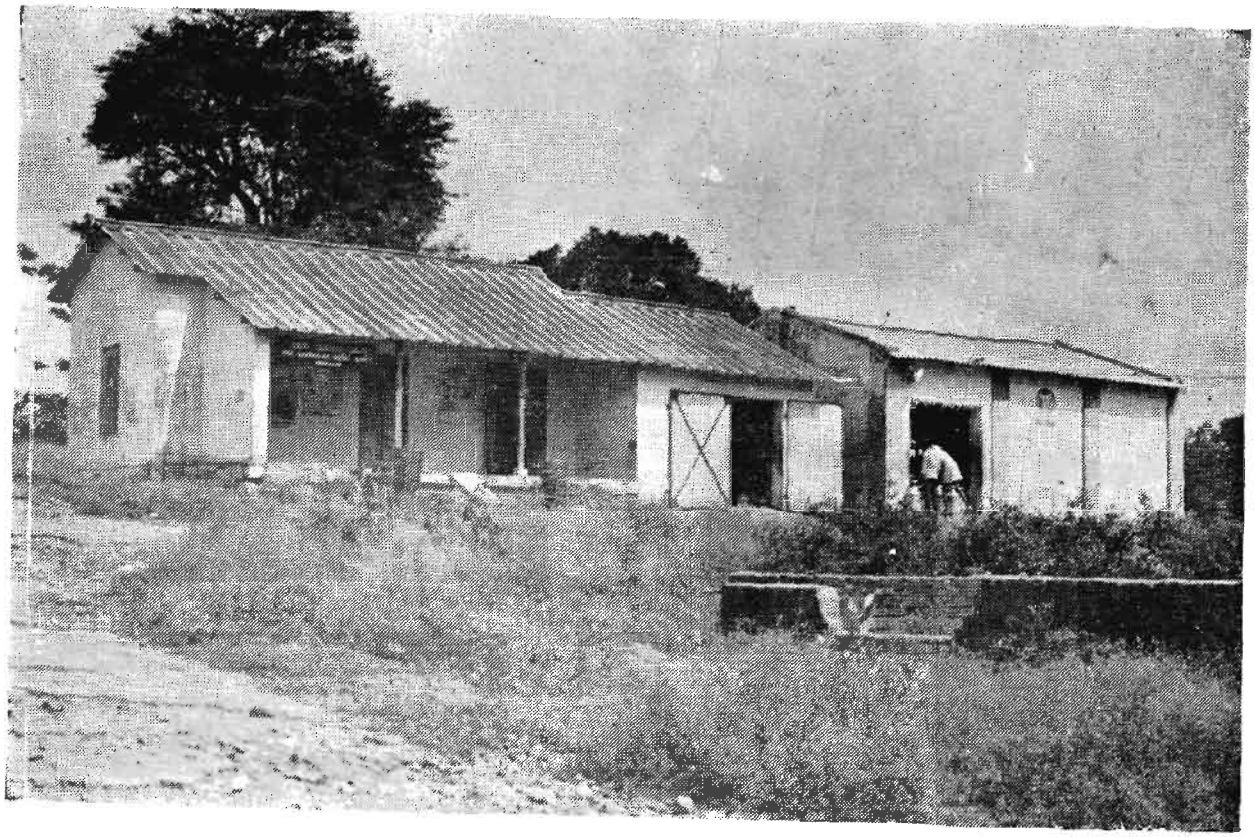
3.30. Report of the Integrated Tribal Project Officer shows that 285 sheep were supplied to 57 families, 665 pairs of bulls to 665 families, 1575 goats to 315 families, 118 milch cows to 118 families and 10 chicks each to 976 families in the Attappady project area till 1985. All these are tribal families. Though these Government measures have helped for the development of livestock in the area there are widespread criticism that often the animals distributed were unhealthy and low yielding and these animals became a burden on poor tribals instead of a boon.

Industry

3.31. There is no important industrial establishments in the area worth the name. Bhavani Oil Company at Kalkandi, Ramakrishna Dye Works at Kottathara and a printing press at Agali are the only small industrial establishments in the whole of Attappady.

3.32. Bhavani Oil Company is a small industry making veture oil from veture roots (*Ramacham*). There are only 5 skilled and 4 semi-skilled workers in this establishment. It has approximately Rs. 55,000 as fixed capital and Rs. 10,000 as working capital. Fifty per cent of fixed capital is out of bank loan. The raw material, veture root, is seasonally available from the locality. Electricity and firewood are the source of power. All the products are sold outside. Ramakrishna Dye Works at Kottathara is engaged in yarn dying works. Yarn and the chemicals used for dying are brought from Coimbatore. It is a medium sized industry with a fixed capital of Rs. 20 lakhs and working capital of Rs. 10 lakhs. Fifty per cent of fixed capital is out of bank loan. It has got 2 supervisory staff, 2 skilled, 25 semi-skilled and 2 unskilled workers. Electricity and light diesel oil are the source of power.

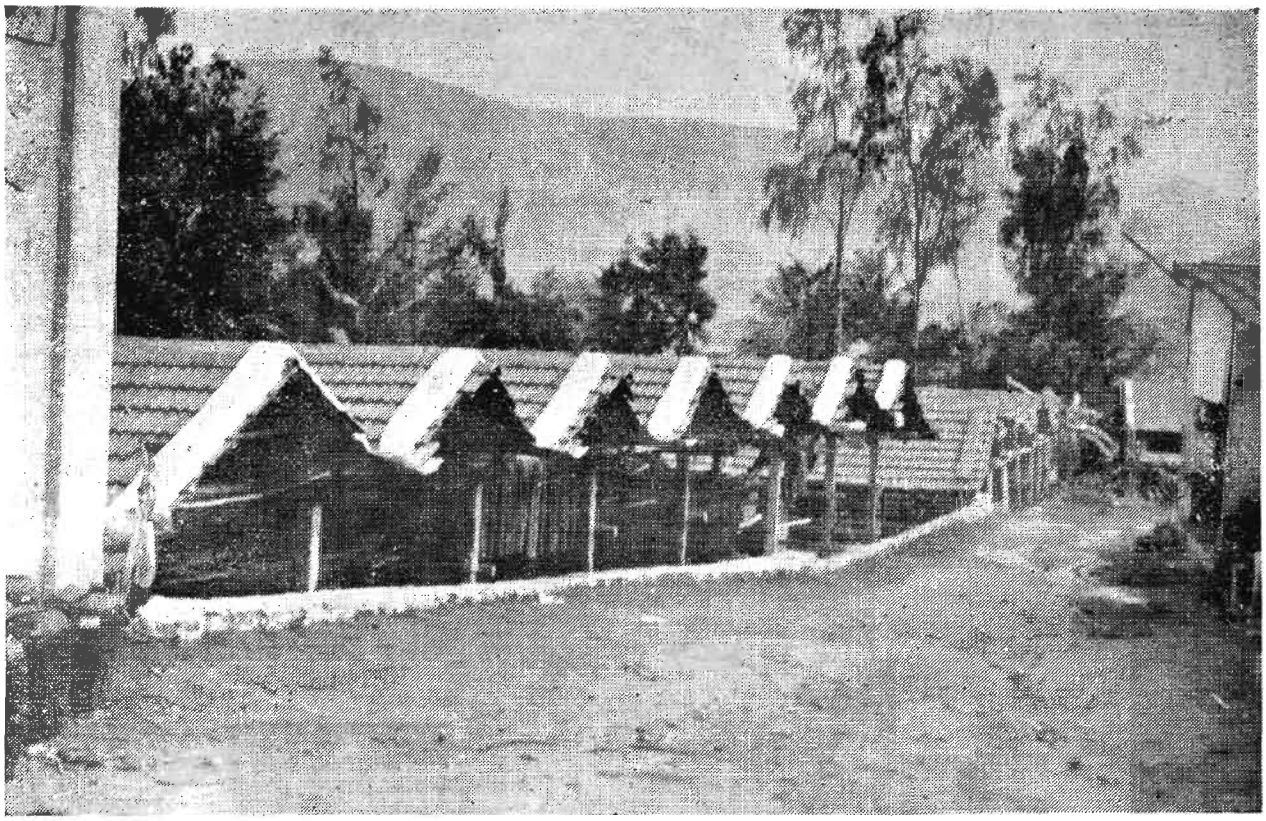
3.33. There are a few households engaged in some household industry in the area. Among the sample households, 3 are engaged in household industry, one in papad making, one in making of hand tools and another in basket weaving. It is reported that papad worth Rs. 3,000, hand tools worth Rs. 1,000 and baskets worth Rs. 400 are produced by these households. None of the tribal families in the sample are found to be engaged in any household industry. The household belonging to Chetty community is engaged in papad making. Karuvan is engaged in hand tool making and Kavara is engaged in basket weaving.



Milk Chilling Plant, Agali



Rabbit Rearing Centre, Mukkali



Ramakrishna Die Works



Sub Treasury

Trade and Commerce

3.34. Consequent upon the heavy inflow of settlers from other parts, there is an increase in trade and commerce activities in the village. It has already seen that while the proportion of workers in trade and commerce to total workers was less than one per cent in 1961, it has increased to 3.89 per cent in 1971. Though, census figures are not separately available for 1981 it is observed during the survey that trade and commerce has further developed in the area. There are some tea shops and grain and grocery stores at Agali. According to Panchayat authorities, there are more than 150 tea shops in Agali panchayat. There is a weekly market at Thavalam in Agali village and another at Kottathara. The market day at Thavalam is Thursday every week. There are 5 grocery shops in Thavalam market. The market day at Kottathara is on Saturday. There are 8 grocery shops at Kottathara besides some tea shops. There is no wholesale market in the village and the products are taken to Mannarghat and Palghat for sale.

3.35. Among the sample households, 12 per cent are found to be engaged in trading activities. Half of them are Muslims and the rest belong to Hindus and Christians. There is one Irular (ST) household running a tea shop. Sale of furniture, textiles, grain and grocery, vegetables and fruits, pan, beedi, cigarettes etc., are the items of trade in shops other than tea shops and restaurants. While the average volume of annual transaction in a tea shop run by Irular household is as low as Rs. 3,600 it is as high as Rs. 20,000 in the case of another restaurant run by a Nair household. The volume of transaction is above Rs. 5,000 in the case of shops run by 6 out of 12 households and is between Rs. 2,000 and Rs. 5,000 in the case of the shops of 5 households and less than Rs. 2,000 in the case of the shop of one household. Over eighty per cent of the households engaged in trade are owning land the extent of which is less than 2½ hectares in most cases. The trading activity is undertaken by males in all these cases. Among the sample households engaged in trade it is found that Roman Catholics run grain and grocery store, Hindu Asari run furniture shop, Yanovasakshi run textile shop, Muslims run textile, pan, beedi and vegetable shops besides restaurants. One Nair household and an Irular household run tea shops/restaurants. Only in one out of 12 cases the trading activity is conducted in the premises of the house. In 33.33 per cent of cases the shops are in nearby houses, in 41.67 per cent of cases outside the village and in the remaining cases away from the house, but within the village itself.

Economic Activities

3.36. According to the 1981 Census, the work participation rate in Agali village is 42.83 per cent comprising 40.70 per cent main workers and 2.13 per cent marginal workers. As per the 1961 Census, 58.28 per cent of population was returned as workers. The apparent decline in work participation rate is mainly due to the change in definition of workers in the two censuses. Agali village has higher work participation rate than Mannarghat taluk (35.85 per cent), Palghat district (35.36 per cent) and Kerala State (30.53 per cent) but lower rate than Pudur (53.10 per cent) and Sholayur (52.24 per cent) villages. The following statement gives the work participation rate in the past three censuses.

TABLE III-9

Working Population at the Censuses of 1961, 1971 & 1981

State/District/Taluk/Village	P/M/F	Percentage of workers to total population				
				1981		
		1961	1971	Total workers	Main workers	Marginal workers
1	2	3	4	5	6	7
Kerala State	P	33.31	29.12	30.53	26.68	3.85
	M	47.20	45.00	44.89	41.04	3.85
	F	19.71	13.49	16.61	12.77	3.85
Palghat district	P	38.81	35.89	35.36	32.66	2.70
	M	51.47	49.06	47.09	44.53	2.56
	F	27.14	23.42	24.26	21.42	2.84
Mannarghat taluk	P	37.12*	35.22	35.85	33.11	2.74
	M	51.47	51.52	49.71	47.18	2.53
	F	23.69	19.07	22.18	14.22	2.96
†Agali village	P	58.28	39.62	42.83	40.70	2.13
	M	64.27	59.36	56.63	55.31	1.32
	F	51.59	18.18	28.26	25.26	2.49
†Pudur village	P	61.60	43.53	53.10	46.21	6.89
	M	68.45	61.42	62.51	59.01	3.50
	F	54.23	24.90	43.18	32.70	10.48
†Sholayur village	P	57.19	43.52	52.24	46.65	5.59
	M	64.90	61.59	62.03	57.69	4.34
	F	49.00	24.08	41.95	35.03	6.91

*Figures relate to Perintalmanna taluk of which Mannarghat taluk was a part prior to 1961 census. Mannarghat taluk was formed after 1961 census.

†Refers to the former villages before the reorganisation in 1985.

3.37. The work participation rate of males in the village in 1981 was 56.63 per cent against 28.26 per cent in the case of females. The work participation of both males and females in the village is higher than those of the taluk and district, but lower than those of the other two villages in Attappady region.

3.38. Agricultural workers constitute more than three fourth of the workers in the village. Among the main workers, 36.55 per cent were cultivators and 42.20 per cent agricultural labourers. Though there is no significant difference in the proportion of total workers in agricultural sector in the two censuses, there was a reduction in the proportion of cultivators and increase in the proportion of agricultural labourers. This may be the result of tribals losing their cultivating lands and becoming landless labourers and the induction of agricultural labourers from outside by the immigrant settlers. There is considerably higher proportion of agricultural labourers among females than males. While among male workers, 40.86 per cent are culivators and 34.69 per cent agricultural labourers among female workers only 26.61 per cent are cultivators and 59.56 per cent are agricultural labourers. Proportion of workers engaged in household industry is only 0.87 per cent, 0.84 per cent for males and 0.93 per cent for females.

3.39. In 1961, 62.28 per cent of the workers in Agali village were cultivators and 17.76 per cent agricultural labourers and 6.60 per cent engaged in quarrying, forestry, fishing, hunting, plantations and allied activities. Only negligible proportion of 0.85 per cent workers were engaged in household industry. Workers in other services including general labourers constituted 9.89 per cent of total workers. Other category workers were insignificantly small in number. In 1971 the proportion of cultivators among workers declined to 44.57 per cent while the proportion of agricultural labourers increased to 34 per cent. There is a marginal increase in the proportion of workers in forestry, fishing, hunting, plantations and allied activities. The proportion of trade and commerce workers increased to 3.89 per cent. The workers in other services were reduced to 6.57 per cent. As the nine-fold industrial category of workers were not tabulated at village level in 1981 census it is not possible to assess the change in these categories during 1971-81. However the 1971 census data indicate that there is an increase in construction and trading activity in the village compared to the position existed during the last survey in 1963. The following statement gives the distribution of workers in the village by industrial categories in the three censuses.

TABLE III-10

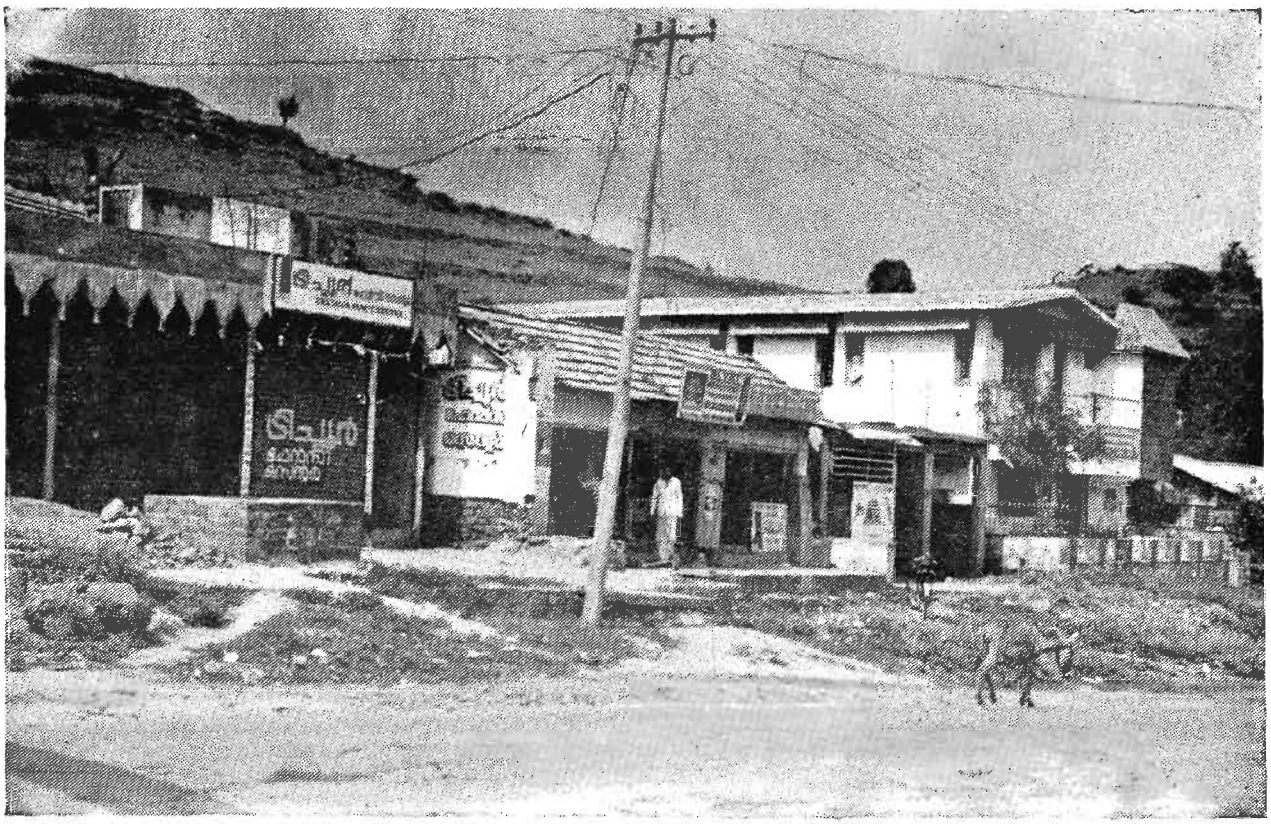
Distribution of Workers by Industrial Category's of Workers during 1961-81

Category of workers	Workers (in per cent)		
	1961	1971	1981
1	2	3	4
Total workers*	100.00	100.00	100.00
Cultivators	62.28	44.57	36.55
Agricultural labourers	17.76	34.00	42.20
Household Industry	0.85	0.49	0.87
Livestock, forestry, fishing, hunting and plantation, orchards and allied activities	6.60	7.85	
Mining and quarrying		0.03	
Manufacturing other than Household industry	0.72	0.76	
Construction	0.74	1.37	20.38
Trade and commerce	0.77	3.89	
Transport storage and communications	0.39	0.47	
Other services	9.89	6.57	

*Main workers in 1981.

3.40. A survey conducted by the Integrated Tribal Development office has revealed that in the occupational field, agriculture dominates with 50.97 per cent. Collection of forest produce constitutes 0.95 per cent, while that of Government employment 0.51 per cent, private employment 0.13 per cent and other work 4.33 per cent.

3.41. Among the sample households in the village, 194 out of 548 persons are workers giving a work participation rate of 35.40 per cent. Among the different communities the work participation rate is 34.67 per cent for Christians, 30.53 per cent for Muslims and 37.43 per cent for Hindus. The work participation rate of Irular is 38.14 per cent and that of Mudugar is 45.00. Fifty per cent of Pulayans are found to be workers, Nairs and Ezhavas have a work participation rate of 22.22 per cent and 33.33 per cent



Agali Centre with some Shops and Offices



Maveli Store



Market at Thavalam

respectively. The population and workers in the sample households by different communities are given below:

TABLE III-11

Population and Workers by different Communities in Sample Households in Surveyed Areas

Caste/Tribe/Community	Population	Total workers
1	2	3
TOTAL	548	194
HINDU	342	128
Nair	18	4
Ezhava	30	10
Assari	10	4
Chetty	8	1
Nadar	2	1
Boyan	17	7
Pulayan	26	13
Thandan	31	8
Kavara	6	3
Karuvan	5	1
Goundan	2	1
Moothan	9	3
Irular (ST)	118	45
Mudugar (ST)	60	27
CHRISTIAN	75	26
Roman catholic	51	18
Jacobite	17	7
Yahovasakshi	7	1
MUSLIM	131	40

3.42. Most of the workers are in the age group 15-59. However, there are a few workers aged 60 and above and they belong to Irular, Mudugar, Thandan, Ezhava, Roman Catholic and Muslim communities.

3.43. General labourers, cultivators and agricultural labourers constitute the bulk of workers in the sample households. The following statement gives the distribution of workers in sample households by occupational groups.

TABLE III-12

Distribution of Workers in Sample Households by Occupational Gro

Group code	Occupations as described by NCO code (2 digit)	Number of workers
1	2	3
	TOTAL	**194**
15	Teachers	2
24	Working proprietors, Directors and Managers, Mining, Construction, Manufacturing and related concerns	1
30	Clerical and other Supervisors	1
35	Clerical and related workers	3
40	Merchants and shop Keepers, Wholesale and retail trade	6
43	Salesmen, shop assistants and related workers	4
50	Hotel and restaurant keepers	2
53	Maids and other home keeping service workers nec.	1
57	Protective service workers	3
61	Cultivators	27
63	Agricultural labourers	15
64	Plantation labourers and related workers	4
65	Other farm workers	8
66	Forestry workers	3
71	Miners, Quarrymen, well drillers and related workers	2
77	Food and Beverage processors	1
79	Tailors, dress makers, sewers, upholsters and related workers	2
81	Carpenters, cabinet and related wood workers	3
83	Blacksmiths, tool makers and machine tool operators	1
84	Machinery fitters, machine assemblers and precision instrument makers	1
85	Electrical fitters and related electrical and electronic workers	1
95	Brick layers and other construction workers	3
98	Transport equipment operators	1
99	Labourers nec.	99

3.44. The place of work is within 1 kilometre in the case of 59.28 per cent of workers and between 1 and 2 kilometres in the case of 33.50 per cent of workers. 3.6 per cent of workers have their place of work at distances of 25 kilometres and more. Most of the workers go to their place of work by foot and some go by bus. There are also workers going by jeep and lorry. Most of the non-agricultural workers are single workers and employees. Employers are very rare in the area.

Inter Generation Occupational Shift

3.45. In the case of 42 per cent of households, the occupation of the head of the household was different from that of his or her father. But it is only in the case of 38 per cent of the households, the occupation of the head was different from that of his/her father's father. In only one third of the households where there are sons working, the occupation of the son is the same as that of the head of the household.

Literacy Level of Workers

3.46. Among the workers in sample households, 46.91 per cent are illiterates, 18.56 per cent literates without educational level, 22.16 per cent with primary education, 8.76 per cent with middle level education and only 1.55 per cent are matriculates. Those having higher qualification are insignificantly small in number. 38.93 per cent of male workers and 63.49 per cent of female workers are illiterates. The following statement gives the distribution of workers in sample households by educational level.

TABLE III-13

Workers by educational level in sample households

(Survey data 1987)

Educational level	Workers		
	P	M	F
1	2	3	4
TOTAL	**194**	**131**	**63**
Illiterate	91	51	40
Literate without educational level	36	29	7
Primary	43	31	12
Middle	17	15	2
Matriculation	3	2	1
Higher Secondary/Pre-degree etc.	1	1	..
Technical diploma or certificate not equal to degree	2	1	1
Graduate degree other than technical degree	1	1	..

Non-workers

3.47. In the sample households in Agali village, 64.60 per cent of persons are non-workers. Among the non-workers, 60.73 per cent are children below 15 years of age and 35.03 per cent are in the age-group 15-59 and the rest are aged 60 years and above. 36.72 per cent of non-workers are full time students and 37.57 per cent are dependants. While the bulk of non-workers among males are students and dependants, a large number of female non-workers are engaged in household duties also. The following statement shows the distribution of non-workers by age-group and type of activities.

TABLE III-14

Distribution of Non-workers by Sex, Age and Type of Activity in Surveyed Areas

Age-group	Non-Workers																		Non-Workers					
	Total			Full time student			Household duty			Dependant			Infant			Disabled			Seeking Employment					
																			Seeking employment for the first time			Others		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
TOTAL	**354**	**145**	**209**	**130**	**63**	**67**	**74**	..	**74**	**133**	**70**	**63**	**5**	**2**	**3**	**4**	**3**	**1**	**3**	**3**	..	**5**	**4**	**1**
0-14	215	111	104	105	53	52	..	..	..	104	55	49	5	2	3	1	1	..	..	..	..	..	..	..
15-19	53	22	31	22	10	12	14	..	14	12	8	4	..	..	..	1	..	1	1	1	..	3	3	..
20-24	19	2	17	3	..	3	12	..	12	2	..	2	..	..	..	..	..	..	1	1	..	1	1	..
25-29	12	3	9	..	..	..	9	..	9	2	2	..	..	..	..	.	..	.	1	1	..	..	.	..
30-39	21	..	21	..	..	..	20	..	20	..	..	..	..	..	..	..	.	..	..	.	..	1	..	1
40-49	14	2	12	..	..	..	11	..	11	2	1	1	..	..	..	1	1	.	..	..	..	..	..	..
50-59	5	1	4	..	..	..	3	..	3	1	..	1	..	..	..	1	1	..	..	..	..	..	..	..
60+	15	4	11	..	..	..	5	..	5	10	4	6	..	..	..	..	..	.	..	.	..	..	..	..

3.48. Among the non-workers in the 15.59 age group 15.32 per cent are dependants and 55.65 per cent are engaged in household duties. The number of persons who reported as seeking employment is small in the sample households.

3.49. Among the non-workers 40.40 per cent are illiterates. Those having middle and higher educational levels constitute 16.10 per cent of non-workers. 41.38 per cent of male non-workers and 39.71 per cent of female non-workers are illiterates. The following statement shows the distribution of non-workers in sample households by educational level.

TABLE III-15

Non-workers by Educational Level in Sample Households

(Survey data 1987)

Educational level	Non-workers		
	P	M	F
1	2	3	4
All levels	354	145	209
Illiterates	143	60	83
Literate without educational level	84	34	50
Primary	71	28	43
Middle	41	18	23
Matriculation/Secondary	12	4	8
Higher Secondary/Pre-degree/ Pre-university	2	1	1
Technical diploma or certificate not equal to degree	..	..	..
Graduate degree other than technical degree	1	..	1

Sources of Income

3.50. All the sample households covered in the survey have reported to have an annual income above Rs. 2,000 during the preceding year. 36 per cent of households have income ranging between Rs. 2,000 and Rs. 5,000 and the rest above Rs. 5,000. All the households of income group 2001-5000 and 85.94 per cent of households in the income group Rs. 5,000 and above, reported that they derived their income mainly from profession. However, some of these households have more than one source of income. Cultivation, Livestock production, Trade and Commerce, Rent, Sale of land, bank loan etc., also have contributed to the income of some households during the previous year. The following statement gives the distribution of households by income group and sources of income.

TABLE III-16

Distribution of Households by Income Group and Average Income from different sources

Sources of Income	Income group			
	Rs. 2001 to 5000		above Rs. 5000	
	No. of house-holds	Average income	No. of house-holds	Average income
1	2	3	4	5
All sources	36*	4157	64*	8834
Profession	36	3631	55	6140
Cultivation	10	1525	37	3999
Livestock production	2	850	9	1278
Trade and commerce	1	2000	8	6500
Rent	..	..	1	1200
Art and craft	..	..	1	500
Sale of land	..	..	1	8500
Bank loan	..	..	1	6000

*As some households have different sources of income such households are repeated under different sources.

3.51. The following table gives the distribution of households by community and Income group.

TABLE III-17

Distribution of Sample Households by Community and Income group

Caste/Tribe/Religion	No. of households in Income group	
	Rs. 2001-5000	above Rs. 5000
1	2	3
TOTAL	**36**	**64**
HINDU	22	41
Chetti	..	1
Moothan	..	1
Ezhava	2	5
Assari	..	1
Nair	..	4
Karuvan	..	1
Goundan	2	..
Boyan	2	..
Kavara	..	1
Pulayan	3	1
Thandan	3	2
Mudugar	5	5
Irular	5	19
CHRISTIAN	7	9
Yahovasakshi	1	..
Roman catholic	6	5
Jacobites	..	4
MUSLIM	7	14

Tribal and non-tribal households are found in both the income groups. Between Mudugar and Irular the proportion of those in the lower income

groups is more among the former than the latter. While fifty per cent of Mudugar are in the lower income group, only one fifth of Irular households are in this income group. A survey conducted by the Integrated Tribal Development Project office showed that 3.52 per cent of Tribal households are having a monthly income of Rs. 100 per mensum while 2.69 per cent of scheduled caste and 1.78 per cent of others fall in this group. 37.58 per cent of tribal households are found in the income group of 100-200 per month. The corresponding proportion of scheduled castes and others in this income group are 36.92 per cent and 23.67 per cent respectively. 58.90 per cent of Tribal households, 60.39 per cent of Scheduled Caste households and 74.55 per cent of other households have a monthly income of Rs. 200 and above. The average monthly income of households of Scheduled Tribes is Rs. 223.33 while that of Scheduled Castes and others are Rs. 232.64 and Rs. 268.50 respectively.

Expenditure

3.52. Major expenditure of all households is on food. Eighty nine per cent of households spent more than fifty per cent on food. Only two per cent of the households spend less than 25 per cent on food and these households belong to the income group above Rs. 5,000. There are 3 sample households who spent more than 50 per cent of their expenditure on marriage of daughter, repair of rented house and construction and improvement of building. The household which spent more than 50 per cent on repair belong to the income group of Rs. 2,001-5,000 and the others to the higher income group.

3.53. Apart from food, fuel and light, clothing and medicine are the other common items of expenditure in the case of most of the households. All households incurred expenditure on fuel and lighting and 96 per cent of households incurred expenditure on clothing. Whereas, 83 per cent of households have incurred expenditure for medical treatment, 68 per cent of households have incurred expenditure on travel. Only 25 per cent of households have incurred expenditure for recreation and only 20 per cent for education. 15 per cent of households have spent on ornaments and 6 per cent on purchase of assets. Only 6 per cent of the households have spent on tax, cess etc. The following table gives the distribution of households by income group and nature of expenditure.

TABLE III-18

Distribution of Sample Households by Income Group and Nature of Expenditure

Nature of expenditure	Number of households where expenditure on the items in col. 1 in respect of total expenditure in the income group								
	All income group			2001-5000			5000+		
	Upto 25%	26-50%	51+	Upto 25%	26-50%	51+	Upto 25%	26-50%	51+
1	2	3	4	5	6	7	8	9	10
Food	2	9	89	..	2	34	2	7	55
Drinks	15	..	..	1	..	..	14	..	..
Fuel and light	100	..	..	36	..	..	64	..	..
Clothing	96	..	..	34	..	..	62	..	..
Other misc. service	18	..	..	9	..	..	9	..	..
Medical	83	..	..	30	..	..	53	..	..
Travel	68	..	..	18	..	..	50	..	..
Tax, Cess etc.	6	..	..	1	..	..	5	..	..
Purchase of assets	5	1	..	..	..	..	5	1	..
Marriage of daughter	..	..	1	..	..	..	..	..	1
Recreation	25	..	..	4	..	..	21	..	..
Hired labour	7	1	..	1	..	..	6	1	..
Ornaments	15	..	..	3	..	..	12	..	..
Remittance	2	..	..	1	..	..	1	..	..
Education	20	3	..	3	..	..	17	3	..
House rent and repair	13	..	1	3	..	1	10	..	..
Construction and improvement of building and other structure	4	1	1	2	..	..	2	1	1
Purchase for production (eg. Manure, Seed etc.,)	25	..	..	2	..	..	23	..	..
Purchase of watch	4	..	..	1	..	..	3	..	..
Interest	2	..	..	..	..	..	2	..	..
Electricity charge	1	..	..	..	..	..	1	..	..

3.54. It will be interesting to study the items of expenditure of Tribes and Non-Tribes and different religious groups. The following table gives the distribution of household by Religion. Tribes and non-Tribes and nature of expenditure.

TABLE III-19

Distribution of Sample Households by Religion and Tribe and Nature of Expenditure

Nature of Expenditure	Number of households where expenditure on the items in col. 1 in respect of total expenditure belonging to														
	All religion			Hindu Tribe			Hindu Non-Tribe			Christians			Muslims		
	Upto 25%	26-50%	51+	Upto 25%	26-50%	51+	Upto 25%	26-50%	51+	Upto 25%	26-50%	51	Upto 25%	26-50%	51+
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Food	2	9	89	..	..	34	1	2	26	1	5	10	.	2	19
Drinks	15	..	..	9	.	..	3	..	..	3	..	..	..	..	..
Fuel and light	100	..	..	34	..	..	26	..	..	16	..	..	21	..	..
Clothing	96	..	..	33	..	..	27	..	..	13	..	..	21	..	..
Other misc. services	18	..	..	8	..	..	5	..	..	2	.	..	3	.	..
Medical	83	..	..	29	..	..	24	..	..	12	..	..	18	..	..
Travel	68	..	..	23	..	..	17	..	..	14	..	..	14	..	..
Tax, Cess etc.	6	..	..	2	..	..	1	..	..	1	..	..	2	.	.
Purchase of assets	5	1	..	2	..	..	2	1	..	1	.	..	.	.	
Marriage of daughter	..	..	1	..	..	..	..	..	1	..	..	..	..	.	..
Recreation	25	..	..	13	..	..	4	..	..	4	..	..	4	..	..
Hired labour	7	1	..	2	..	..	..	..	..	4	1	..	1	.	..
Ornaments	15	..	..	6	..	..	5	..	..	3	..	..	1	..	..
Remittance	2	..	..	1	..	..	1	..	..	..	..	..	..	..	..
Education	20	3	..	1	..	..	6	..	..	7	1	.	6	..	.
House rent and repair	13	..	1	2	..	..	4	..	..	3	.	..	4	..	1
Construction and improvements of building and other structure	4	1	1	..	..	..	..	..	1	3	..	..	1	1	..
Purchase for production	25	..	..	13	..	..	3	..	..	6	..	..	3	..	..
Purchase of watch	4	..	..	2	..	..	1	..	..	..	..	..	1	..	.
Interest	2	..	..	..	..	..	..	..	..	2	..	..	..	..	..
Electricity charges	1	..	..	..	..	..	..	..	..	..	..	..	1	..	.

Indebtedness

3.55. Out of 100 households surveyed in the village 49 are found to be in debt, 20 in the income group Rs. 2001 to 5000 and the rest in the income group of above Rs. 5000. 26 households have taken loan from nationalised banks, 4 from co-operative banks, 13 from Girijan Welfare Co-operative Society, one each from Government employees co-operative society, office in which working (KSEB), friend and money lender and 2 from landlords. The amount of loan is more than Rs. 500 in most cases. Only one household has taken loan below Rs. 200 and another household below Rs. 500. Total amount of loan taken by all the households comes to Rs. 1.82 lakhs. 41 out of 49 households have taken loan for productive purposes such as purchase of cattle, development of agriculture, business, purchase of land, bullock cart or pump set and construction of building or pond. The total loan taken for these purposes is Rs. 1.78 lakhs and only the remaining amount below Rs. 5000 have been taken by 8 households for non-productive purposes such as treatment and purchase of food grain. The following statement gives the distribution of households and amount of loan taken for different purposes.

TABLE III-20

Households and Loan Amount for Various Purposes

(Survey data 1987)

Purpose for which loan taken	No. of households taking loan	Amount of loan taken (Rs.)
1	2	3
TOTAL	**49**	**181950**
Productive	**41**	**177800**
Agricultural purpose	10	16300
Purchase of cattle	16	57900
Purchase of land	1	5000
Purchase of pump set	1	5000
Purchase of bullock cart	1	2500
For Business	7	32100
Construction of houses	4	53000
Construction of pond/Well	1	6000
Unproductive	**8**	**4150**
Medical expenses	5	3350
For food grain	3	800

Twenty two households are in debt for more than 2 years, 13 households for 1 to 2 years and 14 households for less than 1 year. In most cases the condition of loan is repayment in monthly instalments with interest in some cases. 25 out of 49 households received interest free loans, mostly from banks and Girijan Welfare Co-operative Society. Two households who have taken loans from the landlords also have reported that they have not paid any interest for the loan amount. Other households are paying interest for the loan amount at rates varying in between 6% and 24%. The maximum rate of 24% interest is charged by money lender. But farmer's Co-operative Bank also has charged 18% interest in one case.

Flow of Money

3.56. According to the details received from Agali Post office, an amount of Rs. 637588.80 have been received in the village through 3084 money orders against an amount of Rs. 576055.80 sent out from there through 4560 money orders during the one year preceding the survey. This shows that the inflow is slightly higher than the outflow.

3.57. Three of the sample households reported that they have received money from the close relatives staying outside. One household received only Rs. 100 and another received Rs. 1000 from sons while the third household received Rs. 5000 from husband staying outside. Three sample households reported that they have sent money to four sons and daughters staying outside. The remittances were Rs. 1000, Rs. 1500, Rs. 1800 and Rs. 3000. This shows that among the sample households outward flow of money is more than inflow. The following statement gives the details of money received and sent by sample households.

TABLE III-21 (a)

Amounts received by the Households from Close Relatives staying outside

Relationship with the head	No. of households	Close relatives staying outside	Average amount of remittances sent by relatives staying at		
			Ottappalam (other taluk)	Ernakulam (other dist.)	Bombay (other State)
1	2	3	4	5	6
TOTAL	**3**	**3**	**100.00**	**5000.00**	**1000.00**
Son	2	2	100.00	..	1000.00
Husband	1	1	..	5000.00	..

TABLE III-21(b)

Remittances sent by the Household to Close Relatives staying outside

Relationship with head of household	No. of household	No. of close relatives	Average amount sent by each household to relatives staying at			
			Palghat (other taluk)	Alleppey (other dist.)	Wayanad (other dist.)	Bombay (Other State
1	2	3	4	5	6	7
TOTAL	3	**4**	**1000.00**	**3000.00**	**1800.00**	**1500.00**
Son	2	2	1000.00	..	1800.00	..
Son and daughter	1	2	..	3000.00	..	.

Role of Banks in the Village

3.58. We have already seen that there are 5 banks in Agali village at Agali Mukkali and Kottathara serving the Attappady region. The banks in Agali village are branches of State Bank of India at Agali, of Canara Bank at Mukkali, of Palghat District Co-operative Bank at Agali and Farmer's Co-operative Bank at Thavalam. There is another branch of Canara Bank at Kottathara. The branch of Canara bank at Kottathara was established in February 1975 and that at Mukkali in August 1981. The branch of State Bank of India at Agali was established in May 1977 and the branch of Palghat District Co-operative Bank at Agali in September 1978. Details are not available regarding Farmer's Co-operative Bank at Thavalam. As the area of operation of these Banks is not confined to Agali village, but covers the whole Attappady region the role of banking services cannot be assessed specifically for the village. But as Agali is the most populous and more developed village in the region the particulars relating to these banks are more relevant to the village than the other two villages in Attappady region. The following statement gives the number of bank accounts and deposits at the time of the survey in 1987 in the branches of the four banks for which details are available.

TABLE III-22

Bank Accounts and Deposits

Nature of deposits	No. of Accounts	Amount of deposits (Rs. '000)
1	2	3
Fixed deposits	910	4263
Savings Bank	9326	9352
Current	161	1528
Others	313	394
TOTAL	10710	**15537**

3.59. The three nationalised banks together has distributed an amount of Rs. 20532000 as loans. Rs. 15995000 for agricultural purposes and Rs. 4537000 for non-agricultural purposes. These amount include the loans distributed under various development projects such as IRDP implemented by the Government. Besides the nationalised banks the District Co-operative Bank has distributed an amount of Rs. 16509000 to affiliated societies and Rs. 644000 to individuals as loans on the security of gold ornaments.

3.60. There is no registered money lender in the village. However, there are some private individuals who lend money for high rate of interest. One of the households in the surveyed area of the village has reported to have taken a loan from a money lender at 24 per cent interest.

3.61. A sub-treasury functioning at Agali from 1985 onwards carry out Government money transactions. As it was established only recently its details were not readily available.

Co-operative Societies

3.62. Six Girijan Co-operative Societies covering the entire Attappady area have been formed at Sholayur, Kottathara, Pudur, Agali, Mukkali and Anavai. Of these, the societies at Agali and Mukkali are located within Agali village. These Societies serve the members by providing on nominal rent oil engine pumpsets and agricultural implements. In addition there is a joint farming society at Mukkali and there are two Co-operative farming societies viz. Attappady Co-operative Farming Society and Vattulukky Girijan Co-operative Farming Society under Western Ghat Development Programme.

3.63. Attappady Tribal Co-operative Farming Society was formed in March 1975 for the uplift of Adivasi community by settling 420 landless tribal families on four farms at Varadimala, Pothuppadi, Chindakki and Karuvara. A total of 1040 hectares of forest land was provided for starting these farms by Government Forest Department. Out of these Forest lands 960 hectares were brought under cultivation. Central assistance was provided under the Western Ghat Development Programme and nearly Rs. 400 lakhs had been spent by the society till June 1987 for infrastructural and other development work. From 1980-81 the Society started cropping in these four farms. The targets of production were achieved till 1982-83. After the draught in 1983-84 the yield fell sharply to only about one third of the normal output. Due to mismanagement the society failed to achieve the goal of improving the lot of tribals and changing the face of Attappady. The society lacked the characteristics of a Co-operative body. High wastage was involved for structural facilities, many of the constructions remaining incomplete. Lakhs of rupees were spent on pipes and pumpsets when sufficient water resources had not been identified. Ill timed operations, launching of several uneconomic projects, lack of field supervision, improper accounting and thorough mismanagement are the reasons for the failure of the society. Lack of motivation in the illiterate and superstitious tribal people to get converted as hardworking farm hands from easy going adivasis unaware of their rights and privileges is also a factor responsible for the failure of the society.

3.64. Attappady Girijan Co-operative Farming Society at Vattulukky also was registered in 1975 with area of operation covering Agali, Pudur and Sholayur villages. This was conceived as an agricultural project to rehabilitate the Tribals who became landless due to various reasons. This central aided project envisaged the adoption of plantation crops by utilising the services of tribal labourers belonging to about 420 families and absorbing them as owner beneficiaries of about 1000 hectares of vested lands. The provision of social amenities, housing, education and medical



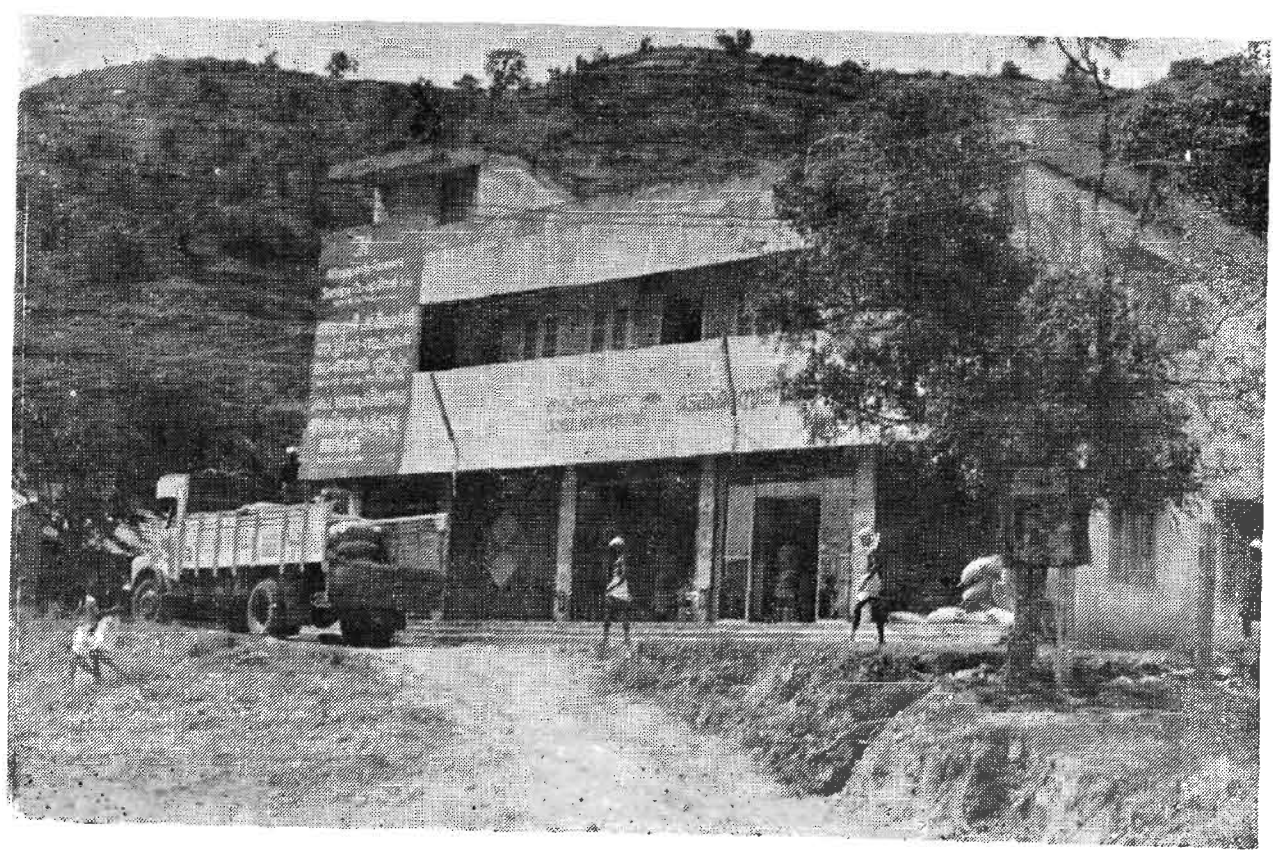
State Bank of India Branch, Agali



Canara Bank, Mukkali



District Co-operative Bank



Farmer's Co-operative Bank



Attappady Harijan Co-operative Society



Attappady Girijans Handicrafts Industrial Co-operative Society



Attappady Co-operative Farming Society Office

facilities to the members of tribal families were also contemplated under the project. The members of the society belong to Irular, Mudugar and Kurumba families. The objectives of the society were to undertake collective farming on lands in possession of the society, marketing of the agricultural produce and implementing rehabilitation programme of landless tribal families. Cardamom and Coffee plantations were developed with the co-operation of Cardamom and Coffee Boards.

3.65. The estimated cost of the project was Rs. 4.25 crores of which Rs. 2.03 crores was to be contributed from Western Ghat Development Project. The society had received Rs. 228 lakhs from Central Government under Western Ghats Development Programme, 13.6 lakhs from Co-operative Land Mortgage Bank and 55000 from tribal and co-operative departments of State Government. The society also availed itself of cash credit accommodation to the tune of Rs. 5 lakhs in December 1980 from the Palghat District Co-operative Bank. The society was running at a great loss. A sum of Rs. 61.18 lakhs was overdue to the Land Mortgage Bank as interest alone in June 1984. The production of Cardamom per hectare was far below the target due to improper management and supervision.

3.66. Thus, the ambitious projects of both the farming societies have failed to achieve the goals. The affairs of the societies are under investigation at the time of the survey and this stood in the way of collecting more details about the achievements, if any, of these societies in the past. The farming society office at Agali was sealed and under Police guard.

Unemployment

3.67. In the sample households, only 8 persons, 7 males and 1 female have returned as seeking employment. The number of unemployed persons seeking employment is naturally large in 15-24 age group. Among the unemployed seeking employment 87.50 per cent are males, 12.50 per cent females. Out of 8 persons 37.50 per cent are matriculates and 37.50 per cent have middle school education. 12.50 per cent are literate without educational level and 1.50 per cent illiterates.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Houses and Housetypes

According to the Census of 1981, there were 7253 occupied residential houses in Agali village with 7327 households. The residential houses increased by 102.57 per cent during 1961-71 and 99.81 per cent during 1971-81 against the corresponding increase of population by 120.38 per cent and 106.28 per cent respectively. There is no demarcation of area in the village as residential and non-residential such as commercial, agricultural or industrial. The residential pattern has not changed much during this period. The houses are still clustered in tribal colonies and scattered in other areas.

4.2. In the tribal settlements called 'Oorus', there will be several huts built close to one another with irregular shapes and with no order or rule regarding the direction in which they should face. Sometime, a long and narrow hut will be built with different segments and apportioned among two or three households. The habitats of Mudugar and Irular are similar in many respects. Their huts are built on ground level or sometimes on a raised platform. The walls are made by bamboo *stripes* interwoven firmly and compactly or bamboos crushed to undetachable stripes and plastered with mud for protection against wind and rain. Some of them have used unburnt bricks also to make the walls. The roof is made of bamboo *stripes* and wooden poles and thatched with straw. The floor is covered with thick layers of mud and often kept smooth. The huts are too small and the roof of the hut is very low. There will be only a small entrance with the lowest edge of the roof virtually covering it. The roof and entrance are so made to ward off the bracing cold wind during the monsoons. There are no ventilators. The inner space is so little that there is congestion even for a normal size household. In most of the huts there are two compartments of which one is used as a kitchen. But there are several huts without compartments.

4.3. The houses built by Government under Tribal Development Schemes are in rows. These houses though separate, are very close to one another. The colonies with such houses apparently look like a traditional settlement without the characteristic disorderliness and irregularity. In certain other settlements Government have constructed oblong halls and compartmentalised each to accommodate five to six households. The Government built houses have high plinth. The flooring is of cement and in some cases a mixture of mud and cattle dung. These houses have tiled roofs and the walls are made of bricks and are stucoed. These houses are well ventilated and have two rooms, one to be used as kitchen and the other as bed room. Some houses have a portico in addition to the two rooms. In some localities the tribals have constructed extensions to these houses using bamboo and straw.

4.4. The houses of non-tribals are of the same type as those found in other parts of the State, the size varying with the financial conditions, requirements and tastes of the households. Modern houses with terrace roofings also have been built by some of them.

Type of Houses

4.5. There are no flat type buildings in the surveyed area. Out of the 100 households included in the sample survey 77 per cent have separate houses with compound and 23 per cent have separate houses without compounds. In the sample households 8 out of 10 among Mudugar, 11 out of 24 among Irular, 1 out of 7 among Ezhavas and 3 out of 23 among Muslims have no separate compound with their houses. All others have independent houses with compound.

4.6. Majority of the houses (i.e. 80 per cent) have mud floor and only 20 per cent have cement floor. The material of floor has not undergone any significant change during the decade. 47 per cent of houses have walls of burnt bricks, 41 per cent of unburnt bricks 5 per cent of grass and leaves, reeds or bamboo and 6 per cent of mud. Only one per cent of houses have walls made of wood. The roofs of 48 per cent of houses were covered with tiles, 43 per cent with grass and leaves and 6 per cent with Asbestos. 3 per cent of houses have concrete roofs. 95 per cent of the houses are without ceiling and 5 per cent have wooden ceiling. Eight per cent of houses have doors and windows made of wood and 18 per cent have bamboo and the rest have grass and leaves.

4.7. The following statement gives the year, average cost of construction and approximate value of these houses at the time of survey.

TABLE IV-1

Number of Houses According to Time and Cost of Construction in Surveyed Areas

Time of construction prior to the survey	No. of houses	Average cost of construction per house (in Rs.)	Average value per house at present (in Rs.) 1987
1	2	3	4
0-4 years	13	8,692	11,307
5-9 years	30	5,083	8,450
10-19 years	52	3,745	7,403
20+ years	5	1,700	5,400

4.8. The cost of construction has steadily risen during the past several years. The average cost of construction which was less than Rs. 2000 twenty years ago has risen upto about Rs. 9000 during recent years. The value of the houses also increased during this period. The value and cost of construction returned by the informants can not be taken as actual, but can be taken to reveal the trend. 13 per cent of houses in the sample area were constructed during the four years preceeding the survey. One of these houses was constructed by a Christian household at an average cost of Rs. 12,000 and six houses each by Hindus and Muslims. The average cost of a house constructed by Hindus is over Rs. 6000 and that of Muslims is over Rs. 16000 during this period.

4.9. The distribution of the households with reference to availability of per capita floor space is given below:

TABLE IV-2

Households Classified by Duration of Stay of Head of Household in Present Residence and Per Capita Floor Space

Duration of stay	Total number of		Per capita floor space					
	House-holds	Members	6-9 sq. meters		10-15 sq. meters		16+ sq. meters	
			No. of house-holds	No. of Members	No. of house-holds	No. of Members	No. of house-holds	No. of Members
1	2	3	4	5	6	7	8	9
Total	100	548	4	18	2	15	94	515
1-4 years	3	11	..	..	..	..	3	11
5-9 years	8	33	2	6	..	..	6	27
10-19 years	29	160	1	8	2	15	26	137
20+ years	60	344	1	4	..	..	59	340

All the households have, on an average, more than 5 sq. metre of per capita floor space. Households with per capita floor space of 6-9 square metre and 10-15 square metre are few. 94 per cent of the households are having per capita floor space of 16 square metre or more. All the households whose duration of stay in the village is less than 4 years and majority of the households whose duration of stay is more than 5 years have per capita floor space of 16 square metres or more.

4.10. Considering the nature of right of these households over their dwelling places, it is seen that 58 per cent of the households own their house, 5 per cent households live in rented houses and 32 per cent households in houses constructed and allotted by Government and 5 per cent households live in the houses without any right.

4.11. Fifty two per cent of the households are living in houses with 2 rooms, twenty per cent with 3 rooms and nineteen per cent with four rooms. While six per cent of households in the surveyed area have large houses with 5 or more rooms only three per cent of the households live in very small houses with single rooms. The following statement gives the distribution of households by number of rooms occupied.

TABLE IV-3

Households Classified by Number of Members and Number of Rooms Occupied

No. of rooms occupied	No. of house-holds	No. of members	
		Males	Females
1	2	3	4
TOTAL	100	276	272
1 room	3	9	10
2 room	52	140	131
3 room	20	53	52
4 room	19	55	56
5 rooms and above	6	19	23

Amenities

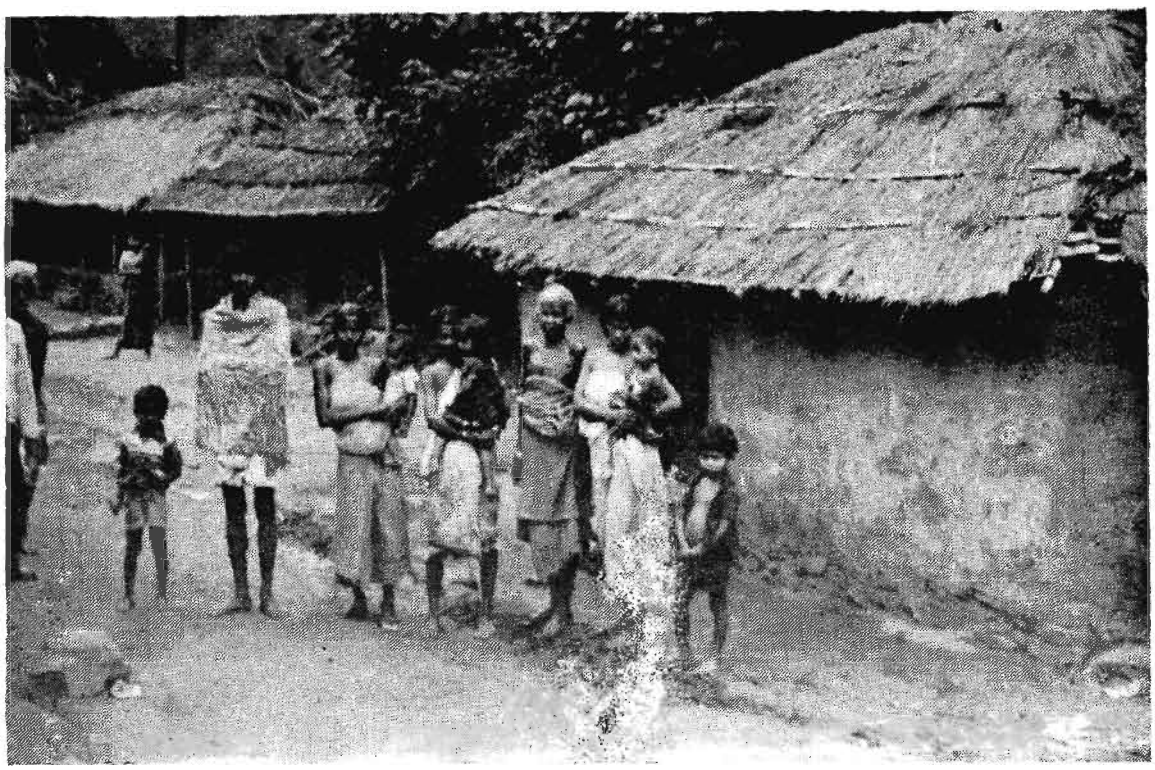
4.12. Ninety six per cent households have separate kitchen and 4 per cent households are not having separate kitchen. Only 22 per cent of households have their own independent source of drinking water in the surveyed area. People of the remaining households take drinking water from tube wells, river and springs. Only 14 per cent houses have independent source of water for washing and bathing. People of the remaining households use river water



Mudugar in front of their Old Type House



Mudugar in front of their *Houses Built by Government*



Irular in front of their Old Type Houses



New Houses Constructed by Government for Irular



House of an Inmigrant Settler



Rangi, a Mudugar Tribal Woman Wearing Traditional Dress and Ornaments



An Old Irular Woman



Young Adivasi Woman with her Children



Madugar Household Wearing Modern Dresses

for washing. Only 6 per cent of households have lavatory in their houses or premises and others use the open area.

Household Articles

4.13. Most of the households do not have utensils of costly metals, such as brass, copper etc. They use either earthernware or aluminium vessels for cooking. For serving food, they use steel, aluminium and enamalled iron vessels also. Forty four per cent of the households do not have any furniture. Table, chair, cot and bench are the main common items of furniture possessed by other households. While some of them have only one item of furniture, some others have different items of furniture. The following statement shows the households possessing various items of furniture classified by religious groups.

TABLE IV-43

Number of Households Having Different Furniture Classified by Religion

Furniture	Total	Hindu*	Mudugar (ST)	Irular (ST)	Muslim	Christian
1	2	3	4	5	6	7
Total No. of households	100	63	10	24	21	16
No. of households having no furniture	44	39	9	20	5	..
No. of households having						
(i) Table	29	11	..	..	6	12
(ii) Chair .	31	12	1	2	9	10
(iii) Wooden cot	32	13	..	1	9	10
(iv) Rope cot	4	2	..	..	..	2
(v) Bench	34	15	..	1	10	9
(vi) Stool	11	6	..	1	4	1
(vii) Wooden almirah	4	..	..	..	..	4
(viii) Steel almirah	1	1	..	..	..	..
(ix) Desk .	3	2	..	..	..	1
(x) Others	5	2	..	..	1	2

*Hindus include Mudugar and Irulars also.

It may be seen from the above table that among Christians there is no household without any item of furniture. But among the tribes, Mudugar and Irular most of the households do not have any item of furniture.

4.14. Forty two per cent of households are having no luxury goods and rest have some luxury goods. Wrist watches and radio are the most common item of luxury articles possessed by the households. There are 42 per cent households having members with wrist watches while there are 46 per cent households possessing radios. Cycle and sewing machines are possessed by 2 households each. In one of the sample households, there is a tape recorder and telephone. Among the 10 Mudugar households, there are wrist watches in 2 households and radios in 4 households and among the 24 Irular households there are radios in 13 households and wrist watches in 9 households. They do not possess any other article.

Fuel and Lighting

4.15. The main fuel used for cooking is fire wood. 97 per cent households use fire wood alone, one household use fire wood and electricity and 2 households use fire wood and Kerosene. For lighting, 80 per cent of households use kerosene oil lamps while 20 per cent households use electricity.

Dress and Ornaments

4.16. The non-tribals in Attappady wear the simple dress of white or checkered loin cloth called *mundu* or *pesa* around the waist and banian or shirt on the upper part of the body, which is the characteristic—Malayali dress. At home and while at work in the fields many people do not use banian or shirt. Some old people may also put on a towel or small dothi over their shoulders over the banian or shirt. Females use dothi and blouse. Male children wear shorts and shirts and female children wear skirt and blouses. Muslim and Christian ladies have their own peculiar

way of wearing blouse and dothi, distinct from Hindus, as in other parts of the state. However, the use of saris instead of dothi is becoming more common among all the communities.

4.17. The mode and materials of dresses of Mudugar and Irular are similar. The males ordinarily wear a dothi round their waist to cover the lower part of the body and a banian or shirt to cover the upper part. In addition, the older ones occasionally use a towel over the shirt or banian. Ordinarily the material of their dress is cheap cotton. The females wear a coloured cloth called *chela* over a loin cloth. With one end of the chela they cover the lower part of their body while with the other end the upper part upto the armpit is covered leaving the neck, shoulders and arms bare. They wear the *chela* even below the calf muscles such that only the insteps and feet are left bare. The colour of their *chela* will be usually saffron, deep blue and deep green. The type of dress worn by different members of households in the sample area can be seen from the following tables.

TABLE IV-5

Households Classified by the Dress Worn by Male Members

Type of dress	No. of households where adult male normally use the dress
1	2
Lungy only	18
Dothi only	9
Shirt and lungy	50
Lungy and towel	8
Lungy, banian and towel	2
Lungy and banian	7
Dothi and shirt	6
Total	**100**

TABLE IV-6

Households Classified by Dress Worn by Female Members

Type of dress	No. of households where adult female normally use the dress
1	2
Chela	23
Chela and blouse	1
Lungy and blouse	49
Saree and blouse	20
Dothi and blouse	6
Dothi and Neriath (*towel*)	1
Total	**100**

4.18. The ornaments of these tribes are of cheap materials viz., brass, beads, tin, aluminium, plastic and glass. Males wear rings and some rarely wear ear ornaments. Females wear rings, chains, ear ornaments and bangles. Chain of beads with chequered colours is the most popular among them. One of their most cherished ornaments is chain of coins (*Kasumala*). The coins are revetted to a chain consisting of clips to grip these chains, systematically arranged in such a way that the bigger coins come in the middle and the smaller coins towards both ends. Only a few women possess this ornament.

Food and Drinks

4.19. The people of the village are by and large non-vegetarians. The Mudugar and Irular, who are traditionally non-vegetarian have become poorer and can hardly afford regular meat diet. The staple food of the tribes is paddy. They also consume ragi and chama. They use a variety of vegetables like cucumbar, brinjal, bitter guard, lady's finger, tuber crops etc. They prefer raw rice. Like others they prepare curry using chillies, salt and tamarind. They eat fish and meat of fowls and animals like sheep, goat, deer, pig etc

4.20. The tribals drink tea and coffee, but tea is preferred more. It is reported that they like tea so much that one can easily extract any promise or service from them by offering tea. They prefer to take tea from the shops rather than preparing at home. Male members of poor households belonging to all communities take tea from the shops while they go for work. But females and children in most of these households do not take tea or coffee.

4.21. Drinking of arrack and country liquor is very common among the tribals of Attappady. The innocent tribals have become addicts to these drinks as the settlers from outside exploit them on this weakness.

Composition of Household

4.22. The household composition in the village as a whole is not much different from the other parts of the State. The data collected from sample households show that 7 per cent of the households have female head and the rest are having male head. The relatives commonly found in the households are wife, son, daughter, brother, son's wife, brother's wife, sister, daughter's husband, father, mother, son's son, son's daughter and wife's mother. In the households with female heads, their husbands are either dead or living elsewhere. Sons, daughters and wife of the head of the household constitute most of the members in households having male heads while sons, daughters and their children constitute most of the members in households with female heads. The distribution of persons in sample households by relationship to head of household is given in the following statements:

TABLE IV-7(a)

Distribution of Members Classified by Age, Sex and Relationship to Head of Households where the Head is Male

Age-group	Number of persons who are related to head of household																		
	Head of household	Wife	Son	Brother	Son's Wife	Brother's wife	Daughter	Sister	Daughter's husband	Father	Mother	Son's son	Son's daughter	Brother's son	Brother's daughter	Brother's daughter's son	Daughter's daughter	Wife's mother	Total
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
TOTAL	**93**	**90**	**144**	**4**	**12**	**1**	**138**	**1**	**4**	**1**	**3**	**8**	**4**	**1**	**2**	**2**	**1**	**1**	**510**
0–9	..	..	58	1	..	..	64	..	..	..	..	8	4	1	2	1	1	..	140
10–14	..	..	31	1	..	..	30	..	..	..	..	..	..	..	..	..	..	..	62
15–24	3	14	47	2	12	1	42	1	1	..	..	..	..	..	..	1	..	..	124
25–44	55	59	8	..	..	..	2	..	3	..	..	..	..	..	..	..	..	..	127
45–59	26	13	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	39
60+	9	4	..	..	..	..	..	..	..	1	3	..	..	..	..	..	..	1	18

TABLE IV-7 (b)

Distribution of Members Classified by Age, Sex and Relationship to Head of Household where Head is Female

Age group	Number of persons who are related to head of household								
	Head of the house hold	Son	Son's wife	Daughter	Daughter's husband	Daughters son	Daughter's daughter	Son's son	Total
1	2	3	4	5	6	7	8	9	10
TOTAL	7	11	2	9	1	1	1	6	38
0-9	..	2	..	1	..	1	..	3	7
10-14	..	1	..	2	..	..	..	3	6
15-24	..	4	..	5	1	..	1	..	11
25-44	1	4	2	1	..	..	..	..	8
45-59	2	..	..	..	..	..	..	..	2
60+	4	..	..	..	..	..	..	..	4

4.23. Majority of the male heads of households are in the age group 25-44 whereas, majority of female heads are 60 years and above. Most of the other relatives found in the households are below 25 years of age. However, there are a few close relatives such as sons, daughters, daughter's husband and son's wife in the age group 25-44 staying in the households.

4.24. The table below shows the distribution of the households by migration status and the nature of relationship of the members of the household with head.

TABLE IV-8

Distribution of Households by Nature of Relation of Members to Head of Household and Migration Status

Nature of relation of members	Total house-holds	Migrant house-holds	Non-migrant house-holds
1	2	3	4
1. Self and spouse	3	1	2
2. Self, spouse and unmarried sons/daughters	67	46	21
3. Self, spouse, married sons and son,s wife and with or without unmarried sons and daughters.	9	6	3

TABLE IV-8—*contd.*

1	2	3	4
4. Self, unmarried sons/daughters	3	2	1
5. Self, spouse with or without unmarried son/daughter and widowed parent	4	4	..
6. Others	14	8	6
Total	**100**	**67**	**33**

4.25. Majority (67 per cent) of the 100 surveyed households are composed of the head, spouse, unmarried sons and daughters. This is followed by 8 households with the head, spouse, married son and son's wife with or without unmarried sons and daughters. These two types are the more common types of households found in the village as elsewhere. The number of cases where, married daughters live with their parents is comparatively smaller than the number of cases where, married son live with their parents. According to the custom prevailing in this part of the State, married daughters usually go and live in the households of their husband and further relationship with their parents is practically limited to occasional visit and return to the parental house for the first one or two confinements. However, the practice of the husband going to live with the wife's family is not completely absent. There are a few such cases of husband living in the wife's household with children.

4.26. Pauline M. Kolanda classified households as nuclear, sub-nuclear, collateral joint, lineal joint, etc., according to their composition. The definitions of such families are given in Appendix. The following table gives the distribution of sample households by religion according to this classification.

TABLE IV-9

Distribution of Households by Religion/Caste/Tribe and type of Household

Religion/Caste/Tribe	Total	No. of households by type						
		Nuclear	Sup. nuclear	Sub-nuclear	Sup. collateral joint	Lineal	Sup. lineal joint	Lineal collateral joint
1	2	3	4	5	6	7	8	9
TOTAL	**100**	**70**	**9**	**4**	**1**	**13**	**1**	**2**
HINDU	63	44	6	4	..	7	1	1
Nair	4	4	..	..	..	..	..	..
Ezhava	7	6	..	1	..	..	.	..
Asari	1	..	..	..	..	..	1	..
Chetty	1	..	1	..	..	..	..	..
Moothan	1	..	..	..	..	1	..	..
Goundan	1	..	..	1	..	..	..	..
Karuvan	1	1	..	..	..	..	..	..
Boyan	3	2	..	..	..	1	..	..
Kavara	1	1	..	..	..	..	..	..
Pulayan	4	3	..	..	..	1	..	..
Thandan	5	3	1	1	..	..	..	..
Irular	24	19	2	..	..	3	..	..
Mudugar	10	5	2	1	..	1	..	1
CHRISTIAN	16	14	1	..	..	1	..	..
Roman Catholic	11	9	1	..	..	1	..	..
Jacobite	4	4	..	..	..	..	..	..
Yahovasakshi	1	1	..	..	..	..	..	..
MUSLIM	21	12	2	..	1	5	..	1

Sup.—Supplemented

Birth, Marriage and Deaths

4.27. Marriage, child birth and death are the common occasions when relatives and friends interact with each other and share amusement, joy or sorrow as the case may be. Different communities and religious groups follow different customs and practices during these occasions. Some of them are similar but some of the customs and practices are peculiar to the particular community or religious group. There are minor variations in these customs and manners among the same community from place to place. The non-tribal population of Attappady who are mostly migrants from other parts of the state and neighbouring Tamil Nadu are still following the customs and practices followed by the respective communities in their areas of origin with some modifications to suit local conditions. However, the spread of literacy, financial constraints and other compulsions have resulted in losing the rigidity of following these customs and practices. As the customs and practices peculiar to the Mudugar and Irular Tribes of Agali village have been described in detail in the report of the former study in 1963, it is superfluous to repeat them here. The tribal households still follow these customs and practices. However, the increase in literacy and education and contacts with outside the region has brought out some changes in the observance of these customs and practices. Tribals who were formerly reluctant to avail medical facilities have started taking their pregnant ladies to Hospitals for delivery. Among the sample households 51 per cent of deliveries including those of tribal females have occurred in Hospitals.

Marriage

4.28. Marriages are often arranged by the parents of bride and bridegroom and hence families of equal standing only enter into alliance. Generally girls are given in marriage, after attaining puberty, to bridegrooms older by a few years. The bride is taken to the husbands household after her marriage and is accepted as a member of that household until the young couple decide to set up an establishment of their own. Generally women are taken to their parent's household at least for her first confinement. In the case of Mudugar and Irular the pregnant lady delivers the child in the residence of her husband. Usually, delivery takes place at home attended by two or three experienced women.

4.29. Marriage is considered to be the most important event in the life of an individual and it calls for an expensive celebration. The marriage ceremonies in the village reflect the economic and social influence of the bride's family. Monogamy has been the accepted way of life of the people from very early times except among Muslims. Child marriage is completely absent.

4.30. Though dowry system is legally abolished, it still continues to prevail in almost all communities. Many parents run into debt for honourably sending away their daughters in marirage. Though educated young men often speak against dowry system, most of them accept dowry at the time of marriage. A table showing the payments received by the households covered by the sample in connection with the marriage of their male members is given below:

TABLE IV-10

Amount of marriage payment received by Household in the case of Marriage of Male classified by Religion and Caste/Tribe/Community and time of Marriage

Religion and Caste/ Tribe/Community	Number of Households receiving cash or cash value during marriage of Male held at														
	Less than 5 years			5-9 years			10-19 years			20-39 years			40+ years		
	Payment range Rs. below 200	Payment range Rs. 200-1000	Payment Range Rs. 1000 and above	Payment Range Rs. below 200	Payment Range Rs. 200-1000	Payment range Rs. 1000 and above	Payment range Rs. below 200	Payment range Rs. 200-1000	Payment range Rs. 1000 and above	Payment range Rs. below 200	Payment range Rs. 200-1000	Payment range Rs. 1000 and above	Payment range Rs. below 200	Payment range Rs. 200-1000	Payment Range Rs. 1000 and above
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
TOTAL	..	1	7	..	5	3	4	10	9	4	10	2	3	..	..
HINDU ..	..	1	1	..	2	..	2	4	2	2	5	1	1	..	..
Asari	..	..	..	..	..	..	..	.	..	..	1	..	..	..	..
Boyan	..	1	..	..	..	..	..	..	..	1	..	..	..	..	..
Chetty	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..
Ezhava	..	..	..	..	..	..	..	2	1	1	2	..	..	..	..
Karuvan	..	..	..	..	..	..	..	1	.	..	..	.	.	..	..
Moothan	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..
Nair .	..	..	..	..	..	..	..		1	..	1	1	..	..	..
Pulayan	..	..	..	..	..	..	2	..	..	..	..	..	..	..	..
Thandan	..	..	1	..	1	..	..	..	..	..	1	..	1	..	..
CHRISTIAN	..	..	1	..	..	1	..	2	7	..	3	1	..	..	..
Roman Catholic	..	..	1	..	..	1	..	1	5	..	2	1	..	..	..
Jacobite	..	..	..	..	..	..	..	1	1	..	1	..	..	..	..
Yahovasakshi	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..
MUSLIM	..	..	5	.	3	2	2	4	..	2	2	..	2	..	..

4.31. Among the 100 sample households, 58 have reported to have received cash or cash value at the time of the marriage of male members. The amounts were less than Rs. 200 for marriages taken place 40 years back. In the case of 8 households, male marriages have taken place within 5 years prior to survey. In one of these cases the payment was between Rs. 200 and Rs. 1000 and in the other 7 cases above Rs. 1000. The amounts mentioned by the respondents cannot be taken as correct as many of them are reluctant even to admit the fact that any payment has been received.

4.32. Only 7 of the sample households have reported that they have given any amount in the case of marriage of female. Even in their cases the amount reported is very small. This is because of the reluctance of informants to admit that dowry has been paid. The following statement shows the amounts given by households of different communities in the occasion of the marriage of females.

TABLE IV-11

Amount of Marriage Payment given by Sample Households in the case of Marriage of Female Classified by Religion/Caste/Tribe/Community and Time of Marriage

Religion/Caste	Number of households which gave in cash or cash value during marriage of female held at					
	Less than 5 years		5-9 years	10-19 years	20-39 years	
	Payment range Rs. 200-1000	Payment range Rs. 1000 & above	Payment range Rs. 200-1000	Payment range Rs. 200-1000	Payment range Rs. 1000 & above	Payment range below Rs. 200
1	2	3	4	5	6	7
TOTAL	**1**	**2**	**1**	**1**	**1**	**1**
Asari	..	1	..	..	..	..
Chetty	..	..	..	..	..	1
Ezhava	..	..	..	1	..	..
Pulayan	1	..	..	..	..	..
MUSLIM	..	1	1	..	1	..

4.33. The payment may be either in cash or in kind. Landed properties are very often given to the bride in place of cash. Gold ornaments given to the bride may also constitute the marriage payment in certain cases. Now, the amount paid or the property transferred is not called dowry, but considered as a gift, or financial assistance given to the bridegroom. It is a custom among Mudugar and Irular that at the time of marriage an amount of Rs. 101.25 is given by the household of males to the parents of the bride. The following tables in the case of Mudugar and Irular households reveals this peculiarity.

TABLE IV-12(a)

Amount of Marriage Payment given by Household in case of Marriage of Male classified by Caste/Tribe/Community

Caste/Tribe/Community	Number of households which gave in cash/value during marriage of Male held at					
	Less than 5 years	5-9 years	10-19 years		20-39 years	40+ years
	Payment range Rs. below 200	Payment range Rs. below 200	Payment range Rs. below 200	Payment range Rs. 1001 & above	Payment range Rs. below 200	Payment range Rs. below 200
1	2	3	4	5	6	7
TOTAL	**4**	**5**	**11**	**1**	**11**	**1**
Mudugar	2	1	2	..	5	..
Irular	2	4	8	1	6	1
Boyan	..	..	1	..	..	..

TABLE IV-12(b)

Amount of Marriage Payment received by Household in case of Marriage of Female classified by Caste/Tribe/Community and Time of Marriage

Caste/ Tribe/Community	Number of Households receiving in cash or value during marriage of female held at	
	Less than 5 years	10-19 years
	Payment range Rs. below 200	Payment range Rs. below 200
1	2	3
TOTAL	**5**	**1**
Mudugar	4	1
Irular	1	..

All households except one have reported marriage payment less than Rs. 200 which indicates the customary payment of Rs. 101.25 by the males to the households of females.

Religion, Leisure and Recreation

4.34. The people of the village belong to Hindu, Muslim and Christian religions. The tribes, Mudugars and Irulars have religious faiths and practices similar to Hinduism and are considered as Hindus. The well-known and most important religious place in Attappady worshipped by the tribes is Malleswaran Mudi, the highest peak in the area. They believe that Lord Siva (Malleswaran) dwells there. Every year, many of the Mudugar males go for worship climbing the hill on Sivarathri day observing *Vratham*. According to the Mudugar, they were the earliest inhabitants of this region and they had the privilege of serving the Lord first and that is why they have the traditional right of ascending the peak and offering pooja to Lord Siva. But, Irular are questioning this, claiming that one of their fore-fathers accompanied Lord Siva to the Attappady hills as his loyal servant. They say that Mudugar were later created by Lord Siva from lightning as his servants to fetch food for him. That is how Mudugar got the right to ascend the peak and go near Lord Siva's abode. Anyway, both Mudugar and Irular tribes have superstitious faith in Malleswaran peak and they consider it a religious insult if others try to climb the hill. There is another small temple of Malleswaran on the plains of Chemmannur where the idols of Lord Siva and Parvathy with Murugan, Ganapathy and Nandi are installed at the foot of a tree. This is called *'Kavu'* or Malleswarankotta and an Irular poojari is conducting daily poojas. On the Sivarathri day, all the tribals of Attappady assemble here for worship. It is a custom that Mudugar males alone go to the peak for worship with offerings of flowers, fruits, oil, camphor, grains, ghee and other incense observing complete fasting till the completion of poojas. They then prepare food and eat on the hill itself. Those who are not able to go to the peak watch for the torch lighted at the peak after the poojas and then only take their food. The Malleswaran temple at Chemmannur is said to have been established on the spot where Lord Siva is believed to have taken rest during his wanderings through forest descending from the peak.

4.35. The Ayyappa temples at Agali and Karara and the Vinayaka temple at Kottathara are the other places of worship of Hindus in the area. Sivarathri, Vishu, Karthika and Pongal are the festivals observed by the Hindus of Attappady. Early in the morning on the Vishu day the house-wife brings *'Kani'* in a plate to all members of the family waking them up from bed one by one. It is believed that the *Kani* on *Vishu* day will decide the good fortune in the whole of succeeding year. All will take bath on that day and will have a feast. Vishu is celebrated on the first of the Malayalam month Medam (middle of April). Sometimes there will be dance of young men and women at night. Sivarathri is in the month of Kumbham (February-March) and Karthigavilakku in Vrischikam (November-December).

4.36. There are about 5 Churches and chapels of Christians and 5 Mosque of Muslims in different parts of the village. Christians celebrate Easter, Christmas etc., and Muslims celebrate Ramzan, Bakrid etc., as in other parts of the state.

4.37. The local fairs and festivals and other social functions provide some leisure and recreation to the villagers. There is very little scope or facilities for recreation and leisure time activities. Only a small section of the population can even think of leisure time activities. A number of persons both workers and non-workers who live in the remote parts of the village and who have no specific leisure time activities go to the local shopping centre where they usually assemble and spend time in gossip. They discuss almost all subjects within their knowledge varying from the film running in the theatre to the latest development in politics. After one or two hours they disperse after purchasing various commodities they may require at home for the next day. There are no public parks or play grounds in the village. The survey has revealed that most of the workers in the village have no leisure time activities as such. They spend their leisure time without doing anything. However, some have reported to play cards and go to cinema occasionally. Formerly the villagers had to go to Mannarghat for seeing a cinema. But now there are five cinema houses (temporary) within Agali village at Kakkuppadi, Thavalam, Goolikadavu, Agali and Chandakkada (near Kottathara).

Influential Persons

4.38. The following are some of the influential persons in the village.

Name	Reasons for influences
1. Sri. P.C. Baby	Politician – Congress (I)
2. Sri P.K.V. Nambiar, LLB	Politician – Ex. President of Congress Mandal Committee.
3. Sri Murugesan	Politician, DDC member, Co-operative Bank President.
4. Sri Babu Thomas	Contractor, Politician Congress (I), Panchayat President.
5 Sri K.V. Ibrahim	Politician – CPI
6 Sri Ramchandran	Politician CPM
7 Sri Sulthan	Politician – Janata Party, Panchayat member.
8 Sri K.C. Kochunni Nair	Moopil Nair of Manarghat family which formerly owned the Attappady area.
9 Sri Poovathinkai Mathachan	Cultivator and Physician for snake bites.

Among the Adivasis the names of Ommala kakki and Nanchan are mentioned as prominant persons. The latter is a Post master now working at Shornur. He is also the Trustee of Malleswaran kovil.

4.39. Besides these, the project officer of Integrated Tribal Development Project, the village officer, the Panchayat Executive Officer. Police Sub Inspector, Medical Officer of the Primary Health Centre, Managers of Banks are also influential in the area by virtue of the offices held by them.

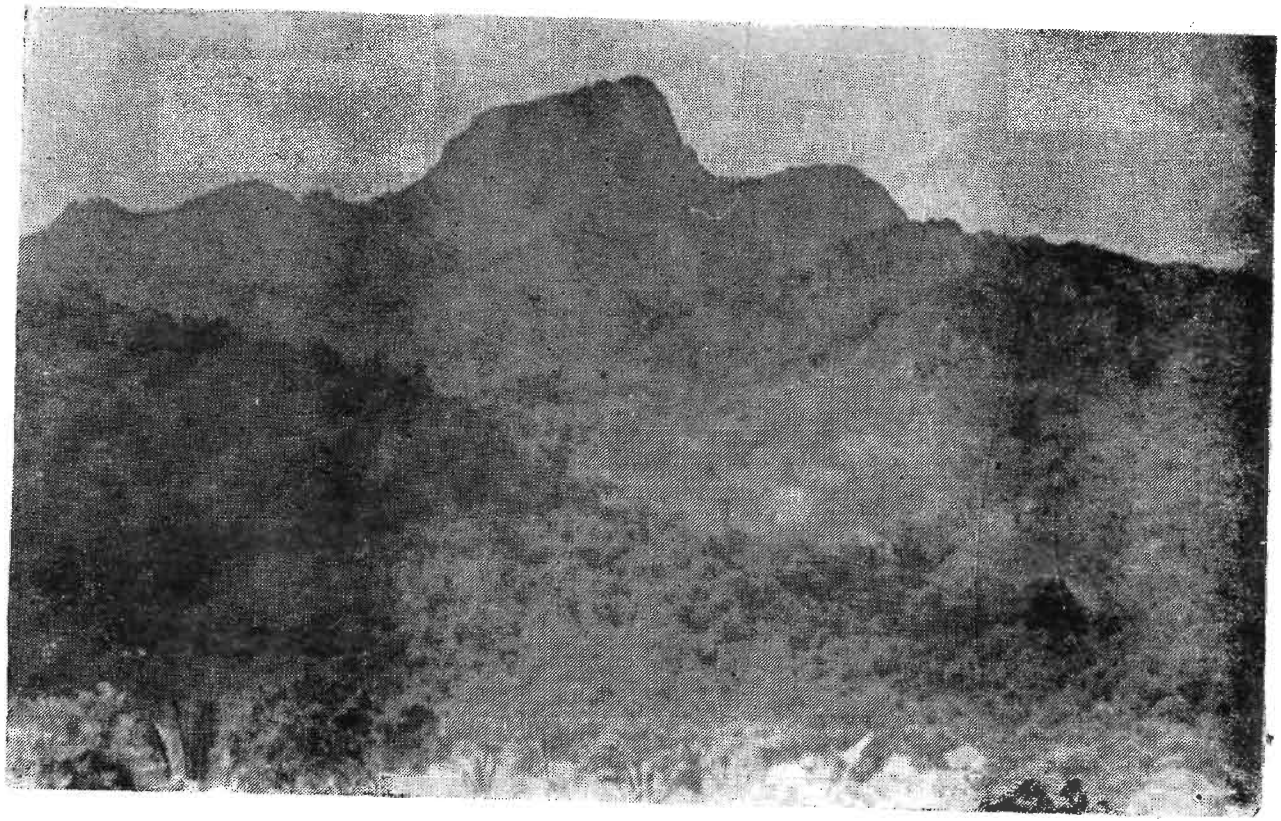
Administrative and Development Organisations in the Village

4.40. Agali was one of the three villages in the Attappady area. The revenue administration was done by the village office at Agali. But after 1981 census the villages in Attappady area have been reorganised and Agali was divided into 3 villages, Agali, Kallamala and Palakyam. At the time of the survey a new village office was functioning at Kallamala. The surveyed areas mostly fall under the jurisdiction of present Kallamala village. However, as the previous study was conducted with reference to former Agali village which was existing even during 1981 census the present study also is relevant to the former Agali village. Agali is the most developed locality in the whole of Attappady and it is located in the present Agali village. Over the years, various administrative institutions and development institutions have come up in the village especially at Agali. The headquarters of the Integrated Tribal Development Project is at Agali and Project office is the most important public Institution in Agali. All the developmental activities in Agali village as well as in the entire Attappady region are planned and carried out by this office. This office is headed by an IAS officer and Developmental activities worth crores of rupees under tribal development. Western Ghat and other departmental schemes have been undertaken by this office over the years. The police station for the whole of Attappady is located at Agali. The headquarters of Attappady valley irrigation project under an Executive Engineer is at Agali. This office complex is another important Public institution in Agali. Besides these, there are a number of public offices such as Public Works Department Assistant Engineer's office for Roads, and Assistant Engineer's Office for local works, Kerala Water Authorities office for water supply, Electricity Board Assistant Engineer's office for electric supply, sub-treasury for Government money transactions, Soil conservation office for prevention of soil erosion, Forest range office for the protection of forests, Post office, Telephone exchange, Integrated Child Development office for the Welfare of Children. Primary Health Centre, Veterinary dispensary etc., are all functioning in the village. All these institutions serve not only Agali but all the villages in Attappady area. Besides these there are some banks and co-operative farming societies etc., functioning in the village.

Traditional Panchayats and Village Panchayats

4.41. As already mentioned, the tribals are the original inhabitants of Attappady and their settlements are called 'Oorus'. Each settlement (Ooru) has a headman known as 'Moopan' who is chosen by the inhabitants of the Ooru. Moopan is the chief in all social and religious matters and acts as a mediator, arbitrator and judge with the power to inflict some punishments among the members of the Ooru. He is the connecting link between his people and Government and other outside agencies. He has great influence among his fellow tribesmen. Besides the Moopan, there are three functionaries called 'Kuruthalai', 'Bhandari' and 'Mannukkaran' in each Ooru. Kuruthalai is in charge of conveying messages from the hamlet. Bhandari is the receiptionist and cashier. Mannukkaran is the agricultural expert who has good knowledge of the agricultural practices and knows the fertility conditions of the soil. Agricultural operations in every season is to be initiated by him performing certain rites and offerings to 'Kara Deivam' (God who protects the Ooru) and sowing the seeds. With increasing outside contacts and reduction in agricultural lands the authority and role of these functionaries have been reduced and is only namesake. Tribal councils which are said to have been prevalent among these tribes in former times to carry out the administration and maintenance of peace and order are not in existence in these days.

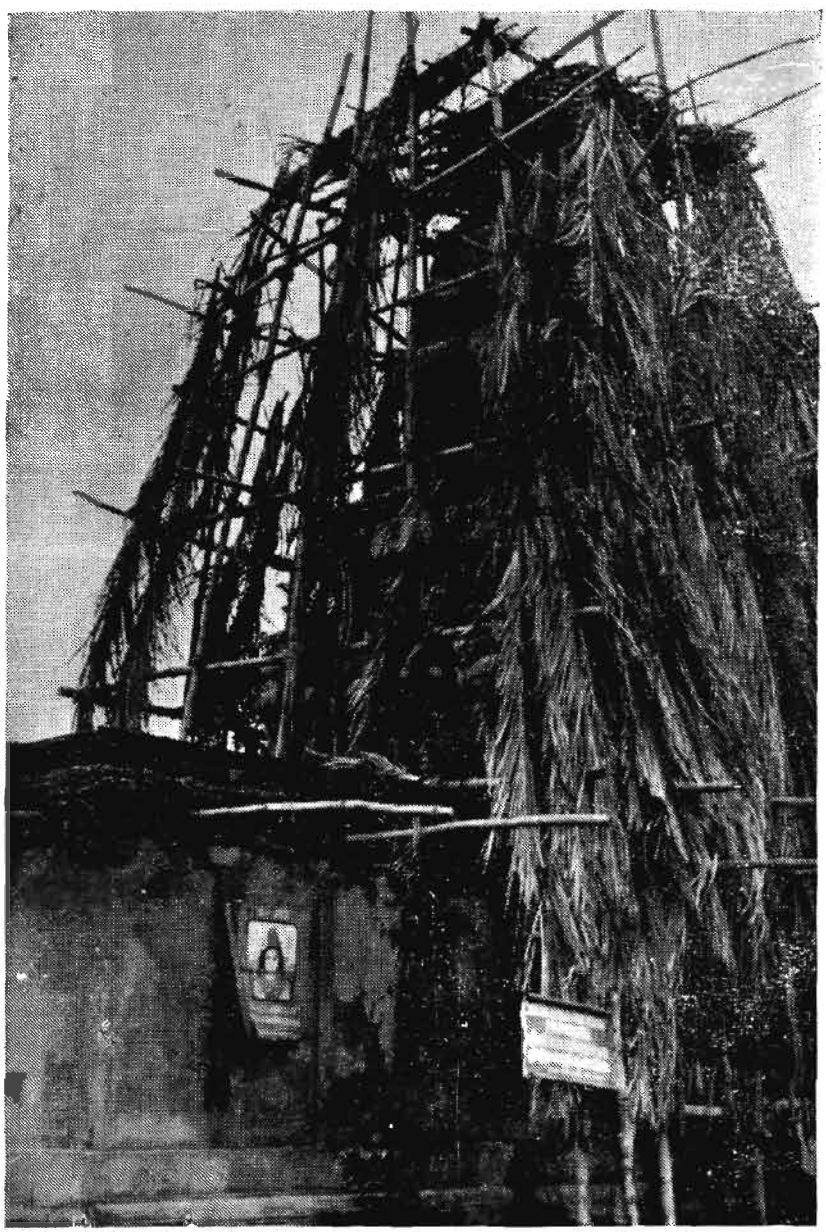
4.42. The non-tribal population belonging to several communities who have come and settled in Attappady have no traditional council or controlling bodies of their own. However, both tribals and non-tribals come under the panchayat system established by the Kerala Panchayat Act 1960 (Act 32 of 1960) which was enacted to provide for a unified and decentralised system of administration of village affairs through panchayat by organising them as units of local self government at village level in the state. The activities of panchayats extend to matters embracing all aspects of village life including the activities relating to economic development, social welfare and community development. Agali village comes under Agali panchayat which was constituted in 1962. Panchayat members were elected on the basis of adult franchise in 1963. The affairs of the panchayat were looked after by these members under a president elected from among them. However, the executive powers are vested with the Executive Officer who is a Government Employee. The normal term of office of the members of panchayat is five years. But elections were not held



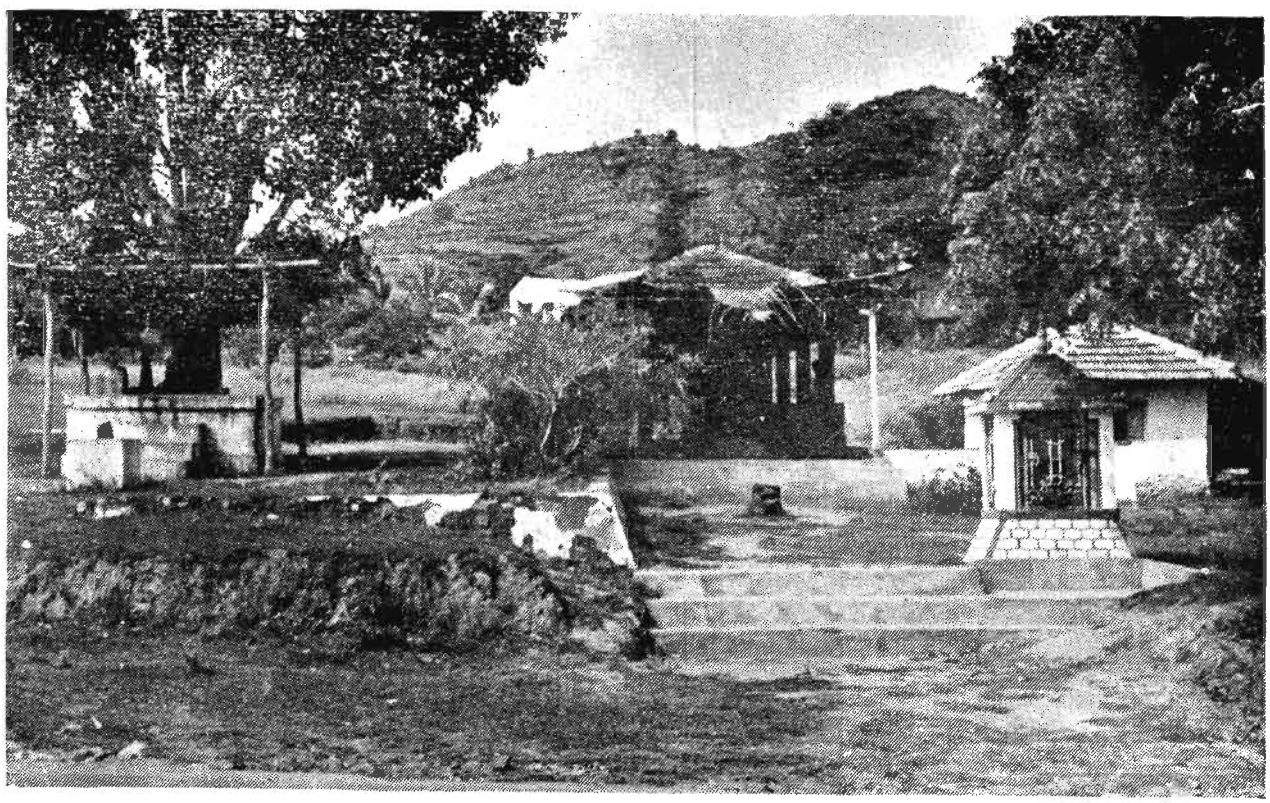
Malleswaran Mudi—Place of Worship of Tribals



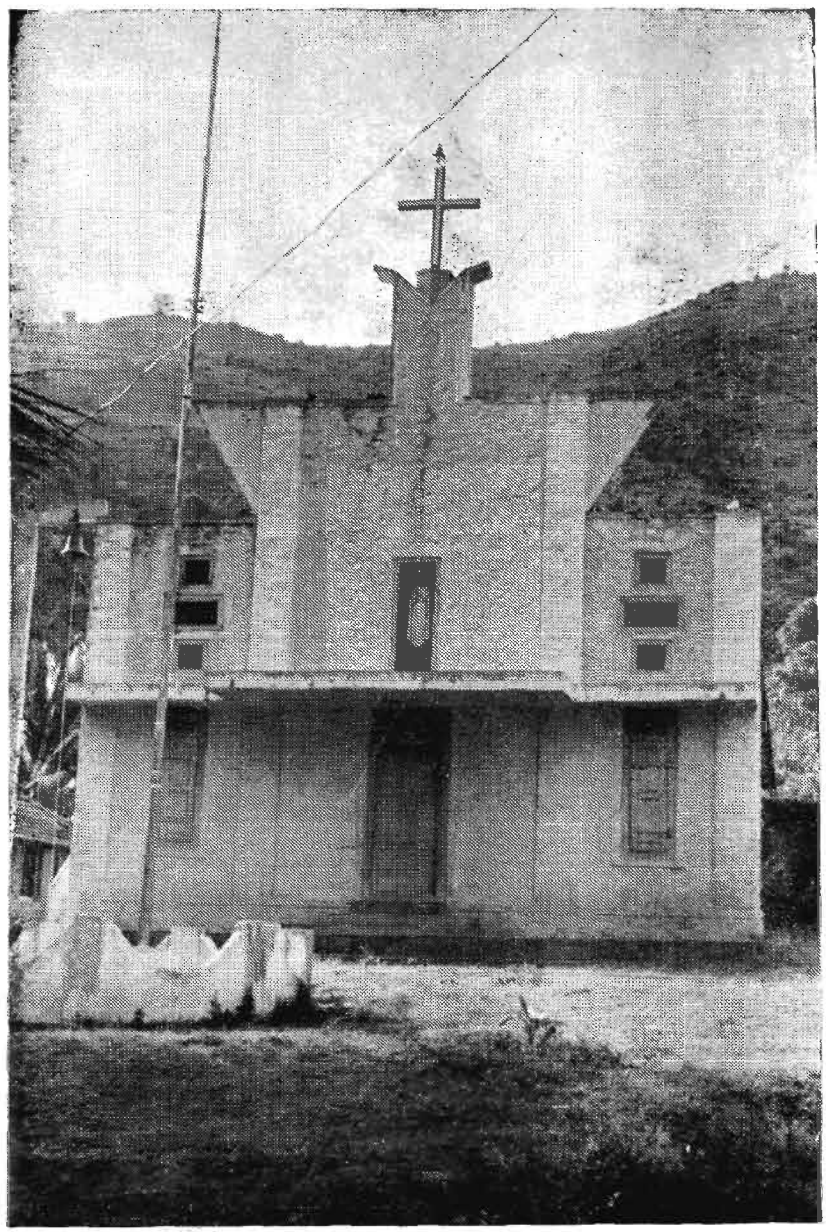
Idols Worshipped by Tribals



Siva Temple, at Chemmannur, being renovated



Ayyappa Temple at Agali —Another place of worship of Hindus



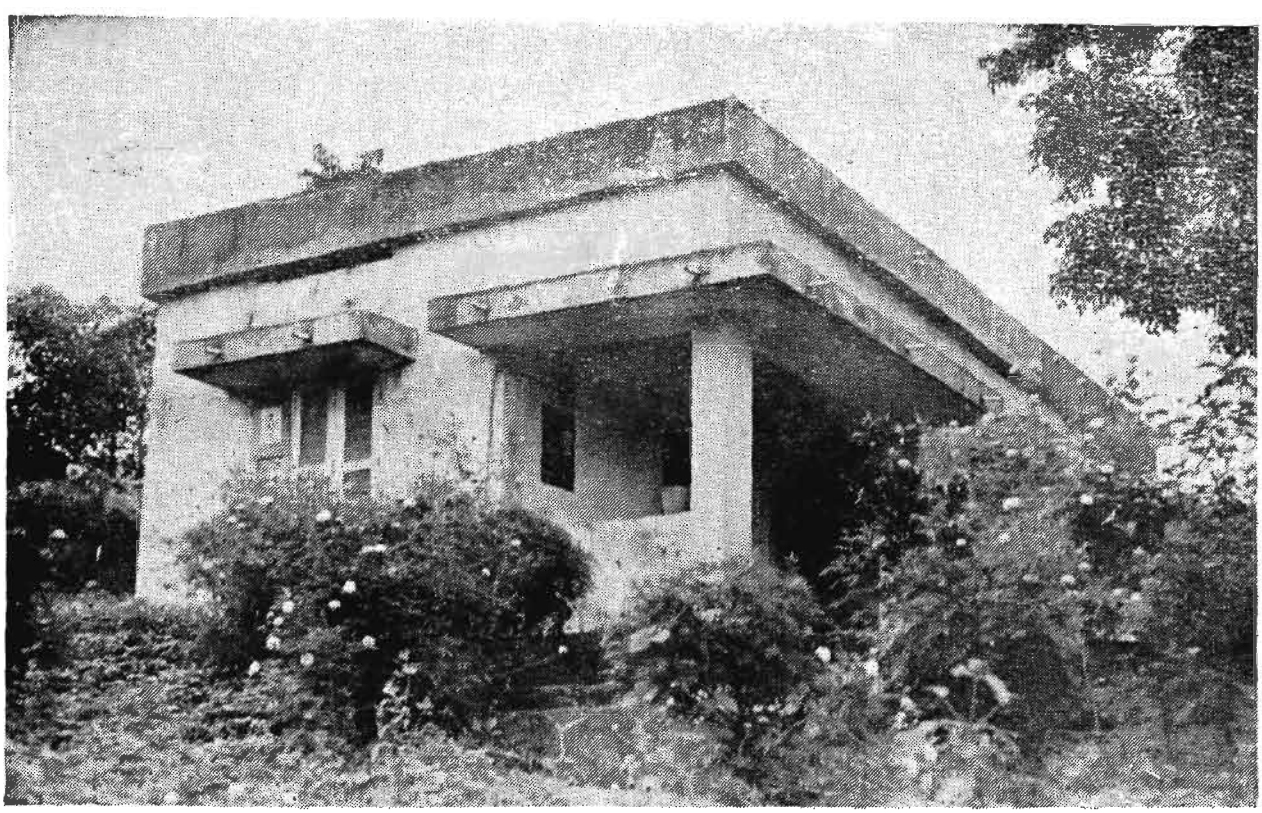
Christian Church at Goolikadavu



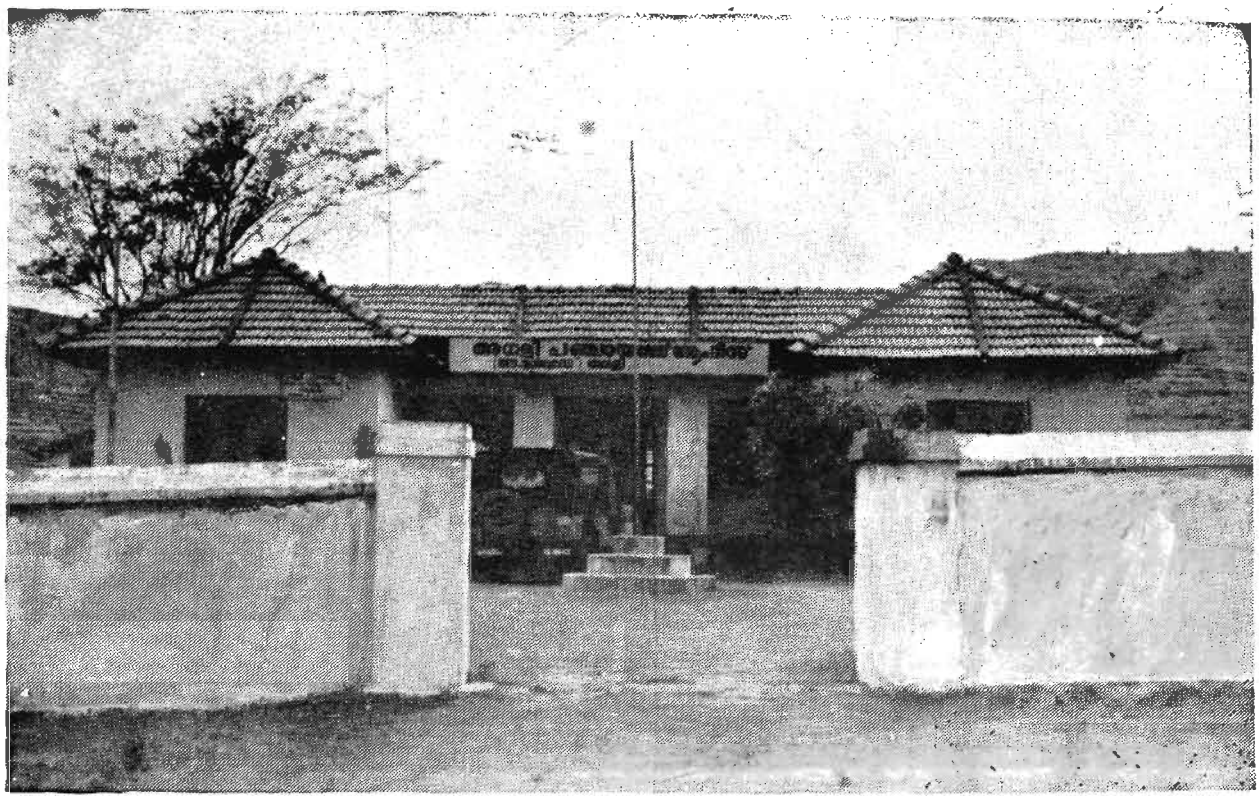
Muslim Mosque at Kottathara



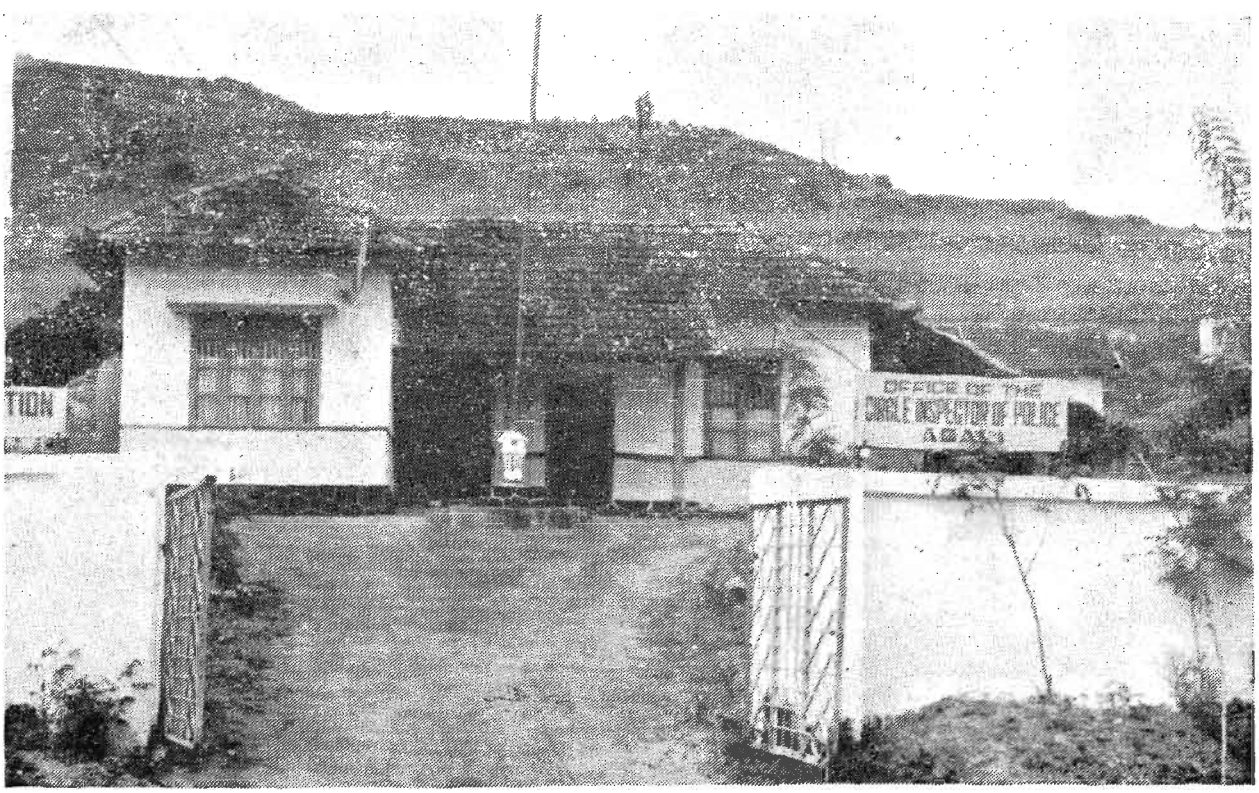
Village Office, Agali



Village Office, Kallamala



Agali Panchayat Office



Agali Police Station



P W D Rest House at Agali



A VIP Inspection Bungalow— Guest House at Agali

for a long time and the term was extended several times and ultimately it was dissolved. At the time of the survey the panchayat committee was not functioning and affairs of the panchayat were looked after by the Executive officer. But later in 1987, elections were held for all panchayats in the state and new members took reigns of Agali panchayat also. The elected representatives are called panchayat members, one member for each ward. There are 13 panchayat members in Agali panchayat. The panchayat elections also are held on party basis and Congress led united Democratic front which got majority by securing 7 seats in the panchayat is controlling the affairs of the panchayat. Out of the seven members, one belong to Kerala Congress (Mani group) and the rest are Congress (I) Sri Babu Thomas of Congress (I) who is a contractor is the President of the panchayat. Left Democratic front which is in the opposition has 3 members of CPM, 2 of CPI and 1 of Janatha party.

4.43. The primary function of the panchayat is to look after the administrative and developmental aspects of the village. Its important functions include drawing up and implementation of annual plans, levy and collection of taxes such as, house tax, property tax, profession tax etc., reclamation of culturable waste land and bringing it under cultivation, registration of births, deaths and marriages and issue certificates to that effect, construction, repair and maintenance of village roads and other buildings or establishments under its control, digging of wells etc. In Agali panchayat the roads and wells are reported to be in satisfactory condition according to the village standards. It is claimed that the panchayat had succeeded in extending street lights to new areas paying the charges from panchayat funds.

Political Parties

4.44. Being part of a politically conscious State of Kerala, Attappady also is not free from political activities. Formerly leftist parties, especially CPI and CPI(M) had more influence on the tribal people of Attappady. Late Kongasseri Krishnan belonging to the Communist party of India is reported to be the first political leader who ventured to organise the tribals against the exploitation by the *Jenmis* and settlers from outside. But with more and more people coming from outside and settling in Attappady, other parties especially Indian National Congress, Kerala Congress and Muslim League also became strong in the area. Janatha party also tried to establish its hold in the area.

4.45. There was a time when Palghat district was the stronghold of Communist parties. At that time Attappady also was following the same trend. Attappady was included in Mannarghat assembly constituency and Palghat Parliamentary constituency. Formerly CPI or parties backed by it were being elected from this constituency. But during the election in 1987 as well as in 1980 the candidates of IUML were elected from this constituency. The votes polled by the winning candidate and the nearest rival in the elections for the Mannarghat Assembly constituencies since the formation of Kerala State is given below:

Name of candidate and party	Votes polled	Majority
1957		
Krishna Menon (CPI)	13,375	3,710
Kochunny Nair (INC)	9,665	
1960		
Krishnan Kangasseri (CPI)	25,060	6,061
M. P. Govinda Menon (PSP)	18,999	
1965		
P. A. Sankaran (CPM)	16,099	8,596
A. Chandran Nair (INC)	7,503	
1967		
E. K. Imbichi Bava (CPM)	20,504	11,896
N. Balasubramaniam (INC)	8,608	
1970		
John Manjooran (CPM)	23,633	3,831
K. Krishnan (CPI)	19,802	
1977		
A. M. Yusuf (CPI)	30,563	6,709
C. S. Gangadharan (CPM)	23,854	
1980		
A. P. Hamsa (IUML)	30,091	1,388
A. M. Yusuf (CPI)	28,703	
1982		
P. Kumaran (CPI)	38,151	10,486
A. P. Hamsa (IUML)	27,665	
1987		
Kalladi Mohammed (IUML)	48,450	3,460
P. Kumaran (CPI)	44,990	

CPI—Communist Party of India, CPM—Communist Party (Marxist), INC—Indian National Congress, IUML—Indian Union Muslim League.

Prior to 1977 candidates of communist party used to be got elected from Palghat Parliamentary constituency. But in all the elections from 1977 onwards Congress

candidates with the backing of Indian Union Muslim League, Kerala Congress etc., represented this Parliamentary constituency. The winning candidates were Sri C. Kunjan of CPI, in 1957 as well as in 1962, Sri E. K. Nayanar of CPM in 1967, Sri A. K. Gopalan of CPM in 1972, Sri A. Sunna Sahib of Congress (I) in 1977 and Sri V. S. Vijayaraghavan of Congress (I) in 1980 as well as in 1984.

Range of Contact with Outside World

4.46. With migrant population outnumbering the local tribal population and the improvement in literacy and communication the people of Attappady had contacts with outside world. The people avail of the hospital and marketing facilities at Mannarghat, the taluk headquarters. They also go there for festivals and for seeing a movie occasionally. There are also contacts with Palghat, the district headquarters and Coimbatore the nearest Industrial town in Tamil Nadu. It is at Coimbatore that a major portion of the products are marketed.

4.47. There are some sample households whose family members are staying outside. The following table shows the number of households by Caste/Tribe whose family members are staying outside.

TABLE IV-13

Sample Households whose Close Relatives are Staying Outside

Religion/Caste/Tribe	Total number of households	Number of households whose family members are staying outside
1	2	3
TOTAL	100	11
HINDU	63*	3
Mudugar	10	1
Irular	24	1
Ezhava	7	1
CHRISTIAN	16*	6
Roman catholic	11	4
Jacobite	4	2
MUSLIM	21	2

* Sub-castes whose family members are not staying outside have not seen presented here, but their number have been included in total.

It may be seen that the instances of relatives staying outside are more among Christians than among Hindus and Muslims. Out of 16 Christian households 6 have relatives staying outside whereas only 3 out of 63 Hindu households and 2 out of 21 Muslim households have relatives outside the village.

4.48. The following statement gives the number of close relatives staying outside by relation to the head duration and reason.

TABLE IV-14

Close Relatives staying Outside by Duration and Reason

Relationship to head of household	No. of close relatives staying outside for							
	Less than 1 year		1-4 years		5-9 years	10-19 years	20+ years	
	For education	For employment	For education	For employment	For employment	For employment	For employment	Transfer of spouse
1	2	3	4	5	6	7	8	9
Total	3	3	2	2	2	1	1	1
Father	..	..	..	..	..	..	1	..
Mother	..	..	..	..	..	..	..	1
Son	2	3	..	2	1	..	..	..
Husband	..	..	..	..	1	1	..	..
Daughter	1	..	2	..	..	..	..	..

The close relatives staying outside are father, mother, husband, son and daughter in different households. Out of 15 relatives staying outside 8 are sons and 3 are daughters. While the sons are staying outside for employment or for education the daughters have gone outside for studies.

4.49. The following statement gives the distribution of close relatives by age, relationship to the head of household and marital status.

TABLE IV-15

Close Relatives Staying Outside by Age Group

Age groups	No. of close relatives staying outside who are related to head as					
	Total	Father	Mother	Son	Daughter	Husband
1	2	3	4	5	6	7
Total	**15**	**1**	**1**	**8**	**3**	**2**
0 -14	2	..	..	1	1	..
15-24	6	..	..	4	2	..
25-34	3	.	..	3	..	..
35-59	2	..	1	..	..	1
60+	2	1	..	..	..	1

All the daughters and six of the eight sons are unmarried. The sons and daughters staying outside are aged below 35 years.

Travel Index

4.50. Travel Indices are calculated by adding the maximum distances travelled by all persons aged 5 and above and dividing by the number of persons. The following statement gives the travel index of the population in sample households in Agali village, by caste, religion and sex.

TABLE IV-16

Travel Index of Population in Sample Households by Religion, Caste, Tribe and Sex

Religion and Caste/Tribe/Community	Persons			Travel Index		
	Total	Male	Female	Person	Male	Female
	2	3	4	5	6	7
TOTAL	**469**	**228**	**241**	**117.22**	**171.30**	**66.05**
HINDU	293	145	148	104.31	148.67	60.86
Nair	18	10	8	264.06	370.30	131.25
Ezhava	29	14	15	136.72	153.21	121.33
Asari	10	5	5	295.00	320.00	270.00
Chetty	6	3	3	274.50	366.00	183.00
Nadar	2	..	2	525.00	..	525.00
Pulayan	21	10	11	30.00	52.00	10.00
Thandan	27	12	15	51.59	88.33	22.20
Boyan	13	6	7	63.85	138.33	..
Kavara	6	4	2	8.33	12.50	..
Karuvan	3	2	1	133.33	200.00	..
Goundan	2	1	1	190.00	180.00	200.00
Moothan	6	3	3	66.67	133.33	..
Irular	98	49	49	100.40	151.31	49.49
Mudugar	52	26	26	43.79	82.96	4.62
CHRISTIAN	71	37	34	216.37	314.05	110.96
Roman Catholics	48	26	22	180.54	268.62	76.45
Jacobites	17	7	10	386.82	645.14	206.00
Yahovasakshi	6	4	2	20.00	30.00	..
MUSLIM	105	46	59	86.19	127.83	53.73

4.51. The average travel index of the people in the sample areas is 117.22. As generally male members travel more than females the travel index for males is considerably higher than the travel index for females. Christians have highest travel index and Muslims the least. The travel index of Irulars is 100.40 while that of Mudugar is only 43.79. Among Hindus, persons belonging to Nair, Asari, Chetty and Nadar communities have higher travel Index compared to others.

Knowledge of Social Legislation

4.52. Among the sample households in the surveyed area of the village. only 12 per cent of informants are aware of Indian social legislation. Among the illiterates almost all the informants are unaware of social legislation. Among literates upto matric one fifth of informants are aware of social legislation while among literates having education above matric standard two thirds are aware of social legislation. The awareness is more among Christians than among Hindus and Muslims. The Tribes Mudugar and Irular are not at all aware of these legislations. The following table shows the distribution of informants by Religion and literacy level and awareness of social legislations.

TABLE IV-17

Knowledge about Indian Social Legislation by Religion, Tribe and Education of Informant

Religion, Caste/Tribe/ Community of Informant	Total Number of Informant	Number of illiterates having knowledge about Indian Social legislation		Number of Literate upto matric standard having knowledge/no knowledge about Indian Social legislation		Number of educated above matric having knowledge/no knowledge about Indian Social legislation	
		Aware	Not aware	Aware	Not aware	Aware	Not aware
1	2	3	4	5	6	7	8
TOTAL	100	1	52	9	35	2	1
Hindu	63	..	40	2	20	1	..
Mudugar	10	..	9	..	1	..	..
Irular	24	..	19	..	5	..	..
Non-Tribe Hindu	29	..	12	2	14	1	..
Christian	16	..	..	5	9	1	1
Muslim	21	1	12	2	6	..	..

4.53. Almost all the female informants are unaware of social legislations. All but one of the female informants reported that they are not aware of social legislations. Dowry prohibition Act and child marriage restraint Act are legislations more commonly known than others. The following statement gives the position of awareness of different social legislations by the informants in the sample households in the surveyed areas of the village.

TABLE IV-18

Reporting of Indian Social Legislation and knowledge by Religion, Tribe and Sex of Informants

Religion, Caste/ Tribe/ Community of Informant	Number of Informant			Number having knowledge of															
				Hindu Succession Act		Hindu Marriage Act		Child Marriage restraint Act		Hindu Minority and guardianship Act		Dowry Prohibition Act		Abolition of Child Labour Act		Untouchability offences Act		Acts relating to minorities like Muslim	
	T	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
TOTAL	**100**	**58**	**42**	**2**	..	**1**	..	**5**	..	**1**	..	**9**	**1**	**1**	..	**2**	..	**2**	..
Hindu	63	38	25	1	..	1	..	1	..	1	..	2	..	..	..	..	..	..	..
Mudugar	10	7	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Irular	24	15	9	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Non-Tribe Hindu	29	16	13	1	..	1	..	1	..	1	..	2	..	..	..	..	..	..	..
Christian	16	12	4	1	..	..	..	3	..	..	..	6	..	1	..	1	..	..	..
Muslim	21	8	13	..	..	..	..	1	..	..	..	1	1	..	..	1	..	2	..

Among the 12 informants who are aware of social legislations some have reported knowledge about more than one legislation.

CHAPTER V

CONCLUSION

The present study has revealed the changes that have taken place in the area which was an isolated Tribal area at the time of the previous study conducted after the 1961 Census. The infrastructural facilities have improved considerably. The village as well as the Attappady region is now easily accessible by road from both Kerala and Tamil Nadu with regular bus services. Many internal roads have been built to connect the main road. More post offices have been established and Telephone and Telegraph facilities have been extended to the village. Except for the village office, Panchayat office, Tribal Development Block Office and Police Station, there was no other Government Office in the area at the time of study conducted after 1961 Census. But several Government Offices such as Integrated Tribal Development Project Office, Attappady Valley Irrigation Project Office, Integrated Child Development Scheme office, PWD Offices for Roads and Buildings and Local works, Soil Conservation Office, Agricultural Development Office, Electricity Office, Treasury etc., have come up in the area. Educational facilities have improved considerably. Instead of 1 middle school and 4 primary schools at the time of previous study there were 6 high schools. 2 upper primary schools and 18 primary schools in Attappady region of which 3 high schools, 2 upper primary schools and 7 primary schools are in Agali village itself. Tribal schools and Tribal Hostels have been established in the area. Medical facilities also have improved considerably. There was only one small dispensary in the area twenty years back. But at the time of survey, a Primary Health Centre and 3 dispensaries with some sub centres and mobile units are serving the people of the region besides one or two private medical institutions. Banking services were unknown to the village and the region twenty years back. But Branches of 5 Banks have been established in the village since then. Electricity and protected water supply also have reached the village though only a small section of population enjoy these benefits.

5.2. The population in Agali village and Attappady region has increased abnormally due to immigration making this area a high growth region. It is interesting to note that the population has increased by 354.60 per cent in Agali village and 199.29 per cent in Attappady region during the period 1961-81. This sudden growth of population has changed the Tribal character of the village. In 1961 majority of persons in all the three villages, viz., Agali, Pudur and Sholayur, were scheduled Tribes. But in 1981, it was only in Pudur village, there was a Tribal majority. Agali village where, the proportion of scheduled Tribes has decreased from 58.75 per cent in 1961 to 23.17 per cent in 1981 is the worst affected in this respect. Though the growth rate of Scheduled Tribe population in Agali was 35 per cent during 1961-71 and 38 per cent during 1971-81, rate of immigration of non-tribal population surpassed the growth rate of Tribal population. Agali still continues to be the village having the largest population of Scheduled Tribes in the area. But, the tribals have been reduced to a minority in their land. Scheduled Castes also have migrated to the village along with other communities and therefore, their proportion has increased from 3.04 per cent in 1961 to 5.68 per cent in 1981. As majority of migrant population was Chritians the religious composition of the population of Agali and Attappady also has undergone changes. Formerly, population of Christians were insignificantly small in the region. Palghat district where, Agali is located is one of the districts of the State, where more than 70 per cent of population are Hindus and where the population of Christians are less than 5 per cent. But though Agali is still a Hindu majority village more than one fourth of its population are Christians as per 1981 census.

5.3. While there are more males than females in the villages of Attappady region, all other villages of Mannarghat taluk have more females than males. Against the numerical superiority of females over males in Palghat district and Mannarghat taluk, the sex ratio in Attappady region is in favour of males. But the disparity in number between males and females is getting reduced over the last two decades. In Agali village the number of females per 1000 males has increased from 896 in 1961 to 947 in 1981.

5.4. Though the literacy in Attappady region is very low it has improved considerably especially in Agali village during the last two decades. Instead of 13.96 per cent of population as literates in 1961, 48.75 per cent of population of Agali village are literates in 1981. But in Pudur village, the literacy has improved very slowly from 9.45 per cent to 16.18 per cent. The apparent improvement in literacy is mainly due to the better literacy among the inmigrant population rather than of any significant improvement in literacy of the tribal inhabitants. However, the establishment of educational institutions and the incentives provided to Tribal children has helped to increase the literacy among Irular from 3.77 per cent in 1961 to 11.73 per cent in 1981, among Mudugar from 2.32 per cent to 13.29 per cent in and among Kurumbas from 0.59 per cent to 9.10 per cent. But it is significant that there has been no improvement at all in respect of literacy of females among Kurumbas. The establishment of educational institutions has also resulted in the improvement of educational levels of the people. There has also been changes in the economic activities of the people from forest based economy to agriculture, trade and services.

5.5. More than sixty per cent of sample households in the surveyed area are possessing land. But the size of holding is generally small. The transfer of land is on the decline. After 1980, there were only very few transfers. The transfers are mainly made for clearing debts.

5.6. The village had a high work participation rate compared to other parts of the district. There is no significant change in the work participation rate between 1971 and 1981. The participation rate is more among males than females. Though there is an apparent decrease in male work participation rate there is significant improvement in female work participation rate. Agricultural workers constitute more than three fourth of the workers in the village. There is a reduction of cultivators and increase in number of agricultural labourers. Intergeneration occupational shift is also increasing.

5.7. Forest based economy has given way to cultivation. Livestock production still plays an important role in the economy of the village. Attappady is a milk producing centre meeting the milk demands of the district. It is famous for its sheep wealth. It is an industrially backward area with no major industrial unit. There is vast potential for developing household industry to improve the lot of the people.

5.8. The developmental activities have also resulted in improving the housing conditions, health and hygiene, family life, socio-economic and cultural life of the people though the changes are not commensurate with the amounts spent.

5.9. Majority of households have separate houses with compound. The houses are built with unburnt bricks, burnt bricks, grass, leaves, reeds or bamboos and mud as wall material. Majority of houses have mud floor and a few have cement floor. The houses are tiled or thatched. There has not been any significant change in the materials used for constructing the houses. But some modern houses have started coming up in the area mostly owned by migrant settlers.

5.10. Located on the crest of Western Ghats with dense forests, lofty mountains, paddy fields and plantations Attappady has its own distinction as a predominant tribal settlement in the state. Lack of communications and inhospitable forest conditions kept the region and its tribal people isolated from the mainstream of life in the state for quite a long time. Tribal people were the masters of the region for a long time leading a simple, but peculiar life of their unhindred by outside influence. But after the independence and integration of states when the pressure of population on the lands in the plains increased the fertile virgin lands of Attappady Hills attracted large number of people from other parts of Kerala as well as neighbouring Tamil Nadu. The village slowly lost its tribal characteristics and became a high population growth region pushing the tribals into a minority in their land. Large scale migration within a short period brought in considerable changes in the utilisation of land, agricultural practices and even in environmental conditions. Lot of developmental activities also brought in several changes in the village. Still the location and the physical conditions keep it as a distinct social unit.

5.11. The increasing contact with outside world and the improvement in communication system has brought in many facilities to the village such as educational institutions, Government offices, electricity, protected water supply, banking services, health care centres, etc., which are characteristics of urban life. Though still inadequate, the continuing developmental activities are contributing to slowly change the backwardness and isolation of the village.

5.12. The migrant population have taken away the land and facilities available to the local population and this has led to discontentment among the tribal population. The tribals have been subjected to various kinds of exploitation and they have become labourers in the lands which once owned by them. The needs of the tribal population and others are different. The facilities meant for the uplift of tribals are enjoyed more by the non-tribal people because the tribal people are not aware of many of these facilities. Bitter experiences in the past have made them suspicious of outsiders. Superstitious beliefs, illiteracy and lack of awareness among the tribal people about their rights and previleges, the conflicting needs and aspirations of tribal and non-tribal people, inadequate planning and mismanagement of funds meant for developmental work are some of the impediments in the full utilisation of the amenities.

5.13. The people are becoming more and more political conscious and regularly participate in the democratic process of elections to panchayats, Legislative Assembly and Parliament. But, the simple tribal folk in the village are easily influenced by unscrupulous elements by offering liquor or some gifts and by threats. With various incentives provided by the Governmental agencies even the tribal people have started sending their children to educational institutions and availing the medical facilities. But still there are several tribal people in the interior forests who are not availing the facilities fully. The survey has not covered these people because the sample areas did not include Kurumba Tribes.

5.14. The tribals are still following their distinct way of life in their hamlets. Some of them have been provided with houses by Government but others are living in their traditional huts. Their interaction with outsiders are increasing day by day with several migrant settlers around them.

5.15. The eco-system and the contact with outside world have caused the different tribal communities in the Attappady area to be at different levels of skills and economic development. The Irulars, mainly found in the eastern side of the region, under the influence of the inmigrant population especially of Gounder farmers from Tamil Nadu plains abandoned shifting cultivation and were forced to take up settled plough

cultivation. They had to restrict their operation to limited area when the migrant farmers acquired their traditional lands with superior economic power. They were also driven out from better lands to valleys and river banks and to less productive hill slopes, with the result that they still adopt the practices of shifting cultivation and their cropping pattern is dominated by dry land crops. They are familiar with cattle rearing largely for animal power and to a limited extent for dairy products. They have taken to goat rearing and poultry keeping. As their hamlets are located at comparatively easily accessible terrain of the valley they enjoy better health and educational facilities. The exposure to outside world has weakened, but not completely destroyed their social organisations. Even though the quality of land is poor they still possess some land which provide them an economic base to fall back.

5.16. The habitations of Madugar were mostly in private forests which were most vulnerable to encroachment by settlers from Central Kerala. They were deprived of all their lands overtaken by the superior economic power of settlers and they became landless labourers on the farms developed by these settlers. They were traditionally adopting shifting cultivation and are not acquainted with wet cultivation. But working as agricultural labourers some of them have acquired the skills of wet cultivation such as ploughing, transplanting etc. Cattle rearing and dairying is not practised by them though they are familiar with goat rearing and poultry keeping. In spite of their close contacts with the settler population they are not availing adequately the health and educational facilities. The exposure to outside influence deprived the Mudugar community of much of their traditional land and broke up their social organisation but helped them to acquire greater skills suited to advanced form of economic activity.

5.17. The migrant settlers with their superior economic power, skills, shrewdness and hard work easily dominated the area. Added to this, their numerical superiority enabled them to control the democratic bodies and manipulate things to their advantage. They are making use of the improvement in communication, health and educational facilities and enjoying the fruits of other developmental activities. Post and Telegraph, Telephone, Electricity and Banking services are made use of by them more than the tribal people for whom these are meant for.

5.18. A lot of developmental activities have taken place in the whole of Attappady and especially in Agali village during the last two decades. Under the Integrated Tribal Developmental Project crores of rupees have been spent in the area. Though the development is not commensurate with the amounts spent, it has changed the face of the village. Once a sleepy inaccessable remote village in the Western Ghats. Attappady is now easily accessible by road from both Mannarghat and Coimbatore and is bristling with developmental activities. As part of his mass contact programmes, Prime Minister Rajiv Gandhi once visited Attappady also and his visit had an electrifying effect in increasing the tempo of developmental activities as well as in assessing and evaluating physical achievements. The Prime Minister's visit resulted in drawing more attention to Attappady by the officials as well as leaders of other political parties. If all the amounts spent there had been properly utilised Agali as well as Attappady would have developed beyond recognition. Schemes like Co-operative farming failed to achieve the results mainly because these were launched without proper motivation and planning.

5.19. The study has revealed that the tribals have been relegated into unimportant role in the tribal land. Sincere efforts with missionary zeal are required to educate the tribals of their rights and privileges and about the various facilities provided by Government for their upliftment and to motivate them to avail of these facilities making suitable changes in their outlook and way of life. But this has to be done very carefully because the increasing awareness among the tribals about their rights and privileges and the exploitation to which their predecessors were subjected to may result in leading them to a militant posture and conflicts with the migrant settlers. Even now there are signs of this. There are reports of some instances of the tribals organising and constructing houses in the lands occupied by some of the settlers and the settlers facing them collectively. When Government has started implementing the laws preventing the alienation of tribal lands and took measures to restore the lands to the tribal people the settlers are opposing it vehemently with collective strength. Unless tackled properly at the initial stages, this may lead to an explosive situation in future and the quiet beautiful land of Attappady may turn into a perpectual trouble spot.

5.20. The study had some limitations because being a restudy, it was confined to the pockets selected for the first study twenty years back. At that time due to lack of proper communication facilities the centres were selected from easily accessible tribal pockets. The first study was confined to the tribals in these pockets and the primitive tribe Kurumbas were left out of the study. As Kurumbas are not staying in these pockets they had to be left out from the present study also. Though the first study was confined to the tribal households the present study covered tribal as well as non-tribal households. As the non-tribal households exceeded the tribal households in these pockets, the present sample contained more non-tribal households than tribal households. Therefore, the tribal households in the present sample were not sufficient to give clear picture of the changes happened to the tribal people. It would have been proper that only tribal households were covered in this restudy also. Another lacuna of this sort of study is that the vastness of the area has posed some problems in collecting general information about the people. Data relating to the village as a whole were not available from any reliable sources. However, the study has helped to give an idea of the present state of affairs in the village as well as the changes.

APPENDIX

TYPE OF HOUSEHOLD—KOLENDA'S CLASSIFICATION

1. Nuclear family: a couple with or without unmarried children.

2. Supplemented nuclear family: a nuclear family plus one or more unmarried, separated or widowed relatives of the parents, other than their unmarried children.

3. Subnuclear family: a fragment of a former nuclear family. Typical examples are the widow with unmarried children, or the widower with unmarried children, or siblings—whether unmarried, or widowed, separated or divorced—living together.

4. Single person household.

5. Supplemented subnuclear: a group of relatives, members of a formerly complete nuclear family, plus some other unmarried, divorced or widowed relative who was not a member of the nuclear family. For example, a widow and her unmarried children plus her widowed mother-in-law.

6. Collateral joint family: two or more married couples between whom there is a sibling bond usually a brother—brother relationship—plus unmarried children.

7. Supplemented collateral joint family: a collateral joint family plus unmarried, divorced or widowed relatives. Typically, such supplemental relatives are the widowed mother of the married brother or the widower father or an unmarried sibling.

8. Lineal joint family: two couples between whom there is a lineal link, usually between parents and married son, sometimes between parents and married daughter.

9. Supplemented lineal joint family: a lineal joint family plus unmarried, divorced or widowed relatives who do not belong to either of the lineally linked nuclear families, for example, the father's widower brother or the son's wife's unmarried brother.

10. Lineal-collateral joint family: three or more couples linked lineally and collaterally. Typically, parents and their two or more married sons plus the unmarried children of the three or more couples.

11. Supplemented lineal-collateral joint family: a lineal-collateral joint family plus unmarried, widowed, separated relatives who belong to none of the nuclear families lineally and collaterally linked: for example, the father's widowed sister or brother: or an unmarried nephew of the father.

12. Others: (Those not covered above).

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