

The Problems and Challenges of the Kadar Tribe of Kerala

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Abstract

The present article unfurls the problems encountered by the Kadar tribe of Kerala. Kadar is one of the five particularly vulnerable tribal groups (PVTGs) located in the premises of Parambikulam Wildlife Sanctuary, in the Vazhachal Forest Division, to the south of it and in the vicinity of the Athirappilly Waterfalls on riverside of Chalakudy. The study highlights the problems encountered by this tribal community. The particular problems extracted from the study were lack of adequate finance, exploitation by the government officials, problems in finding employment for a minimum standard of living, lack of education, lack of stable income, threat of displacement, alcoholism among members of the family, long distance to educational, medical and commercial institutions, rules and regulations of the government, delay in getting the payments from government agencies, ill health and malnutrition, drain of forest resources and financial liability of the household, lack of infrastructure facilities like good roads to settlements, the existence of unwed mothers, no proper implementation of the Forest Regulation Act (2006) and no documents provided for the ownership of land.

Keywords

Forest Regulation Act (2006), exploitation by the government officials, threat of displacement, particularly vulnerable tribal groups, single set of scores

Introduction

The state of Kerala has completed 60 years since its configuration on 1 November 1956. The enigma of the alternative rules led by the United Democratic Front and Left Democratic Front made the state of affairs of the tribal communities in Kerala, not much different from the pre-independence period. The state of Kerala is the cynosure of the world on account of its encomium in the achievements on human development. The unique human development experience as encapsulated in ‘Kerala Model’ is acclaimed as inclusive and equitable. The broad social base is the heart of the model. Nevertheless, not rejecting the pats on the back for attaining a high level of Human Development Index comparable to that of developed economies, the so-called ‘Kerala Model’ is often used to conceal the dark areas of human

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development in Kerala. The sincere attention devoted to the marginalized communities in Kerala is insufficient. The problems faced by the tribal communities are not honestly addressed and analysed, in spite of the emphasis on policy circles. There are certain groups among Scheduled Tribes marred with declining or stagnant population, low level of literacy, pre-agricultural level of technology and economic backwardness. These groups are among the most vulnerable sections of our society as they are few in numbers, have not attained any significant level of social and economic development and generally inhabit remote localities having poor infrastructure and administrative support. The Kadar tribe in Kerala belongs to such category.¹ The tribal communities in Kerala, predominantly the particularly vulnerable tribal groups (PVTGs) face copious problems. There are five PVTGs in Kerala. Kadar, Kattunayakan, Koraga, Kurumbar and Cholanaickan are recognized as PVTGs. There are 6,771 PVTG families with a total population of 26,273 consisting of 13,073 male individuals and 13,200 female individuals in Kerala (Census 2011).² The family size is 3.88 and the registered sex ratio is 1000:1010 (Kerala Survey, 2010). The Kadars have the lowest size of population among the PVTGs with a total of 1,974 (Census 2011). The Kadar tribe face various challenges and problems as a community.

The word 'Kadar' derives from the word *kadu* meaning forest. They claim themselves as the children of the forest. Kadars have their existence from Vedic era. There are different stories about the origin of the Kadars. The Kadars claim that they are the progeny of a *Mala Vedan* and *Mala Korathy* who lived in a cave near Karimalagopuram (Mathur, 1969). Kadars of Cochin state is the most primitive of the south Indian forest tribes. They show more traces of Negrito ancestry than any other tribe (Hutton, 1986). They speak a language called 'Kadar bhasha' which is a mixture of south Indian languages of Tamil, Kannada and Malayalam and have long served as specialized collectors of honey, wax, sago, cardamom, ginger and umbrella sticks for trade with merchants from the plains. Kadars inhabit the forests as non-agricultural community. Their economy revolves around collection of non-wood forest produce and forest labour. The Kadars are on the struggle for survival, as other primitive tribes in India. The general trend of the sex ratio of Kerala is reflected among the Kadar tribe. The sex ratio of the state of Kerala as per the census of 2011 is 1,000:1,084. The sex ratio of the Kadar tribe is 1,000:1,030 which is to be appreciated. The number of female members is more in all settlements except Anakayam (Sholayar). In the settlements of Cherunelli and Parambikulam Dam Site, there are only 12 and 17 Kadar families, respectively.

Research Methodology

Area of the Study

The area of the study is confined to the districts of Palakkad and Trichur in the state of Kerala on the ground that the Kadar settlements of Kerala are found in the forest areas of these two districts. The study used both primary and secondary data. The secondary sources include the office records of various tribal development agencies, information available from agencies such as the Kerala Institute for Research Training and Development Studies of Scheduled Castes and Scheduled Tribes, The Kerala State Development Corporation for Scheduled Castes and Scheduled Tribes Limited, the Forest Research Institutes, and books and journals, publications of the State Planning Board and Department of Tribal Development. The crucial data required for the study were the primary data and it was gathered on the basis of well-structured interview schedules (two interview schedules were prepared—one for the members of the household and the other for the key informants). The interview schedules were tested through pre-planned and pre-arranged pilot surveys and the questions were re-modelled accordingly.

The primary sources also included the key informants. The key informants formed the officials of various departments and political leaders, social workers of the sample area, leaders of Kadar community, the tribal promoters and the well-informed persons from the non-government organizations who were and are the voluntary workers for the upliftment of this community. The interviews with key informants included participant observation, discussions and detailed in depth, face-to-face interviews and sharing of experiences. Data collections from major respondents were done using interview schedule, personal interviews and participatory rural analysis. As for the methodology of the study, the universe consisted of 1,974 people of the Kadar tribe in Kerala as given in the census of 2011. The sample formed 11.6 per cent of the Kadar tribe. The data were analysed using the tools such as one-sample statistic, *t*-test and statistical interpretations.

Sample

The method used for sample assortment in the study is cluster-sampling method. Purposive sampling method was followed in the selection of clusters. There are 666 Kadar families with a total of 944 male and 1,030 female members in Kerala. On the basis of the data on the size of population, geographical position and access to education, the Kadar settlements in Kuriyarkutty, Parambikulam Earth Dam, Vazhachal, Vachumaram, Malakkappara, Anakayam (Sholayar), Ambalapara (Sholayar), Poringalkuthu and Anapantham were selected for the in-depth study. A total of 77 households (11.6% of the universe) from the nine Kadar settlements constituted the sample of this study.

The Problems and Challenges of Kadar Community in Kerala

The primary survey of the study consisted of two parts as mentioned in the methodology, that is, one from the key informants and other with the sample selected from the Kadar community. We present here the words put forth by one of the key informants, 'Kadars are victims of Government apathy (at best) to Government exploitation (at worst)'. The very government which we have elected to safeguard citizens' rights are turning a blind eye to the problems of Kadar community. In Kerala, Kadars are found in 15 settlements in the districts of Palakkad and Thrissur. Kuriyarkutty, Parambikulam Dam Site, Parambikulam Earth Dam, Thekkady, Kalchady, Cherunelli and Thaliyakallu are the settlements in Palakkad district. Anapantham, Vazhachal, Pokayilappara, Poringalkuthu, Vachumaram, Anakayam (Sholayar), Ambalapara (Sholayar) and Malakkappara are the settlements in the district of Thrissur. All the 15 settlements are in forests and settlements like Anapantham of Kodassery Panchayath of Thrissur district and Kuriyarkutty and Thekkady of Palakkad district are in deep forest. They live an adventurous life in the midst of wild animals and poisonous reptiles. They have to travel a long distance through dangerous forest tracks to reach a hospital or an educational institution. The Kadar community of Anakayam colony has shifted their settlement to Sholayar near to the Ambalapara colony, as the wild elephants destroyed their colony recently.

Poverty and Illiteracy

Poverty and ignorance continue to keep the Kadar poor and less dignified. Education can bring changes and development gradually for the next generation. There are primary schools in and around the two

districts where Kadars reside. Quality education which is available to the majority of the people of Kerala is not available to the Kadars. The institutions which maintain good standard in education are far away almost 90–120 km away from the settlements of the Kadar community. The Government of Kerala offers scholarships and benefits like lump sum grant, hostel facility and free uniform to school-going students of Kadar community. The children of the Kadar settlements can be encouraged to send to towns and cities for better education and higher studies. The teachers at lower classes, the promoters of tribal department and the local leaders should encourage them to get educated and especially go for higher education. Parents should be given awareness classes and some incentives to send their children to schools. The quality education offered by various organizations in Kerala should be encouraged to open their branches in the areas of Kadar settlements and this could be encouraged by the local self-government and the governments at the state and centre to provide basic infrastructure. Distribution of old clothes and some ration is not the right solutions for these problems. Education will bring in change in their world view and give them hopes for a better tomorrow. A study conducted on the education of the Kadar tribe, revealed that the education rate of the Kadar tribe was only 42.86 per cent (Xavier, 2017), whereas the education of the general community in Kerala is 93.7 per cent as per 2011 Census. A gap of 50.84 per cent exists between the literacy rate of the Kadars and the general population in Kerala. Most of these people live for a day and do not plan much for future. The Kadar community is still in the vicious circle of poverty, because low education or illiteracy leads them to depend only on the collection of forest resources and other traditional labour which bring in less income, and less income leads to low standard of living and to low education.

Ownership of Land and Occupation

The Kadars are originally food gatherers and all of them made a living from the forest till recently, though the situation is slightly different now. They are placed in colonies where they are forced to live. Only a small percentage (3.3% from Thrissur district and 11.9% from Palakkad) of the population participates in occupational activities in the secondary and tertiary sectors. The laws have hit them hard. Kadars normally do not destroy forest or its resources. Cutting a tree trunk for building a hut has become an offence. They should be protected with the right to labour and resources of the forest. The Forest Act of 2006 should be implemented well. The Forest Rights Act (2006) aims to granting legal entitlement, empowerment and improved livelihood chances to the forest dwelling Scheduled Tribes and other traditional dwellers in India. The rights comprise individual as well as community rights. These rights guarantee them the right to live, extract resources, improve livelihoods and convert land limited to one hectare for development facilities. At any cost they are to be given both deed and title to property certificates. Majority (73.78%) of the Kadars have been handed over with deed to property or ownership certificates and by this they possess the right to use the property, but title to property assures them the right to use as well as to sell the property. They are not able to use their property documents for pledging in banks for loans and other purposes. Their human dignity to live a decent life as other people in Kerala should be respected. The argument raised by the concerned authorities was that some of the members of this community would sell the property away and the real-estate lobbies may take advantage of it, as was the case in the districts of Kozhikode and Waynad with the tribal communities. Harassments from government servants especially from the servants of the forest department need to be solved state wide. Women are also ill-treated by the forest officials including sexual exploitation. Civil cases are filed in court against such persons. Strict actions should be taken by the Government of Kerala against such officials. The guilty officials should be terminated from service and not merely suspended for six months.

Health and Hygiene

Accessibility to proper health facilities is very rare in Kadar settlements. Though there are primary health centres, its services are very limited and not easily reachable. Advanced check-ups and treatments are not available and affordable to the majority of these people. Health education and proper sanitary amenities are far from them. Regular medical clinics or camps, mobile medical vans with basic facilities which are to be arranged at least once a week to diagnose and advance treatments in all 15 settlements can make their life better. Special financial assistance to people who suffer from critical and terminal diseases like cancer and kidney failure, etc. should be offered by the government without much time lag. The houses constructed in Kadar settlements prior to 2009 did not have toilets attached to them. In those houses they share common toilets for four to five houses. Funds should be provided to those houses to construct toilets under the schemes allotted for the purpose. To provide drinking water to the people in various Kadar settlements, the Government of Kerala through the Tribal Welfare Department had constructed wells in all settlements without making a proper study of the cultures of the Kadar community. Kadars have apathy to well water. They drink water made available from the streams. Wells constructed by governments are now used to deposit waste by the Kadars. Crores of rupees spent on this purpose were wasted. Local self-governments have provided pipe lines to Kadar settlements from the flowing streams recently.

Displacement

One of the greatest prices of development is dislocation of people from their traditional area for setting up of heavy industry, multipurpose projects or other developmental works. In the case of India, most of the minerals are found in the areas which are traditional tribal areas like Chota Nagpur, Madhya Pradesh, Jharkhand and Orissa. So all development of iron and steel industry, coal and iron ore mines and multipurpose projects like Damodara Valley Corporation and Narmada Sagar have come up in tribal areas (Nirad & Chaudhuri, 1965). This has led to a large-scale displacement of people without any suitable rehabilitation. In some cases, they have been rehabilitated in other regions which are environmentally different and the problems of adjustment have caused myriads of misery to the tribals. In the case of Kadars, this is very much true. They have been rehabilitated to Vazhachal and the surrounding area when the dam was constructed in Parambikulam and later when the dams were constructed in Sholayar and Poringalkuthu, they were displaced. This brought increasing destitution and displacement. The Kadars are also uprooted due to the attack of the wild elephants every now and then. Recently a proposal is moved to construct a hydroelectric project in the vicinity of Athirappilly Waterfalls. This proposal if worked will displace them from their familiar surroundings. Thus, displacement is one of the critical problems faced by the Kadars in Kerala. Before a project is implemented deep studies should be conducted to find out the *pros and cons* and priority should be given to the affected persons, especially if it is the tribal communities to express themselves well and help them as best as possible.

Alcoholism and Smoking

In the olden days, Kadars used to make local brews from coarse cereals, millets, flowers and herbs. Introduction of distilled liquor by the British Administration led to the downfall of the Kadars. To enhance the revenue, indigenous brewing was banned. In the post-independence period, the same policy continued by the state of Kerala as other states in India. Availability of readymade and much

stronger liquor made the Kadars more alcoholic. Alcoholism, irrespective of the difference of homemade or bought, is a serious problem faced by this aboriginal community. Alcoholism annihilates the family and social life of majority of the Kadar families. It was reported that in a few settlements women are also in the habit of consuming alcohol. It affects the education of the children, wellbeing of the family, put them into downright poverty and personal health is affected negatively. The same is the problem of smoking. The primary survey among the Kadars revealed that 54 per cent of the heads of the households are chain smokers and this has caused tuberculosis and other related diseases among them. Voluntary associations work in all settlements of Kadar community to help the persons who are addicted with alcohol and smoking. At this juncture, it is to be noted that these associations offer their service with due permission from the department of tribal welfare. Counselling and de-addiction treatments should be given follow-ups and it should be taken up by the promoters of tribal welfare to help the affected persons to abandon the habits of consuming alcohol and smoking forever.

Depopulation or Extinction

Population of some of the large tribes such as Bhils, Gonds and Santhals has been increasing at almost the same level as the national average. At the same time, numbers of the PVTGs are moving towards total extermination. Most of these tribes are food gatherers and recognized by administration as primitive societies, for example, Chenchu, Kadar, Onge, Farawa and Raaji (Majumdar, 1938). The Government of India has launched special projects so that their socio-economic development occurs and they are able to survive. In all, 80 such tribes which face extinction have been put in a special category. The main cause of this trend of depopulation is the radical change in the ecological conditions in the area of residence. Malnutrition and alien diseases have compounded the problem.³ Kadars if placed again to another displacement will move towards a total extermination from their culture and from this earth. As per our primary survey the total population is only 1,974 persons in Kerala.

Language

The tribal languages have been different from the languages of the dominant group. Kadars in Kerala speak their mother tongue which is Kadar bhasha. This has led to further segregation. Kadars have over the years picked up the languages of the non-tribal groups and interaction has increased, but no non-tribal group has ever made efforts to learn Kadar language so as to interact better with them. Another setback they suffer is when schools started teaching in the local language, which is Malayalam despite Government of India's directive to teach primary classes in the mother tongue of the students. The mother tongue here became the mother tongue of the dominant non-tribal group. Thus, some provision should be made to teach Kadar children in their language up to the completion of lower primary school.

Drain of Forest Resources and Financial Liability of the Household

With economic development, the problems of Kadars increased as forests were cleared for timber. After the British came to power, the Forest Policy of the British Government was more inclined towards commercial considerations rather than human. Some forests were declared as reserved ones where only authorized contractors were allowed to cut the timber and the forest dwellers were deliberately kept in

isolation within their habitat without any effort to ameliorate their economic and educational standards (Dube, 1972). The expansion of railway heavily devastated the forest resources in India. Forest land and its resources provide the best means of livelihood, food gathering and collection of forest resources for the Kadar tribe. The resources of the forest are getting drained and it affects the financial stability of the Kadar community. Only 8 per cent of the members of the community participate in occupational activities in the secondary and tertiary sectors. The next step to be taken is to offer skill developments to the younger generation for jobs in the secondary and tertiary sectors of the state and the country.

No Proper Implementation of the Forest Regulation Act of 2006

One of the atrocious problems faced by the Kadar tribe in Kerala is the dearth in the proper implementation of the Forest Regulation Act (2006). This Act includes two parts: one community rights and the other responsibility, and authority of holders of forest rights. The imperative part of the Act is alluding to here. Section 3(1)(c) expounds right of ownership, access to collect, use and dispose of minor forest produce which has been traditionally collected within or outside village boundaries. Section 3(1)(d) explicates the community rights such as uses or entitlements as fish and other products of water bodies and right of grazing. Section 3(1)(e) elucidates rights including community tenures of habitat and habitation for PVTGs. Section (3)(i) elucidates right to protect, regeneration or conservation or management of any community forest resource which they have been traditionally protecting and conserving for sustainable use. Section 3(1)(k) spells out right of access to biodiversity and community right to intellectual property and traditional knowledge related to biodiversity and cultural diversity. The responsibilities of the forest right holders are (a) protect the wild life, (b) ensure that adjoining catchments area, water sources and other ecologically sensitive areas are adequately protected, (c) ensure that the habitat of forest dwelling Scheduled Tribes and other traditional forest dwellers is preserved from any form of destructive practices affecting their cultural and natural heritage and (d) ensure that the decisions taken in the Gram Sabha to regulate access to community forest resources and stop any activity which adversely affects the wild animals, forest and the bio-diversity are compiled with. As to the responsibilities of the forest right holders, it was expressed by all the key informants and the forest officials that they never disturb the wild life or exploit the forest resources unsustainably. They take care of the forest and the resources as their private property.

Lack of Infrastructure in the Areas of Settlements

All the settlements (as mentioned in the Introduction section) of the Kadars are in forest and a few like Anapantham and Kuriyarkutty are in the deep forest. Thus, they live in sparsely populated hills and communications in these settlements remain tough. The Kadars therefore need to be protected by building, a network of new roads, against leading isolated lives, away from towns and cities. The fairs and weekly markets which have begun to attract these people are ruining them financially. So they have to travel a long distance to sell the resources they collect. The *Vana Samrakshana Samithy* can open their collection centres and outlets in each settlement. The district hospital or taluk hospital should have an extension building with all special facilities in Kadar settlements. Deaths are reported due to lack of medical facility especially during the rainy season. Higher education institutions should be started in and around the areas of Kadar settlements.

Cultural Barriers

The culture of the Kadar community has been evolved over centuries and is developed independently without any manipulation. Due to contact with other cultures, the Kadar culture is undergoing a revolutionary change. It is true that the Christian missionaries were not able to sway them in any way due to the fact that they remain in the deep forest during majority of the days of the year. The first major encroachment on the Kadar territory was the construction of a tramway by the Cochin administration for transporting timber. It was gradually extended and had reached the heart of the Kadar country at the feet of Karimalai hill where the forest station Kuriyarkutty has been erected (Anantha Krishna Iyer, 1951). The tramway and transportation of timber exposed the Kadars to non-tribal labourers and minor officials of the tramway (Logan, 1951). Apart from this, the increase in the activities of the forest department also resulted in more interaction of Kadars with outside world. The hydroelectric projects of Poringalkuthu, Sholayar and Parambikulam, and irrigation projects of Pothundi and Mangalam in Kadar territory also accelerated encroachment on the Kadar territory (Gregory, 2008). The interaction with the non-tribal labourers who came for construction of these dams had influenced the changes in the life style of the Kadars. Kadars changed their conventional food habits from the influence of this interaction (Ayyappan, 1965). In the recent days, the Kadar community is much influenced by modern media and is imitating Western culture in different aspects of their social life as other people in Kerala, leaving their own culture. It has led to degeneration of their life and arts such as dance, music and different types of crafts. Effort should be taken to keep their culture distinct and unadulterated.

Migration and the Kadar Tribe

The aspect of migration, which has played an important role in improving the economic status of many communities in Kerala, seems to have completely evaded the tribal communities. The percentage of tribal population in emigrants, return emigrants and non-resident Keralites are the lowest among all sections of the Kerala society (Zachariah & Rajan, 2004). Till the date of primary data collection, there was no person migrated to any foreign countries either for studies or for job from the Kadar community. The educated members (5.6%) of the Kadar tribe have not even thought of going abroad to make a better living as other communities in Kerala like Christian, Muslim, Ezhava, Nair and Vishwakarma. It is true that it takes time to train the members of the Kadar community to fly across the country but the government has to start it now than never. Train the girls for courses like paramedical services, general nursing and physiotherapy which are demanded more in foreign countries. Specialize boys in IT, computer, industrial training, travel and tourism, so that they can go abroad without much difficulty.

One-sample Test: T-test

The problems analysed in the study were tested using one-sample statistic (t -test). Table 1 explains the results of one-sample test (t -test). Statistical tools are used in social sciences to test the significance of the results obtained from the data.

Result of One-sample T-test

The one-sample t -test is a statistical procedure used to determine whether a sample of observations could have been generated by a process with a specific mean. In the one-sample t -test, we compare the mean

Table 1. One-sample *T*-test

| Problems of Kadar Tribe # | <i>t</i> | df | Sig. (two-tailed) | Mean Difference | 95% Confidence Interval of the Difference | |
|------------------------------|----------|----|-------------------|--------------------|--|-------|
| | | | | | Lower | Upper |
| Problem_a | -22.214 | 77 | .000 | -1.455 | -1.58 | -1.32 |
| Problem_b | -33.215 | 77 | .000 | -1.432 | -1.93 | -1.84 |
| Problem_c | -13.805 | 77 | .000 | -.883 | -1.01 | -.76 |
| Problem_d | -4.266 | 77 | .000 | -.532 | -.78 | -.28 |
| Problem_e | -33.811 | 77 | .000 | -.987 | -1.05 | -.93 |
| Problem_f | -37.500 | 77 | .000 | -.974 | -1.03 | -.92 |
| Problem_g | -5.484 | 77 | .000 | -.532 | -.73 | -.34 |
| Problem_h | -10.306 | 77 | .000 | -.961 | -1.15 | -.78 |
| Problem_i | -25.981 | 77 | .000 | -.948 | -1.02 | -.88 |
| Problem_j | 4.807 | 77 | .000 | .558 | .33 | .79 |
| Problem_k | -78.000 | 77 | .000 | -1.013 | -1.04 | -.99 |
| Problem_l | -78.000 | 77 | .000 | -1.013 | -1.04 | -.99 |
| Problem_m | 2.935 | 77 | .004 | .351 | .11 | .59 |
| Problem_n | -25.981 | 77 | .000 | -.948 | -1.02 | -.88 |
| Problem_o | 6.739 | 77 | .000 | .623 | .44 | .81 |
| Problem_p | -6.973 | 77 | .000 | -.675 | -.87 | -.48 |

Source: Survey Data (2017).

Notes: Lack of adequate finance (a), exploitation by the government officials (b), problems in finding employment for a minimum standard of living (c), lack of education (d), lack of stable income (e), threat of displacement (f), alcoholism among members of the family (g), long distance to educational, medical and commercial institutions (h), rules and regulations of the government (i), delay in getting the payments from government agencies (j), ill health and malnutrition (k), drain of forest resources and financial liability of the household (l), the existence of unwed mothers (m), lack of infrastructure facilities like good roads to settlements (n), no proper implementation of the Forest Regulation Act (2006) (o), and no documents provided for the ownership of land (p).

(*M*) calculated on a single set of scores (one sample) to a known population mean (μ). One-sample *t*-test compares a sample to a defined population. When we say 'defined' population, we are saying that the parameters of the population are known. Statistical significance is determined by looking at the *p* values. Smaller *p* values indicate a result which is more significant. Table 1 is an indication that the problems faced by the Kadar are strong since *p* value is zero for all problems except one. In the case of problem (n), that is, the problem of the existence of unwed mothers in Kadar community is not that considerable one since the *p* value is 0.004. Even here the *p* value is approximately close to zero. These problems are genuine problems faced by the Kadar community and should be addressed well by the policy makers and the Government of Kerala. The result of *t*-test shows that except one all problems are equally significant. The problems pointed out by the key informants also go together with these problems and they are stated in the scheduled morsels.

Overall Living Conditions of the Kadar Tribe

The overall living conditions of the Kadar tribe of Kerala as per the primary survey of this study are poor and deteriorating. There are various evidences which prove that the overall conditions of the Kadar tribe

is abating and dwindling. The lack of access of Kadars to the forests, from where they extract essential elements for their living such as food and plants, contributes to their precarious condition.

The Scheduled tribe's access to the forests, granted by the Forest Department of the Government of Kerala, has been systematically refused on grounds of forest conservation. The Adivasis in Kerala face on-going denial of their rights over their ancestral lands. It is reported that the Kerala Private Forest Act of 1972, laying down that 56,833 hectares of land should be given to Adivasis for use, as well as the Kerala Act of 1975 (Restriction on Transfer of Lands and Restoration of Alienated Lands), which stipulated that all seizure of tribal land since 1960 is null and void and should be restored to the tribes, have never been implemented. The Act of 1975 has been replaced by the 1999 Act, which provides that they will get 'alternative land' up to 5 acres. It is reported that on September 11th 2001, a meeting of the District Collectors, called by the Chief Minister, decided that within 2 months, 15,000 acres of land would be identified for distribution to 11,000 landless Adivasi families and that each family would receive a minimum of 1 acre per families. Tribal organisations are opposed to such measures, as they believe that one acre of land is insufficient for the survival of a family. (Case IND, 20091, ESCRC, 2001)

Moreover, the Forest Act, 2006, which is meant for the Kadar tribe is also not implemented well, against which the Kadar tribe approached the honourable High Court of Kerala as on January 2017.

The overall living conditions of the Kadar tribe of Kerala were extracted through primary survey and tested it through statistical tool of one sample statistics. Smaller p values indicate a result which is more significant. The satisfaction level of the Kadar community is highly significant because their satisfaction level is very poor. The overall living conditions are highly disgruntling. They expressed their optimism to have a good and satisfying life in the near future at least for the next generation. The main point they raised was that the land should be distributed to them as per the Forest Act, 2006. Ownership of land should be handed over as per the norms of the Forest Act, 2006.

Tables 2 and 3 expound to the mean, standard deviation and standard error mean. The standard deviation is a measure of variability. When we calculate the standard deviation of a sample, we are using it as an estimate of the variability of the population from which the sample was drawn. Standard deviation explains the spread and variability of the data, standard error narrates the precision of the means or in

Table 2. *T*-test Overall Living Condition of the Kadar Tribe

| | One-sample Test | | | | | |
|---------------------------|-----------------|----|----------------------|--------------------|--|-------|
| | Test Value = 3 | | | | | |
| | t | Df | Sig. (two-tailed) | Mean Difference | 95% Confidence Interval of the Difference | |
| | | | | Lower | Upper | |
| Satisfaction level | -11.539 | 77 | .000 | -1.247 | -1.46 | -1.03 |
| Overall living conditions | 16.917 | 77 | .000 | .883 | .78 | .99 |

Source: Survey data.

Table 3. One-sample Statistics

| | N | Mean | Standar Deviation | Standard Error Mean |
|---------------------------|----|------|-------------------|---------------------|
| Satisfaction | 77 | .809 | .029 | .108 |
| Overall living conditions | 77 | 3.88 | .258 | .052 |

Source: Survey data.

comparing and testing differences between means. The small (0.029) standard deviation shows more reliable data. The overall living conditions and satisfaction level are poor. The government, non-government organizations and all organizations that work for the Kadar community should help them to improve their living conditions.

Conclusion

To conclude the present article, it is apt to quote from Amartya Sen (2007),

Civil paths to peace demand the removal of gross economic inequalities, social humiliations and political disenfranchisement, which can contribute to generating confrontation and hostility. Purely economic measures of inequality do not bring out the social dimension of the inequality involved. For example, when the people in the bottom groups in terms of income have different non-economic characteristics, in terms of race (such as being black rather than white), or immigration status (such as being recent arrivals rather than older residents), then the significance of the economic inequality is substantially magnified by its 'coupling' with other divisions, linked with non-economic identity groups.

The indications from the analysis on the problems faced by the Kadar tribe in Kerala make it clear that this vulnerable aboriginal section of the state of Kerala has not come out of their marginalization even after 60 years of the formation of the state of Kerala. As a comparison is made between the status of this outlier community to other communities in Kerala especially the forward communities, we can conclude that the factors which were key players in Kerala's development experience—like high literacy, good health facilities, better demographic indicators, government spending in service sector and flow of remittances from abroad—have played only a limited role in the human development of this community.

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1. Report of the National Commission for Scheduled Tribes, 2015, Ministry of Tribal Affairs, Government of India.
2. Published by the Ministry of Home Affairs, Government of India, New Delhi.
3. Report of Government of India, 1987, Ministry of Rural Development Peoples Protection Programme, Chakriya Vikas Pranale, Department of Wasteland Development, Government of India.

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