INFORMATION SYSTEM FOR TRIBAL DEVELOPMENT IN KERALA

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DOCTOR OF PHILOSOPHY IN LIBRARY AND INFORMATION SCIENCE

P. A. KALA

Under the supervision of

Dr.Jalaja.V.
Associate Professor (Rtd.)
Department of Library and Information Science
University of Calicut

**DEPARTMENT OF LIBRARY AND INFORMATION SCIENCE
UNIVERSITY OF CALICUT
2015**

UNIVERSITY OF CALICUT
DEPARTMENT OF LIBRARY AND INFORMATION SCIENCE

Dr. JALAJA V.
Kerala-673635
Associate Professor (Rtd.)

Mob:9847527564

CERTIFICATE

This is to certify that suggestions for revision in the thesis have been made on the adjudication reports of all the adjudicators on the thesis entitled **"INFORMATION SYSTEM FOR TRIBAL DEVELOPMENT IN KERALA"** submitted by **Mrs. P. A. Kala.,** for the award of the degree of **Doctor of Philosophy in Library and Information Science,** to the University of Calicut, accordingly all suggestion has been made in the thesis.

University of Calicut
10.01.2019

Dr. Jalaja.V.
(Supervising Teacher)

UNIVERSITY OF CALICUT
DEPARTMENT OF LIBRARY AND INFORMATION SCIENCE

Dr. JALAJA V.
Kerala-673635
Associate Professor (Rtd.)

Mob:9847527564

CERTIFICATE

This is to certify that the contents in the softcopy and hardcopy of the Ph.D. thesis entitled **"INFORMATION SYSTEM FOR TRIBAL DEVELOPMENT IN KERALA** submitted by **Mrs. P. A. Kala** under my supervision and guidance is same.

University of Calicut
10.01.2019

Dr. Jalaja.V.
(Supervising Teacher)

DECLARATION

I, **P. A. Kala** do hereby declare that this thesis entitled" **"INFORMATION SYSTEM FOR TRIBAL DEVELOPMENT IN KERALA"** is an original work done by me under the guidance of Dr. Jalaja. V, Associate Professor (Rtd.), during the course of study in the Department of Library and Information Science, University of Calicut and it has not previously formed the basis for the award of any Degree, Diploma, Fellowship or other similar title or recognition of any other University.

University of Calicut   **P. A. Kala**
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ABBREVIATIONS

BIC	Block Information Centre
CD	Compact Disc
DIC	District Information Centre
FLOSS	Free /Libre/open Source Software
HIMIS	Himalaya Information System
ICT	Information and Communication Technology
IT	Information Technology
ITDP	Integrated Tribal Development Project
KILA	Kerala Institute of Local Administration
KIRTADS	Kerala Institute for Research Training and Development Studies of Scheduled Caste and Tribes
MCT	Multipurpose Community Tele Centers
MSSRF	M S Swaminathan Research Foundation
NGOs	Non-Governmental Organization
NIC	National Information Centre
NIRD	National Institute of Rural Development
NRHM	National Rural Health Mission
NWFP	Non Wood Forest Products
PIC	Public Information Centres
PVTG	Particularly Vulnerable Tribal Group
SC/ST	Scheduled Caste/Scheduled Tribe
SES	Socioeconomic Status
SIC	State Information Centre
SPSS	Statistical Package for Social Sciences
ST	Scheduled Tribe
TICS	Tribal Information and Communication System
UNESCO	United Nations Educational, Scientific and Cultural Organisation
VIC	Village InformationCentre
VLIS	Village Level Information System

CHAPTER 1

INTRODUCTION

1.1. INTRODUCTION

The development of society largely depends upon the access to information. The role of information in any society, community or organization cannot be overemphasized because information is considered as an important component for the improvement of the economic and social life of any community. It has become an essential ingredient for the growth and improvement of living standards. It is an important resource and vital input for socioeconomic and cultural development of any nation. The societies; who is really developing, generating, applying and disseminating new information or existing knowledge about the social - economic uplift of the people. A person needs information for satisfying desires for which have to seek information. For the development of any one, it is necessary to feel their information needs and sharing pattern. It is a good sign that planners and policy makers are now launching specific schemes for the development of any community.

Access to information is a key resource in maintaining active and independent lives.It is an effective material for the development in both rural and urban communities.The development of any nation depends upon the ability to acquire,produce, access and use effective information.Bell(1979) holds the view that, "the dependence upon information to create innovations and change, places a high premium on the ability of some nations to access and use information to create advances in society". Today nations of the world are divided as information rich and information poor. Their economic strength and cultural richness largely depend on the facilities available for access to information by their citizens. Humans live as said by Karl Popper (1978), in three worlds. They are the national world, the mental world, and the information world.Man is an information producing animal, this

distinguishes him from other beings. Information is the largest and inexhaustible resources which have turned into the 21st century as the most crucial one of the emergence of the concept of freedom, justice and equality and growth of democratic tradition. In view of the role played by information in our daily life; it should be considered as the first need in terms of survival. They need information about the availability of food, shelter, building, protection of territory, ensuring security and success which are primarily of organic importance. Without information, it is difficult to go through the challenging process of life.

Factors attributed to the value of information are mainly research and development, the fusion of science and technology, societal information, information technology and information demand.There are a number of catalytic pressures such as the growth of population, social differentiation and reorganization, technological innovation, growth in education, life expectancy and social welfare. Information has become a source of economic and political power and driving force of acquisition of wealth and political strength. Regarding information, the rich countries are becoming more and more rich and powerful and the information poor countries cannot compete with the information rich ones because they have less capital and less knowledge. Even developing countries like India, because of the great value of information are now engaged in cyberspace and the information superhighway. The availability of information is essential for the development of a healthy community. It should be considered as the vital need in terms of survival in daily life.

1.2. NATURE AND CONCEPT OF INFORMATION

Today, many disciplines use the term'Information' in one way or another. It is now common within a wide academic spectrum. But there are differences in meaning between the applications of this expression in different

disciplines. Many definitions have been attempted, but not a single agreeable definition comprehending all its aspects has been arrived at so far. In a restricted sense, the simple meaning of 'information' is a sensible statement, opinion, fact, concept or idea or an association of statements. It is important to define and analyze the term 'information' for understanding the nature and concept of the term.

The Third New International Dictionary of the English language (Webster,1971) defines information as "the knowledge communicated or received concerning a particular fact or circumstances."In other words, information "is to inform or tell a thing told."

According to Oxford English Dictionary(1989), (i) Information in the action of informing; formation or moulding the mind or character, training , instruction , teaching; communication of instructive knowledge (ii) The action of informing; communication of the knowledge or "news" of some fact or occurrence; the action of telling or fact of being told of something (iii) Knowledge communicated concerning some particular fact, subject or event; that of which one is apprised or told; intelligence, news.

According to L H Harrod's Librarian's Glossary and Reference Book (1977), "Information is an assemblage of data in a comprehensible from recorded on paper or some other medium and capable of communication".

Hoshvosky and Marsey's (2013)view of information as data used to solve problems. They consider, "Information as a process which occurs within human mind when a problem and data for its solution are brought into productive union. Information is a data of value in decision making".

Some authors treat information as a message, J H Shera(2013) also has a similar view when he says that information should also bring a response in the recipient. He says further, in a generic sense it is that which is transmitted

by act or process of communication. It may be a message, a signal or stimulus. It assumes a response in the receiving organism and therefore, possesses response potential. In the context of user studies, research, the term information is used to denote a physical entity or phenomena; the channel of communications through which message is transferred, (As when we speak of the incidence of oral versus written information), or the factual data empirically determined and presented in a document or transmitted orally.

Knowledge and information are often used interchangeably, but some authors are able to make a difference. Farradane(1980) makes a difference between these two terms. Information is physically surrogate of knowledge (i.e. Language) used for communication, while knowledge is memorable records of a process in the brain, something available in the mind, production of consciousness in the mind as present but quite unexplained.

In the view of different definitions, McGrayy (1975) summarizes varied attributes to see the nature of information.

1.   Information can be regarded as a synonym of fact.

2.   It has a transferring or reinforcing effect on what is known, or believed to be known, by a human being.

3.   The information is used as an aid in decision making.

4.   Information is the freedom of choice one has in selecting a message.

5.   Information is a necessary piece of something when we are faced with a choice. The amount required depends upon the complexity of decisions to be made.

6.   Information is the raw material from which knowledge is derived.

In this study, the concept of 'information' was used to denote a physical entity or phenomena; the channels of communication through the messages are transferred or the factual data presented in a document or transmitted orally.

1.3. ROLE OF INFORMATION IN SOCIETY

Information has become an essential ingredient for the progress of civilization and society. Lack of information and its effective means of communication are now widely recognized as being limiting factors in socioeconomic development of the people. In a society a large percentage of the population is directly or indirectly engaged itself in the production, organization of dissemination of information. It is true that in modern days, society is known as knowledge intensive, knowledge generating, knowledge based. Information is on the whole, a social resource, a social function. As a social right, information which aims to make people more aware and to give a full understanding of the economic and political dimensions of the problems on both national and international planes.

Food, clothing and shelter are the basic and essential needs of human beings. All the governments want to provide higher levels of living for their people. This goal can be achieved effectively only through massive programmes of directive change, generally known as developmental programs. Development is a type of social system that produces higher per capita income and improves standards of living through modernized production methods and improved farming. Efficient farming methods help the people to increase production and overcome poverty. Many interacting forces are included in the development process. Education is one of them. Development can be achieved only with the people's acceptance of the change. Generally advanced technology is not reaching the people due to lack of proper communication. Therefore the majority of the people do not

have the exposure to the development programs and technology. The weaker sections of the people partially disadvantage in this matter.

Information is an important component in the strategy for the promotion of economic and social development. Societal needs for information are identified at two levels, survival and local information. Survival information relates to housing, income, health, law and the human rights. Local information relates to recreation, education, local events and community developments. Community is increasingly depending upon access to information to enable its members to participate fully, effectively and equally in the daily life of their communities. Information is needed by both individual and groups of individuals. The nature of the need depends on the type of society in which they live. The need for information is problem oriented at personal and group levels. The people seek information in the hope of finding answers and solutions to their problems.

The information needs of a community can be classified into general and specific. General information needs are those which are felt by all people. The matters are as consumer problems, money matters, employment news, legal information and housing information. In addition to these general information needs of all people, there are specific information needs of special groups, they are disadvantaged that they cannot identify or express their information needs. They are not also aware of the agencies that offer welfare services and special programmes to improve their living conditions. In the present study, the investigator refers to tribes as one of these special groups.

1.4. TRIBAL COMMUNITY

India is a pluralist and multi-cultural country, with rich diversity, reflected in the multitude of culture, religion, language and racial stocks. The

population of the country is comprised of different castes, communities, social and ethnic groups. India a second most populous country in the world has also the second largest concentration of tribal population, perhaps next to Africa. The constitution of India had recognized tribal population as weaker sections of society based on their socioeconomic backwardness and the age old social discrimination and physical violation that they had been subjected to. There are at present more than 700 tribal groups, each with their distinct culture, social practices, religions, dialects and occupation and are scattered in all states and Union territories in India except for the states of Haryana, Punjab, Delhi, Chandigarh and Puduchery. The tribes are highly concentrated in the North Eastern States, although they constitute a small percentage of the total tribal population in India. The total tribal population of India stands at 104,281,034 as per 2011 census and accounts for 8.6 % of the total population of the country.

In India the term 'Adivasi' has gained immense popularity in the last few decades to identify the tribes. This term is more commonly brought to use by the mainstream India. Scheduled Tribe' in India is generally considered to be 'Adivasi', literally meaning 'Indigenous People' or original inhabitants. The term 'Scheduled Tribe (ST)'is not conterminous with the term' Adivasi'. Scheduled tribe is an administrative term used for the purpose of administering certain specific constitutional privileges, and benefits of specific sections of peoples historically considered disadvantaged and backward.

The tribes are older on the Indian soil than the Vedic Aryans. They are different from the great mass of the Hindu Caste Society in their appearance, habits, culture. They have maintained cultural continuity with their past, up to present times. Each tribal group has its own ethnic and social profile with a historical specificity. Every tribe is a distinct society in itself. In this sense a

tribe can be defined as an isolated, unstratified, homogenous group without any interdependence and interaction. They have their own special lifestyles, culture, customs, traditions, and religious practices. Tribes do not have a written script. Their history can be traced only through their oral tradition and religious practices. Now a day's many tribes blindly follow the modern culture. As a result, they are losing their unique culture, land and language, etc. They are becoming a minority community exploited by others.

Kerala is a homeland of a number of tribal communities.There are 37 tribal communities notified in Kerala, numbering 484,839(Census Report, 2011) spread over all the fourteen districts of the state. They constitute 1.45 % of the total population of the state. Wayanad has the highest number of tribes with 37.36 percent, followed by Idukki (14 per cent) and Palakkad (10.89 percent) which constitutes for more than 60 percent of Scheduled Tribes (STs) in the state (Kerala State Planning Board, 2013)

History has shown that tribal communities in Kerala have suffered from enjoying any meaning development largely because of the policy implementation gap automatically created by the Governments and the policy makers. The consequences of this neglect resulted in tribal communities lacking access to basic needs such as water, food, education, health care, sanitation. Moreover, literacy is quite low among the tribes, and as UNESCO has since established, education is the catalyst of meaningful development without which no nation can propel it into the modern era.

In this study on tribes (a special group), the investigator has noticed that, for centuries tribal communities remained cut off from the national mainstream. They are deprived of basic amenities of life, such as food, shelter, education and health.Since independence in its planned developmental schemes, no impact was seen in the tribes. It was evident that there were some serious communication gaps. To find out this, related

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literature was reviewed. Personal visits to the tribal hamlets were also made by the investigator to obtain first hand information. Review of the literature and on the spot study showed that the effective communication system is lacking among the tribes. It was probable that this factor may be the Achilles' heel in the tribal world in Kerala

1.5. NEED AND SIGNIFICANCE OF THE STUDY

Kerala holds a unique position in the tribal map of India. There are forty eight tribal communities throughout the state, out of which thirty seven was scheduled tribes and the rest are denotified tribal communities. Every district in Kerala has some tribal population, they are found significantly in the districts of Wayanad, Palakkad, Malappuram, Kasargod, Idukki and Thiruvananthapuram. These districts are having 80 per cent of the tribal population in Kerala.

The tribes in Kerala constitute a weaker section of the community. They are subjected to various types of exploitation for generations and their life is characterized by servitude, poverty and misery. The various tribal communities differ from one another in racial traits, language, social organization, economy, religion, beliefs, customs and manners. Generally speaking, the tribal community is still under the clutches of its tradition. A large majority of the tribes depends on land either as agricultural laborers or cultivators for their living. Therefore, there is not much difference between them in their income and standard of living.They are in the grip of subsistence economy and indebtedness is the normal aspect of their life. Educational, social or cultural standards both these groups are almost identical. Backwardness is the hallmark of tribal existence. Thus the tribal situation in Kerala presents a mixed scene of hope and despair.

The development strategy adopted in Kerala has acclaimed worldwide. The popular 'Kerala Model' of development has served as theoretical basis for many approaches at the international level. The development schemes designed and implemented by the Union and State Governments for the advancement of the tribal communities have been so far met with limited success. The tribal people have not been able to avail themselves of even the limited means and opportunities provided through the implementation of governmental schemes for their advancement.This is because of lack of awareness. To tackle the issue and overcome the barriers, it is necessary to provide information and advice about the services that are available to the tribes.

The present study is a modest endeavor to examine the information needs of the tribes and design an effective information and communication system for the development of the tribes of Kerala. Efforts have been made to assess the efficacy of the organizational structure and system of rural library to implement the tribal development. There have been several studies of public libraries, but few on libraries in rural areas. The present study aims to design an information and communication system through rural libraries to meet the information needs and its role in the socioeconomic cultural political and educational advancement of tribes of Kerala.

In Kerala, the tribal communities are found almost all districts. While selecting an area of study, the investigator considered different territorial groups and decided to select an extremely backward area. In Wayanad there are 1938 tribal hamlets consisting of Paniyas, Kurumas, Adiyas, Kurichias, Ooralis and Kattunaikans. Apart from these groups there are also small groups like Kadar, Kalaadis, Karimpalan, Kunduvadiyar, Techanadan, Pathiyar and Malayarayans. In the Wayanad district, there are 174 rural libraries recognized by the State Library Council and many libraries

run by other governing bodies. The investigator selected Wayanad district for the study because Wayanad has the highest tribal population and many of them inhabit mostly in remote areas. This will reflect the real life among the tribes. The investigator personally visited the area to observe and understand the physical environment, customs, attitudes and characteristic features of tribal community. The preliminary observation helped in the design of the community profile. The observation during the field study has helped to draw a full account of that area. The investigator made detailed discussion with the tribes, tribal chiefs, the officials engaged in the developmental programmes and the social workers in these areas. As a result of the field study and observation, the investigator realized that the provision of library organization is very poor and the utilization of library service is even poorer. To improve this situation there is a vital need to design an effective information and communication system in the tribal area.

At present there is no permanent mechanism to disseminate information to the tribes. The existing institutions involved in the tribal development are a part of an old bureaucratic organization suffering from severe limitations. Ignorance developed among the tribes seems to be a permanent barrier to development. Hence there is no conscious demand from their side for getting the right information at the right time. At the same time, information about government facilities is received by the educated middle class who consume most of the benefit arising out of the government activities. Hence there is the need to develop an information and communication system and different services to be granted for the benefit of all sectors, abolishing all barriers of communication, an effective information system can play a vital role in this regard. With a view to enrich the quality of life of the tribes, developmental efforts from the part of the government should be supplemented by the implementation of a well-planned network of community information system.

1.6. STATEMENT OF THE PROBLEM

A research problem is a statement about an area of concern, a condition to be improved, a difficulty to be eliminated, or a troubling question that exists in scholarly literature, in theory, or in practice that points to the need for meaningful understanding and deliberate investigation. In various situations it may be asked to come up with the specific kind of written item that is known problem statement. A problem statement is essentially a clear description of an issue, it includes a vision, issue statement, and methods used to solve the problem.

The problem under study is **"INFORMATION SYSTEM FOR TRIBAL DEVELOPMENT IN KERALA".**

1.7. DEFINITION OF KEY TERMS

Key terms are basically terms or words, those found in a title of a research study that may be unfamiliar to the reader must be defined in this section. It is important to include definition of terms in a thesis or dissertation in order to understand the key terms being used in the study. These terms should be clearly defined according how they are used in the study in order to make easy understanding of the problem and avoid ambiguous meaning to terms which can be otherwise interpreted in different ways.

The key terms used in this study is described below:

1.7.1 INFORMATION SYSTEM

Information

Webster's Third New International Dictionary of the English Language Unabridged (1971)defines. '*Information* as something received or obtained through informing as facts or figure ready for communication or use as

distinguished from those in corporate in a formally organized branch of knowledge'.

In this study the term *Information is* closely interlocked with growth and development which is reflected in many ways, as seen in the growth of economic, political, social, occupational, cultural and other sectors. The concept of information has to be understood in its relation to many other associate concepts such as data, fact, observation, intelligence, skill, knowledge, experience, wisdom.

System

TheOxford Dictionary (1989) defines the term *System* as a set of things working together as a part of a mechanism or an interconnecting network; a complex one.

The term *System* used in this study as, an organized, purposeful structure that consists of interrelated and interdependent elements (components, entities, factors, members, parts etc.). These elements continually influence one another (directly or indirectly) to maintain their activity and the existence of the system, in order to achieve the goal of the system.

Information System

According to Encyclopedia Britannica,(http://globalBritannica.com/ EBchecked/topic/287895/information-system)*Information System* is an integrated set of components for collecting, storing and processing data and for delivering information, knowledge and digital products.

The concept of *Information System* in this study as an information system consists of a collection of people, processes, data, models, technology forming a structure which serves some organizational purpose or function.

An ***Information System*** is a set of interrelated components that collect (or retrieve), process, store, and distribute information to support decision making and control in an organization. In addition to supporting decision making, coordination and control, information systems may help managers and workers analyze problems, visualize complex subjects, and create new products.

1.7.2 TRIBAL DEVELOPMENT

Tribe

Oxford Advanced Learner's Dictionary of Current English (1995), defines the word ***Tribe*** as "a racial group, especially one united by language and customs, living, as a community under one or more chiefs".

The term '***Tribe'*** applied in this study as a tribal community living in Wayanad District, Kerala. They are Paniya, Adiya, Mullakuruma, Kattunaikans, Uralikurumar and Kurichiyans. They are characterized by their own language, cultural heritage, and living styles.

Tribal

According to Longman Dictionary of Contemporary English (2004), the meaning of the term ***tribal*** as, something related to tribes.

The term ***Tribal*** used in this study as something related to socioeconomic, political, cultural and educational spheres of tribal life.

Development

The term ***Development*** is generally used in the sense of a process through which desired change is brought about by directing, in a planned manner, the ever going process of change itself with the help of necessary but socially approved means of social progress.

The term ***Development*** is used in this study as, a process that brings about changes in locations where people live, work, and share things in common while factoring in social, economic, political, educational, and cultural impact as well as socioeconomic, cultural, educational and political wants and needs.

Tribal Development is a very complex subject and term tribal is referred in demographic term, and development means systems towards an increasing measure of power to the people for participation in building their own future, higher production, equal distribution.The meaning of tribal development is to improve the economic and social life of the tribes and weak sections of the tribal areas in the overall spectrum of development and growth in Kerala.

In this study the term ***Tribal Development*** used to denote the overall development as socioeconomic, political, educational, and cultural development of the tribal community in Kerala.

1.7.3 KERALA

A state of South India formed in 1956 from Travancore, Cochin and Malabar and is located on the South west edge of India. It is a narrow strip of land and lies between the Western Ghats mountain range on the eastern side and the Arabian Sea on the Western and known for its scenic beauty has a population of 33,388,000 (Census, 2011) and is spread over an area of 38,863 km sq.

In this study, Kerala is denoted as the geographical area where the tribes are living.

1.8 OBJECTIVES OF THE STUDY

The main objective of the study is to design an effective information and communication system for the development of tribes in Kerala. A section of people was notified as Scheduled Tribes in India under the President's Order 1950. Society brand them as unhygienic, idle, drunkards, uncultured, thankless, unreliable etc. They are deprived of all human rights. Prolonged bondage had an effect of corroding their sense of selfhood, eating away what little remained of their hopes and aspirations. The Directive Principles of State Policy declare that the state shall promote with special care the educational and economic interests of the weaker section of the people, in particular, those of the Scheduled Castes and Scheduled Tribes and protect them from social injustice and all forms of exploitation. But some scholars have been pointed that it has not been attempted so far successfully. In the light of these conditions of the tribes in Kerala, the investigator selected highly tribal concentrated area for the study – Wayanad District. The Investigator selected six Tribal groups from the Wayanad District. The following are the objectives considered to achieve the main objective of the study.

1.   To analyze and study the tribes and their characteristics.

2.   To identify the information needs of the tribes.

3.   To determine the status of the rural libraries in the tribal areas.

4.   To study the efficacy of the rural libraries in meeting the information needs of the tribes.

5.   To study the nature of the collection and its use and the services provided by the rural libraries in the tribal areas.

1.9. HYPOTHESIS OF THE STUDY

The pilot study conducted for the preliminary qualifying examination shows that the tribal people are away from the development programs of the Government and other establishments in the tribal settings. Various schemes have been launched by the Central and State Governments as well as by the local self-governing institutions for the development of the tribes. Studies on this aspect reveals that most of this development programs became a failure as they were not needed based and community oriented. To be more specific the study proceeds with the following hypotheses:

1. The rural library has no prominent role in the socioeconomic, political, educational and cultural setting of the tribes.

2. There is a lack of an effective communication medium to disseminate the information from government level to tribal communities.

1.10. METHODOLOGY IN BRIEF

The investigator plans to select six hundred tribes from the 6 tribal communities and 150 rural libraries in Wayanad district for the proposed study. Structured interview schedules for the tribes and the rural library staff are the major tool for the collection of data. Along with this, observation, examination of official records and other secondary sources need for this study.

1.11. SCOPE AND LIMITATION OF THE STUDY

The present study intends to design an effective information and communication system for tribal development in Kerala. Most of the tribes of Kerala state belong to the famous family group of Dravidians; commonly called "Adivasi". The Majority of the tribes in Kerala is living in dense forests and mountains of Western Ghats mainly bordering the states of Karnataka and

Tamil Nadu. According to the Census of India (2011), the Scheduled Tribes in Kerala are 4, 84,839. The tribal peoples groups who are food- gatherers in the forests, with diminishing population and very low literacy rates. The tribal communities are found in almost all districts of Kerala but numerically dominant tribes inhabit the 6 districts of Kasargod, Wayanad, Malappuram, Palakkad, Idukki and Thiruvananthapuram, but Wayanad has the largest tribal population. The tribal communities constitute 17 percent of the population of Wayanad district and roughly one third of all the Adivasi communities of the state. The Main communities of the district are Paniyans, Adiyans, Kattunaikans, Mullakurumas, Uralikurumas and Kurichians. These communities form the poorest section of the population of the district and they fall behind the rest of the population of Kerala in terms of literacy, income and health. Despite being a significant section of the population of the district they do not have adequate representation in the decision making bodies, including the local leadership of major political parties. The majority of the tribes of Wayanad is agricultural Laborers and general laborers.

Rural libraries in Wayanad can be categorized into two as rural libraries recognized by the State Library Council and libraries are run by social agencies and other institutions. There are 174 rural libraries are recognized by State Library Council.

The study is limited to the rural libraries recognized by the State Library Council in Wayanad District and the 6 tribal communities inhabited in that area.

1.12. ORGANIZATION OF THE REPORT

Report of the study organized in eight chapters. The preliminary part, bibliography and appendix are also given appropriate places. The main body of the report is organized as detailed below.

Chapter 1 Introduction

This chapter includes an introduction of the topic, need and significance of the study, a statement of the problem, definition of key concepts, objectives of the study, methodology used in brief, scope and limitations of the study and organization of the report.

Chapter2 Tribes of Kerala: Problems and Welfare

This chapter includes an overview of tribes in Kerala, which describes definition of tribes, settings of tribal population in Kerala, conditions and problems, and tribal development.

Chapter 3 Review of Related Literature

This chapter presents the studies previously done, related to the problem concerning tribal issues, tribal development, rural community and their information needs and the library services. And also describes some news about the tribal people telecasted by various Malayalam Channels.

Chapter 4 Methodology

This chapter describes the methodology used for the study, which contains the design of the study, variables used for the study, selection of sample, tools and methods used for data collection, data collection procedure, consolidation of data and statistical techniques used in this study.

Chapter 5 Data Analysis-I: Information requirements of tribes

The chapter 5 describes the analysis of the collected data through the interview schedule for tribes (AppendixI {Malayalam} &II {English}) and interpreted using appropriate statistical techniques.

Chapter 6 Data Analysis-II: Role of rural library in tribal development

This chapter describes the analysis of the collected data using the interview schedule for the rural librarian (Appendix III) and interpreted using appropriate statistical techniques.

Chapter 7Findings,Conclusion and Recommendations

This chapter contains the major findings of the study, testing of the hypothesis, suggestions and the proposed model of information system.

Chapter 8 Information and communication System for Tribal Development in Kerala: A Proposal

Based on the analysis in chapter 5 and chapter 6 of information needs of the tribes and the services asprovided by the rural libraries to meet the requirements of tribes, chapter 8 put forward the proposal for establishing an information system for tribal development in Kerala. The functions of the information system and the categories of the information are to be included. The information needs of the tribes, the levels of implementation are outlined. Organization, management aspects and functions of information system also presented.

The appendix and bibliography are also provided at the end.

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TRIBESOF KERALA: PROBLEMS AND WELFARE

2.1. INTRODUCTION

Tribes constitute a unique, varied and important part of India. Most of them have their own languages, their own traditions, customs, myths and ritual practices, deities, arts and performances, etc.. Many of these have now been changed by the many influences which surround them, but many have also retained their essential features. The tribes exist all over India, and can be found in every state. They have been mentioned throughout anthropologists as the 'pre-Aryan', 'pre-Dravidian', 'indigenous', 'aborigines', 'original inhabitants of the province' etc.A time came in the British establishment, during the colonial period, when it was felt that the colonists had to learn about their constituents and their culture in order to rule them efficiently.This was because Indian culture was so fundamentally different from the culture of the colonizers. A massive anthropological and archaeological campaign began in India, by the British in the mid - 18th century, to identify the people they were controlling this campaign, they soon realized, due to the great variety of cultures and peoples in India, became a difficult and arduous process. They began to try to classify the people of India into district categories and labels. They found one such group scattered all over India that was 'culturally distinct' in customs, religion, language, etc. and who adhere to now of the wider creeds. The label 'Primitive Tribes' was the name given to this large group which existed throughout India.

The tribes were very different throughout India, having distinct customs and traditions of their own, but the British could find no category of these various people, and ignorantly grouped them all together. This category was broken up into regions and such classifications such as 'forest' or 'hill' tribes were given.Many of the tribes remained in isolation of their own will, or because of entrenchers (dominating cultures) arriving into their land, and

decided to, or had to, withdraw into the hills and forests where they lived their own lives and for centuries, developed upon their own lives.

The Scheduled tribes are notified in 30 States/Union Territories and the number of individual ethnic groups notified as Scheduled tribes are 705.The tribal population of the country, as per 2011 Census,is 10.43 Crore, constituting 8.6 per cent of the total population. 89.97 per cent of them live in rural areas and 10.03 per cent in urban areas.The essential characteristics of these communities are primitive traits, geographical isolation, distinctive culture and shyness of contact with outsiders. Educational and economic backwardness is also their common feature.As a result, the Scheduled Tribe communities suffers from illiteracy, poverty and ill health by and large. To ameliorate their condition, the constitution of India has several special provisions for promoting educational and economic interests of the scheduled tribes and to protect them from social injustice and all forms of exploitation.

Many of India's tribes are believed to have been the original inhabitants of India. They are more or less have escaped absorption and were able to maintain their own independent existence, while others were often completely assimilated. The tribes of India have often been overlooked by the academic world and are often exploited by politicians of India. These people have often been confused as constituting one group, but are in fact very diverse communities and can be found all over the subcontinent. However, much of their history and modern situations have taken similar paths.

In Kerala, the situations of the tribal communities have been varied. Many tribes had previously lived in isolated forests, jungles or hills and therefore lived relatively independently. Other tribes were forced by encroachers to inhabit these same previously uninhabited regions.Many believe that some of these tribes were, in ancient times rulers and even the kings of the land till they were defeated by the invaders and either escaped or

were sent to live in the forests.Regardless, they are inextricably linked to the forest, previously being their main source of livelihood.

The scheduled tribes of Kerala constitute a rich, unique, varied and critical element of Indian tradition.The scheduled tribes are at different stages of social, cultural and economic development. The cultural pattern varies from tribe to tribe and region to region. Many tribes have or have had their own language or dialect, their own customs, myths and ritual practices, deities, arts and performances, etc. Many of these have been changed, developed or even deteriorated over time and being highly influenced by their surroundings. However, many of the fundamental and essential elements of their culture and tradition have remained and have been equally influential.

The tribes of Kerala are in the track of a struggle that has created consternation in the ruling circles in the state.A considerable sum is being spent in the tribal areas; it has not led to any development there. There are not many lavatories or even walls.Many homeless tribes sleep under the sky. The actual beneficiaries of pro-Adivasi schemes are most often the tribal welfare officers, some politicians and a few paper organisations.The tribes do not have any right, even in places where the government had started Adivasi rehabilitation works. They have been so marginalized in the development process that more than three-fourths are landless and their social indicators like health, education, welfare etc. remaining very much below the state average.Fundamental to the trivial question in Kerala is providing them with land and implementing effective measures for their social development.

2.2. DEFINITION OF THE TRIBE

As a matter of fact, there is no precise definition of the term 'Tribe' on which there can be general agreement. It is generally applied to a community or a cluster of communities characterized by a common territory, language

and a cultural heritage, on an inferior technological level.For long, solution to the problem of definition of a tribe has been eluding the administration. Anthropologists and sociologists have attempted different definitions.

The Oxford Dictionary of English (2010) defines the word 'tribe' is "a racial group, especially one united by language and customs, living as a community under one or more chiefs".

Webster's New World Dictionary of the American language(1974) defines 'tribe' as "a group of persons, families or clans believed to have a common ancestor, many tribes form a close community under a leader or chief, any group of people with the same occupation, ideas".

Concise Oxford English Dictionary (2011) gives a definition that "a social division in a traditional society consisting of linked families or communities with a common culture and dialect".

Any aggregate of people united by ties of descent from a common ancestor, community of customs and traditions, adherence to the same leaders. This definition is from Webster's Encyclopedic Unabridged Dictionary of English language (1996).

Constitution of India defines, "the tribes or tribal community or parts or a group within tribes or tribal communities which may be specified by the President of India by public notification".

Dictionary of Anthropology (E B Tylor,2011) defines as a tribe, "a social group, usually with a social area,dialect,cultural homogeneity and unifying social organization. It may include several sub-groups such as sibs or villages.The tribe ordinarily has a and may have a common ancestor, as well as a patron deity.The families or small communities making up the tribe are linked through economic, social, religion, family or blood ties.

D.N. Majumdar (1961) defines a tribe as "a social group with territorial affiliation, endogamous with no specialization of functions ruled by tribal officers, hereditary or otherwise, united in language or dialect, recognizing social distance from other tribes or castes.

The Imperial Gazetteer(1973) had defined, "a tribe as a collection of families bearing a common name, speaking a common dialect, occupying or professing to occupy a common territory and which is not usually endogamous though originally it might have been."

Deogankar (1994) defines, "as a social group, usually with a social area, dialect, cultural homogeneity and unifying social organization. It may include several subgroups such as sibs or villages.The tribe ordinarily has a leader and may have a common ancestor as well as patron deity.The families or small communities making up the tribe are linked through economic, social, religious family or blood ties".

Hassan gives (1992) a definition as, "a tribe is a collection of families or groups of families bearing a common name, the members of which occupy the same territory, speak the same language and observe certain taboos regarding marriage profession or occupation and have developed a well assessed system of reciprocity and mutuality of obligation".

For long, solution to the problem of definition of a tribe has been eluding the administration.Anthropologists and sociologists have attempted different definitions. This indicates that different authors have given importance to different aspects or characteristics and there is no universally accepted definition of a tribe.However a consensus may lead us to identify and define any group as a tribe which displays the following characteristics.

(1)   A definite habitat and area.

(2)   A unified social organization based primarily on blood relationship.

(3)   Cultural homogeneity.

(4)   A common scheme of deities and common ancestors.

(5)   A common dialect with a common folklore.

2.3. SETTING OF TRIBAL POPULATION IN KERALA

As per the Amended by TheScheduled Castes and Scheduled Tribes Orders (Amendment) Act 2002 (Act 10 of 2003) vide part-VIIKeral-Second Sheduled notified in the Gazette of India, dated 8.1.2003,G.O.(Ms) No.06/2014/SCSTDD dated 29.01.2014, the Government of Kerala has enlisted 37 Adivasi communities in the state as Scheduled Tribes. The total Scheduled Tribe population returned in the 2011 Census is 4, 84,839.Out of this 4,33092 are in rural areas and 51747 in urban areas. In terms of proportion, the Scheduled Tribe population constitutes 1.45 % of the total population. The proportion during the last census was 1.14%.Thus, there has been an increase of 0.36 % in the proportion during the last decade.The highest proportion of scheduled tribe has been recorded in Wayanad (18.53%) and the lowest in Thrissur (0.30%). Most of the Scheduled Tribe population of the state inhabits in the Western Ghats, in proximity to the forest ecosystem. Scheduled tribe communities of the state can broadly be classified into four categories, viz., hunters and gatherers, agricultural labourers, shifting cultivators and settled cultivators, based on their traditional economic activity. However, today majority of the ST population is landless agricultural laborers.

Scheduled tribe population in the state belongs to 37 distinct communities. They are households in the State. Wayanad has the highest

concentration of scheduled tribes (ST) in the state. 35.66 percent of the scheduled tribes population in the state is in Wayanad, which accounts for 17.11 of the total population of that district.Idukki comes next with 15.65 percent of the scheduled tribes (ST) population in the state followed by Palakkad (11.05 percent), Kasaragod (9.12 percent) and lowest in Alappuzha with 0.87 percent.About 5 percent tribes live in tree holes and caves in interior forest regions.They are the Particularly Vulnerable Tribal Groups of Kerala and have mainly five clans. CholaNaikkar, Kattunaikkar, Kurumbar, Kadar and Koragar.Their clan based villages are called Oors.There are about 670 Oors with a total population is nearly 17,000. Proto-tribes depend for livelihood mainly on forest produce, thus they collect and sell outside.

A survey conducted by the Kerala Institute of Local Administration (KILA,2011) in association with local bodies in the State and the Scheduled Tribe Welfare Department, reveals the pathetic condition of the scheduled tribes in Kerala.There are 4,614 landless tribal families in the state. More than 55 percent of tribes live in dilapidated houses. As many as 1,252 tribal hamlets are not electrified. 24,289 families do not hold ration cards and half of the population of scheduled tribes is deprived of pure drinking water.More than 1300 tribal settlements face threat from wild animals.There are 887 unwed mothers and 20,301 widows among scheduled tribe women. Only 17 percent of them get a pension. Many families do not have access to medical care.   There are 4,036 are differently disabled and 2386 are mentally challenged. 40, 323are suffering chronic diseases. The literacy rate among the scheduled tribes is 72.77 percent in this state that boasts of 96 percent literacy rate.Most of them drop out of schools at primary level.77, 680 people in the age group of 15-59 are unemployed. These include 2112 graduated, 200 postgraduates and 2066 people with professional qualifications.

The population of scheduled tribes in each district and their percentage distribution in each district is furnished below:

Table1

District- wise Tribal Population of Kerala

Districts	Population	Percentage of ST to total Population	Percentage within Communities
Kasargod	48857	3.75	10.08
Kannur	41371	1.64	8.53
Wayanad	151443	18.55	31.24
Kozhikode	15228	0.49	3.14
Malappuram	22990	0.56	4.74
Palakkad	48972	1.74	10.10
Thrissur	9430	0.30	1.94
Ernakulam	16559	0.50	3.42
Idukki	55815	5.04	11.51
Kottayam	21972	1.11	4.53
Alappuzha	6574	0.31	1.36
Pathanamthitta	8108	0.68	1.67
Kollam	10761	0.41	2.22
Thiruvananthapuram	26759	0.81	5.52

Source: 2011 Census

Thirty sevenscheduled tribal communities have been notified in the scheduled tribe list of the states.Based on their traditional economic activity, they can broadly be classified into four categories, as hunters and gatherers, agricultural labourers, shifting cultivators and settled cultivators.However,

today majority of the tribal population is landless agricultural labourers.Most of the tribal population of the state inhabits in the Western Ghats, in proximity to the forest ecosystem. Apart from the agriculture related works, a considerable number of the population is involved with the collection of non-timber forest produces.Community wise tribal population and their livelihood sources are given in Table 2

Table 2

Community- wise Population and Main Livelihood Sources

Sl.No	Tribe	Livelihood source	Population		
			Total	Male	Female
1.	Adiyan	Labourers	11526	5515	6011
2.	Arandan, Aranadan	Hunters and gatherers	283	129	154
3.	Eravallan	Agricultural labourers	4797	2362	2435
4.	Hill Pulaya, Mala Pulayan, KurumbaPulayan, KaravazhiPulayan, PambaPulayan	Agricultural labourers and non timber forest product collectors	2959	1461	1498
5.	Irular, Irulan	Settled cultivators and agricultural labourers	23721	11766	11955
6.	Kadar, Wayanad Kadar	Non timber forest product collectors	2949	1454	1495
7.	Kanikaran, Kanikkar	Settled cultivators and agricultural labourers	21251	9975	11276
8.	Kattunayakan	Non timber forest product collectors	18199	9039	9160
9.	Kochuvelan	Non timber forest product collectors	38	22	16
10.	Koraga	Basket making and agricultural Labourers	1582	778	804
11.	Kudiya, Melakudiya	Settled cultivators and agricultural labourers	785	403	382
12.	Kurichchan, Kurichiyan	Settled cultivators	35171	17643	17528
13.	Kurumans, Mullu	Settled cultivators	24505	12148	12357

	Kuruman,MullaKuruman, Mala Kuruman	and labourers			
14.	Kurumbas, Kurumbar, Kurumban	Non timber forest product collectors	2586	1302	1284
15.	Maha Malasar	Non timber forest product collectors	154	71	83
16.	MalaiArayan, Mala Arayan	Settled cultivators	33216	16622	16594
17.	MalaiPandaram	Non timber forest product collectors	2422	1227	1195
18.	MalaiVedan, Malavedan	Non timber forest product collectors	8149	3901	4248
19.	Malakkuravan	Non timber forest product collectors	175	88	87
20.	Malasar	Labourers, collecting forest produces	3195	1607	1588
21.	Malarayar	Non timber forest product collectors	1568	762	806
22.	Mannan	Settled cultivators	9780	4792	4988
23.	Marati	Aagricuture, Animal husbandary, Basketry ,carpentary	27824		
24.	Muthuvan, Mudugar, Muduvan	Non timber forest product collectors and farming	23746	11931	11815
25.	Malayan, Nattu Malayan, KongaMalayan	Non timber forest product collectors	5917	2890	3027
26.	Palleyan, Palliyan, Palliyar, Paliyan	Labour	1464	736	728
27.	Paniyan	Agricultural labour	88450	42775	45675
28.	Ulladan, Ullatan	Non timber forest product collectors	16230	7877	8353
29.	Uraly	Hunters and gatherers	11179	5602	5577
30.	Mala Vettuvan	Food gatherers	17869	8852	9017
31.	Ten Kurumban, JenuKurumban	Farming,	25	10	15
32.	Thachanadan, ThachanadanMoopan	Plantation workers	1745	859	886
33.	Cholanaickan	Fishing and forest product collectors	124	72	52
34.	Mavilan	Marginal farmers, agriculturallabourers, wage labourers	30867	14972	15895
35.	Karimpalan	Collecting charcoal (kari), hunters, food	14098	6902	7196

		gatherers, basket making, plantation labourers			
36.	VettaKuruman	Agricultural labourers, mnrega.	739	346	393
37.	Mala Panickar	Agricultural labourers	1023	474	549

According to their historical ethnic and social, cultural relations, the tribal communities living in different regions may be divided into seven tribal zones by Velappan,(1994).They are Kasargod, Wayanad, Attappady, Nilambur, Parambikulam, Idukki and Travancore.

2.3.1. KASARGOD ZONE

This zone includes two Taluks of Kasargod district, Kasargod and Hosdurg.The name, Kasargod is said to be derived from the word Kusirakood meaning Nuxvomica forests (Kanjirakuttom).Kasargod district was formed on May 24, 1984, with the intention of maximizing attention on the development of backward areas that with the formation of the new district, comprising the erstwhile Kasargod and HosdurgTaluks, it has become possible to develop this coastal area fruitfully.As per 2011 Census, there are 48857 scheduled tribes in the district and this comes 3.75 percent of the total population.There are three types of Scheduled tribes are presented in the district.These can be named as Koragas, Maratis and Malekudiyans.The Koragas are one of the particularly vulnerable tribe,living in the Kasargod Taluk only.These people are backward financially, educationally and as well as culturally. Among them Maratis are educated and culturally forward in comparison to the other tribes in the district.Malekudiyans are marginal farmers.The Tribal Department isimplementing many schemes for the development of the tribes in the District.Like the Scheduled caste people, Scheduled tribes also maintain

their own culture, customs and rituals.A brief profile of these tribal communities as follows:-

Koragas

In Kerala, the Koragas are distributed in Kasargod and Manjeswaram blocks of Kasargod district. 'Kora'means sun and it is said that they worship the sun and hence the term 'Koraga' originated from it.They live mostly in rural areas and are distributed in 43 settlements.According to the 2011 census, their population is 1582 consisting 778males and 804 females. Koragas have their highly distinct and unique folk culture.They speak Tulu and Kannada.The principal occupation of Koragas was basket making and food gathering.They are experts in basketry and weaving a variety of items like winnowing fans, cradles and baskets.They collect the raw materials like bamboos, canes and creepers available from the nearby forests.Currently the community faces severe health problems.They are financially, educationally and culturally backward.Koragas can march ahead through planned development.A concerted effort has to be made for their economic development and redeeming them from the disparities in social position as well.

Maratis

The Marati community distributed in the Hosdurg and Kasargod Taluks of Kasargod district of Kerala.According to some activists,the Marati community, which migrated from Maharashtra to the hilly areas of the district in the early 18th century, does not follow the tradition and culture of the tribes.The Marati speaking in the district was excluded from the list of Scheduled Tribes following a study carried out by the Kerala Institute for Research Training and Development Studies of Scheduled Caste and Tribes (KIRTADS) in 2002.National commission for Scheduled Tribes,Government

of India is reincluded this community in the scheduled tribe list of Kerala according to the Order No.16/01/inclusion/2012/RU-III dated 12.07.2012.Maraticommunities are educationally and culturally forward people than other tribes in Kasargod. They speak a common tribal dialect Marati which does not have any script and different from Marathi language.This language is totally unique and not understood other people in this area. Community's traditional occupation is marginal farmers.

Malekkudiyas

Malekudiya is one of the most backward communities in Kasaragod district.Malekudiya means the 'children of hills'. They are very poor.They believe in spirits and worship ancestors. A few collected minor forest produce; which they sell in the market. They are engaged in plantation as labourers and agricultural labourers.Only few of them are having few cents of land for cultivation and having coconut plants.The spoken languages are Kannada and Malayalam.Being a community having a population of 785 (Census,2011), their development plans are to be focused on family based projects. Those living in remote and isolated areas do not have adequate infrastructural facilities for their total development.

2.3.2. WAYANAD ZONE (STUDY AREA)

Nestled among the mountain of the Western Ghats, lies Wayanad, one of the loveliest hill stations of Kerala. The name, Wayanad, is believed to have been derived from the word, *Vayalnadu,* meaning the land of paddy fields. The present district of Wayanad was carved out, from the parts of Kozhikode and Kannur districts and came into being on 1st November 1980 as the 12th district of Kerala. Wayanad, the panoramic hill of Malabar in the Northern Kerala situated above the sea level ranges between 700 meters to 2100 meters is a homeland of various tribal communities. As per 2011

Census, there are 151443 scheduled tribes in the district and this comes 18.55 percent of the total population. The literacy rate of Scheduled Tribe is 65 per cent. The tribal people in Wayanad are found in remote areas. They depend on labour in agriculture and plantation work for survival, since they have little or no land. The absence of land holdings, education and health facilities are acute among these tribal people. They mainly consist of various sects of Paniyas, Kurichians, Adiyas, Mullakurmas, Uralikurumas and Kattunaikkans etc.. A brief profile of these tribal communities as follows:-

Paniya

Paniyas are the major tribal community of Wayanad.'Pani' means labour and 'Paniyan' signifies 'one who works'. Paniyas, as their name indicates were workers and during earlier time, the landlords used to sell them as bonded labour, along with the plantation. According to their oral tradition, they lived freely in Ippimala, a mountain near Banasura Peak in Wayanad and was enslaved by the farming immigrantsof the early centuries. According to 2011 Census they consist of 69116. Curly hair, thick lips, and dark complexion are the physical appearance of the tribal people.Community is landless and their major economic activity is agricultural labour.The language spoken by them is Paniyabhasha.It is a combination of Malayalam and Kannada.Due to the various tribal welfare programmes by the government, a change has set in the lives of Paniyas.

Adiya

The word 'Adiya' or 'Adiyan'means "slaves". Adiya families are concentrated mainly in Wayanad. About 99.80 per cent of the Adiyan population is settled in Wayanad district alone (Socioeconomic survey , 2008). Adiya population numbers 11,221 consisting of 5389 males and 5822 females. In Wayanad District, Adiyas are found in 9 Grama Panchayats.

Adiyas are the landless agricultural labourers of Wayanad. They were subjected to the worst form of bonded labour till 1976. Their culture and economy are languishing by the traits of the boned labour system. The Adiyas are known as 'Ravulayar' traditionally. The Adiya, like the Paniya, is one of the slaves sects in Kerala migrated to Wayanad from Coorg of Mysore region. But they have a distinct social identity.The name Adiyahave originated from an old rule, they should maintain a distance of six feet away from the landlords.In Wayanad, they are mostly seen in different parts of Mananthavady Taluk and Pulpally Region of Sulthan Bathery Taluk. The language spoken by this group is Adiya, a mixture of Kannada and Malayalam(Adiyabhasha).The majority of them are landless; with only a small section of them are cultivators.Gaddika is a famous art form of Adiya community.

Kattunaicka

The population of the kattunaickan community in Wayanad comes to 17051 (11.13 per cent of the total tribal population in the district) and are mainly found in the Sulthan BatheryTaluk of the district. They have been classified as " Particularly Vulnerable Tribal Group" by the Government of India. Owing to their relative isolation from the rest of the communities.The term kattunaickan is derived from the words, 'kattu' (forest) and 'nayakan' or 'naickan' (lord). ThusKattunauckan literally means lord of the forests. BasicallyKattunaickans are forest dwellers and hence their social life and economy are forest based. They are known as Tenkurumar since they collect honey from the forest.They are experts in bamboo cutting and other related works. They have all the physical features of a hill-tribe.Their language is a mixture of all Dravidian languages.They worship animals, birds, trees, rock, hillocks and snakes. They are firm believers in black magic and sorcery.They also worship their ancestors, along with worshipping Hindu deities. They

speak a dialect of Kannada, but the younger generation is more conversant with Malayalam. The Kattunaickan community is found nowadays in Wayanad,Kozhikode and Malappuram Districts.While they are called Kattunaickan in Wayanad, those belonging to the interiors of Nilambur of Malappuram district are called Cholanikkans and those who live in the plains of Malappuram district are called Pathinaikkans.Traditionally, these tribes live very close to the forest. They practice untouchability towards the Paniyas. The welfare programmes implemented by the state government do not have any impact on them and as such they remain not exposed to modernity but still as primitives.

Kurichia

Kurichians are one of the most developed tribes in Wayanad district. There are 5812households in the district with a population of 25266 (Census, 2011). They are the first agricultural tribe to have settled in the district. The majority of them have land holdings, and agriculture is their principal economic activity. The word Kurichian came from two words 'Kuri and Chiyan'. 'Kuri' means target and 'chiyan' means those who hunt or shoot at the target. They are very efficient in using bows and arrows. They practice untouchability towards all castes other than Brahmins. They have clean food habits and keep their houses, premises and dress always clean. Kuichians are mainly located in Mananthavady, Vythiri and Sulthan Bathery Taluks and forms 17.40 per cent of the total tribal populationof the District.The most interesting thing about the Kurichians is that they hold a position of high esteem among other tribes in Wayanad. Many of the excommunicated Kurichians are now educationally and economically better compared to the traditional Kurichians. This community is claiming to have a higher status over the rest of the tribal communities in Wayanad. Many of the tribal

community members are actively involved in politics and have strong political affiliation.

Uralikuruma

UraliKurumas are the most versatile and colouful tribal people, is one of the artisan tribes in Kerala. There are 6472 Uralikurumar constituting 4.23 per cent of the total tribal population in Wayaynad (Census , 2011). They are mainly found in Sulthan Bathery and Mananthavady taluks inWayanad, concentrations in Thirunelly,Pananmaram,Poothadi, Noolpuzha, Mullankolli, Kamiyampetta, Ambalavayal and Nenmeni panchayats. They involved with basketry and pottery. Today, most of the Uralikurumas are agricultural laborers. Only a negligible section of them has any land holding. Uralikurumas are also called Bet Kurumas. The tribes in Wayanad speak a mixture of Kannada and Malayalam languages. They have no ethnic affinity with the other Kuruma tribal community of Wayanad.

Mullu Kuruma

Amongst the Kuruma tribes in Wayanad the Mullukurumas consider themselves superior to the other Kuruma sects. There are 20983Mull Kurumas in the district(Census, 2011). Mullu Kuruma, found mainly in the Sulthan BatheryTaluk of the district form 17.51 per cent of the total tribal population of Wayanad. This Malayalam speaking tribal community is believed to be the descendants of Vedas, the ancient rulers of Wayanad. The older generation speaks a dialect of their own and new generation has switched over to Malayalam.Mulla Kurumas are settled agriculturists. The main crop is paddy and staple food is rice. They also rear cattle. They were also experts in hunting, which is a part of their culture. The Mulla Kuruma is one of the tribal communities in the state that has benefitted to a certain extent the welfare programmes of the state.It is found that many of the Mulla

Kurumas are active in the public life and even they have representation in the KeralaLegislative Assembly

2.3.3. NILAMBUR ZONE

Nilambur is a beautiful town on the bank of the Chaliyar River at a distance of about 70 km from Calicut, located in the Malappuram district of Kerala. Nilambur is renowned for the oldest teak plantation in the world, the Conolly's Plot, just 2 km from town. The place is also noted for the world's first Teak Museum, vast rain forests, waterfalls and ancient kovilakoms - residences of maharajas. As per 2011 Census, there are 22990 scheduled tribes in the district and this comes 0.56 percent of the total population.The native adivasis mainly consists of various sects like: Aalar, Aranadan and Cholanaickans.

Aalar

Aalar people are tribes, but not listed in the Scheduled list of tribes in the Kerala State. They are a small number of people found Nilambur ,Malappuram district. The Aalar, also referred to as Alahmar or Alan, in the singular, owe their name to a combination of two Malayalam words - aal (people) and Allah (cave) to cannote that they are cave dwellers. The Aalar have a patois of their own, locally called the Allar bhasha, which is a debased form of Malayalam and has no script. Forest is the major natural economic resource of the Aalar. The community is landless. The traditional occupation of the Aalar is foraging, hunting. In addition, they engage in other occupation like animal husbandry,a collection of minor forest produce as non-skilled daily wage casual labourers for their subsistence. A majority of the Aalars are illiterate. Lack of awareness and poor economic conditions are the main reasons for dropouts from studies.

Aranadan

Aranadan community is found only in the Nilambur forests of Malappuram District. There are 80 families of Aranadan community with population of 247,consisting of 107 ales and 140 females (Census, 2011). The community name is derived from two local terms, 'Aravam' means snake and 'Nadan' means countrymen. They are one of the diminutive tribal communities. The Aranadan are also known by the term Eranadan. The name 'Aranadan' might have originated from their earlier lifestyle of spending half the time in the jungles. They speak in a dialect of their own, which seems to have the influence of Malayalam, Tamil and Tulu. The Aranadan have no interaction with any of the other communities living in the neighborhood. Hey were expert hunters and food gathererswith little interest in agriculture and cattle rearing. They used to hunt pythons and extract oil which was used as a remedy for leprosy. They also collect minor forest produces. The deforestation and strict enforcement of Forest laws have threatened their livelihood pattern. The Aranadan accept all types of food and water. The Aranadan's attitude towards formal education is negative. Boys and girls, who usually study up to primary level, dropout due to poor economic conditions and the illiterate social background. Many of them are dependent on shop keepers and money lenders for their immediate needs. The community as a whole is very backward in terms of social and economic status. Owing to multi-sectoral development and the exorbitant exploitation from the migrants, made this tribal community detrabilised and the victims of the violations of their basic human rights .

Cholanaikan

Cholanaickans are found only in the evergreen recess of the forests of the Ghat section of Karulai and Vazhikkadavu forest ranges in the Nilambur Valley of Malappuram District. They have been geographically isolated and

leading a life fully with dense tropical rain forest environment. There are 101 Cholanaickan families with the population of 409 and all are settled in 3 Grama Panchayats namely;Amarambalam, Karulai and Vazhikkadavuof Malappuram District. The population includes 223 males and 186 females. (Socioeconomic Survey 2008-2010). The community has been recognized as a Particularly Vulnerable Tribal Group (PVTG) poised to get more attention(Madhava Menon, 1996).

Although the group calls themselves as 'Cholakkar', they are known as Cholanaickan to the non-tribes who first came in contact with them. Since they inhabit the cola (forest) and naikkan means 'king', the community is called Colanaickan (king of the forest). It is amazing that there was no mention about the Cholanaickan by any of the earlier writers of the tribes of Kerala till 1973. It is also a mystery how this group remained unknown to the outside world for centuries, even though they had contacts with outsiders for procuring certain commodities such as rice and cloth. Cholanaickan have a dialect which is spoken among them. In their dialect we can distinguish words from Kannada, Tamil and Malayalam languages. The forest is the major economic resources for this community. Foraging, fishing and hunting are the three major activities. The Cholanaickans are the only group in India who live in caves. They are the only classical food gatherers living in the mainland of our country. The caves give them shelter, protection and identity.

2.3.4. ATTAPPADI ZONE

Attappady is an area classified as the first integrated Tribal Development Block of Kerala and forms part of Mannarkkad Taluk of Palakkad district. It is situated north of Palakkad town, close to the Tamil Nadu border in the east. There are 192 tribal hamlets and 10000 families in Attappady populated by three tribal groups, namely Irulas (82.3 %) of the total tribal population), Muduga (9.6%) & Kurumbas (4.6 %). Among them

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Kurumbas are the most primitive, whereas the Irulas are numerically dominant and more advanced. The overall literacy rate of Attappady is 49.55%, in sharp contrast to the rest of Kerala. Not surprisingly, 83% of the population live below the poverty line (Census ,2011).

Kurumbas

Kurumbas are distributed in Attappady block Panchayat of Palakkad District. They are the earliest inhabitants of Attappady area. The Kurumbas are considered as the earliest tribal inhabitants of Attappady. When the Badugas started colonizing the Nilgiris, these people moved down to the Attappady valley. They are the smallest among the three tribal groups of Attappady. The traditional social organization of Kurumbas is similar to that of Mudugar and Irular communities residing in that area. After an initial period of nomadic life, they must have taken up shifting cultivation; their main occupations are hunting and food gathering. All these people have their settlements inside the forest, and until recently they had hardly any contact with the outside world, not even with the Irulas and Mudugas. They maintain a community life by sharing labour and food with others in the hamlet as and when required. Moopan is the man who decides about the common issues affecting the hamlet. He is the connecting link between the outside world and the families, especially between the Government and tribal community.

Kurumba community is settled in Agali and PudurGramaPanchayats of Palakkad District.There are 543 families with a population of 2251 consists of 1128 males and 1123 females(Census,2011). The language spoken by them is a mixture of Tamil and Malayalam. Kurumbas mostly living in the Reserve and Vested Forest areas have been practicing shifting cultivation called 'Panja Krishi'. They cultivate Ragi, Thuvara, Chama etc..They are expert in cattle rearing. They are also collectors of non timber forest produces. Due to the low literacy rate and development Kurumbas are considered as the most

Particularly Vulnerable TribalGroups in Attappady. The younger generation of the Kurumba community has shown more interest than others in organizing themselves and getting educated(Madhava Menon, 1996). .

Muduga

The Muduga community is settled around the Malleswaram peak in Attappady, Palakkad District. Until independence, Muduga community was dependent on shifting cultivation, trapping of small animals and a collection of minor forest produce. The very foundations of their resource bases have been shattered now. The forest has been "nationalized" shifting cultivation is severely put down.Hunting and trapping become severely punishable offences if done by the tribal people. The virtual disappearance of natural vegetation has destroyed the utility of the remaining forests as reservoirs of minor forest produce(Madhava Menon,1996). As a result, this tribal community has also been compelled to take up the agricultural labour under the settlers' exploitative attitude.

Mudugas are the second largest tribal community in Attappady. There are 1274 families and 4668 population of Muduga community. The population consists of 2225 males and 2443 females. This community is settled in Agali and PudurGramaPanchayats in Attappady (Census,2011).

It is believed that the Mudugas were the original inhabitants of Coimbatore and later moved westward due to persecution and exploitation by more dominant communities. In their cultivation, they do a mixed sowing of ragi, thuvara (red gram), other minor millets, etc. They have more contact with the settlers from the plains of Coimbatore and Kerala. They have a dialect of their own known as 'Muduga Bhasha'. Land alienation is the major problem faced by this community and encroachment of Muduga land, mostly by Malayali settlers was not uncommon in the past. The literacy rate among

Mudugas is higher when compared with the other class. The growing contact between the Mudugas and settlers has resulted in the advancement of the former.

Irulas

Irula community is distributed in Palakkad district and they are mainly concentrated in Attappady region. The name indicates their very dark complexion (Irul- black, night darkness) (Madhava Menon,1996). Irulas are the numerically dominant and are relatively advanced among the three tribal groups in Attappady. They have probably occupied this area after the Kurumbas and Mudugas. They mostly inhabit the eastern half of the valley and are found residing in more than 95 settlements, distributed over all the three Panchayats of Attappady.Irula population comes to 26525(Census , 2011). They have the credit of being the fifth largest community of Scheduled Tribes in Kerala. They constitute 6.22 per cent of the Scheduled Tribes. They have a dialect of their own called 'Irula bhasha', which has more affinity to Tamil.

They were formerly shifting cultivators, but due to land alienation, they now practice settled agriculture. At present, those who possess small plots of land near their villages perform dry land agriculture mainly with cotton and indigenous grains. Attappady falls under rain shadow region and as such the important crops raised by them under dry farming are Ragi, Chama, Cholam, Thuvara, Kadala etc. They depend more upon the farms of adjacent settlers for employment. Now the Irula community has become the victims of the human rights violations of the migrants from the plains, which resulted losing their right to live asa human being with rights equal to the rest of the society.

2.3.5. PARAMBIKULAM ZONE

Parambikulam zone is situated in Palakkad district. It is a famous wildlife sanctuary with an extent of 274 km^{2}within 76^{0}35' and 76^{0}50 E longitude and between 10^{0}20^0 and 10^{0}26 N latitude.The sanctuary is contiguous with the natural forests of Sholayar and Vazhachal in Trissurdistrict.

Parambikulam Wildlife Sanctuary is the homeland of four tribal communities viz,Kadar,Malasar,Muduvar and Malamalasar who are appreciably different in their cultural, socioeconomic and spatial organization. It was during 1906 Sri.AnanthakrishnaIyer,the ethnographer for the Dewan of Cochin officially enlisted these communities. Linguistically these communities are classified as Dravidian. These four ethnic groups are settled in six colonies. There are around 277 households having population around 1100 (Census,2011).They are part of this forest since time immemorial and have a symbiotic relation with the forests. Each of these ethnic groups has its own distinct form of worship, culture, language etc.

Kadar

The word 'Kadan', in Malayalam means, the dweller in a forest. The Kadar may be considered as the best representative of the integrated food gathering tribes of South India. In Kerala, they are found in Palakkad and Thrissur districts.

Kadar otherwise known as Kadir (Thurston, 1906)is the Particularly Vulnerable Tribal Group of AnamalaiHills. They are short stature, darkskinned and flat nosed. Their original language is a mixture of Tamil and Malayalam.Traditionally, they used to live in neatly constructed bamboo huts, thatched with teak leaves. The main livelihood was collections of Non Wood Forest Products (NWFP). They are non-vegetarian by habit, butCycas seeds

are frequently consumed. They never used to rear cattle and consume a milk product which is changed now.

Malasar

Malasar are known by different names such as Malayar or MalaiArasar. They are mainly concentrated in Parambikulam area. The Malasar is the generic name for three groups of tribes as Maha or MalaiMalasars, MacharivanMalasars and Nattu Malasars. They believe that they originally lived in KonguNadu, now comprised in Coimbatore District (Madhava Menon, 1996). There are 1267 Malasar families with population of 4201. It consists of 2115 males and 2086 females (Census , 2011).Malasar used to live in small hamlets abutting the forest on the hills of Anamalai,Palakkad and Darapuram.Malasars are sturdier in build but do not have the characteristic features of hill men. They speak a mixture of Tamil and Malayalam. Wild yam has been their staple food and now they prefer rice. They are known to cultivate ragi and other minor millets.Malasars are traditionally Non Wood Forest produce (NWFP) collectors and also used to work as labours. They have lost their command over resources and now they depend upon manual labour to eke out their living. Community specific programmesare to be chalked out to address their development in future.

Muduvar

Muduvar also known as Mudugar are traditionally cultivators living in the hills of Anamalai and Idukki areas. It is believed that Muduvar previously lived in the plains, but driven into the hills by the Muhammadans invades towards the end of the 18th century. They speak a dialect closely related to the Tamil with few Malayalam words. They practiced slash and burn cultivation. Thurston (1906) found a mixture of west coast and east coast cultures in them.

Their craftsmanship with bamboo is evident from their neat and flat roofed huts.

Malamalasar

Mala Malasar, living in inaccessible high forests of Palakkad District, is numerically the smallest Scheduled Tribe community of Kerala.Malamalasar are also known as Mahamalasar and Malaimalasar. They are taller than Malasar, well built, dark brown and have prominent nose and thin lips. They are generally nomadic who shift their settlements frequently within a small place. They used to live in fragile huts called "Chalai" located in rock shelter/caves. They speak a dialect, officially named as Malasir. There are 40 families (Census,2011) of Maha Malasar community and all are settled in MuthalamadaGrama Panchayat, Palakkad District.They are still primitive and have not taken to agriculture and they do not worship any specific god. One of the first ever website for a tribal community is dedicated to this community. They are also the victims of exploitation from the plains people and are the worst sufferers of their human rights.

2.3.6. IDUKKI ZONE

Idukki the 'spicy district' which has got its own territories with its natural heritages and secrecies is the second largest and prominent place in Kerala where the number of scheduled tribes and tribal ambiguities exist. This beautiful High range district is geographically known for its mountainous hills and dense forests. Almost all the scheduled tribes are living in the extreme remote hilly banks and in the deep interiors of thickly growing forests of this district. Even though a state like Kerala is well known for its high literacy rate and cultured habits, in the interior corners of this state, may be the most uncivilized "Adivasis" with their own unique culture and religion-spiritual religious regulations and customs are abiding.

Among these tribesMuthuvans, Hillpulayan, Mannan and Oorali are the most prominent tribes. Some Malapandaram and Palian families are also found existing in this district with their apathy and reluctance for Socio-Developmental Programs. But among these socially retarded tribes the Malayaraya and Ullada factions are little more elevated groups. Until now they have been co-operating and trying to reach and join the social-benefit programs seriously. The following clans are found in the scheduled tribes:

Mala Arayan

Mannan

Muthuvan

Uraly

Paliyan

Hillpulayan

Malapandaram

Ulladan

Malayan

Mala Arayan

The MalaArayansmainly found in woodlands of Idukkidistrict.They are mainly distributed in Meenachil taluk of Kottayam District and Thodupuzha taluk of Idukki district. Mala Arayan population comes to 16158, consisting 8049 males and 8109 females (Census , 2011). The word 'Mala Arayan' means 'lord of the hills'. They are the clans of hill tribes who are a little more civilized and have fixed abodes on the slope of high Mountain ranges. Several tribes have thrived in the state of Kerala for ages. Amongst these, the MalaAyrayans remains stand apart in terms of ethnicity and cultural exuberance.MalaArayans have maintained the uniqueness in socioeconomic and also in educational perspectives.

The Mala Arayan tribes have secured tremendous achievements in the field of education and academics. After conducting numerous surveys and research works about the prospects of employment and education, it has been rightly found that this majority of people who are employed in the several Government offices. These tribes have their own style of building houses. Hence also these tribes are depicting the lustrous prospect of development. Now a day, these Mala Arayantribes have actively been involved in several of the social and developmental programs that have been undertaken recently.

Mannan

Most of the Mannan families are staying in the Adimali, Kattappana, and Nedumkandam Block Panchayats. In some of the areas of Azhutha, Devikulam and Idukki Block Panchayats also one could detect their presence. Nearly 97 per cent (9064) of Mannan community are inhabitants of Idukki District.(Census , 2011). They are a special and particular type of tribes with unique customs and hereditary traditions. They have a King and they keep the honor of the Kingship preciously. They have been following the traditional regulations till now. They stay mainly in the forest inland and government allotted plots. When the government banned the deforestation these families made a great exodus to the civilized places and were forced to restrict themselves in the allotted plots with their own culture. In addition to their own cultivation in the allotted farm lands, they collect forest products (wealth) doing manual labor and cattle breeding as their occupations.

Their literacy rate is far below the national average literacy rate. Their economic stability and fundamental needs of a nominal living are below average and it is found that the surroundings are very pitiful and degrading if we make an honest evaluation. It is shocking to see that the Mannan men and women are over-addicted to liquor and other intoxicants, and the knowledge

for a hygienic life is negligibly absent. Most of the Mannan families do not have a suitable dwelling place, nor the basic needs for a good living.

Muthuvan

They are a special tribe mainly living in the deep and dense forests inland of Devikulam, Adimali, and Nedumkandam block Panchayats. They had been tamed by the mesmerism of nature and were forced to unite and co-operate with the natural phenomena respectfully and living very secluded with their own heritage. They drink water from the deep forest streams (brooks), eating wild roots and living a simple life. They are exclusively different from the other factions of the tribes in many factors.

They are very reluctant and afraid of being united with the other clans of the tribes and civilized people. They like to live a secluded life, fostering their own culture. Since they are in the deepest parts of the forest, they are illiterate, ignorant and very superstitious. The lack of basic centres of health, education, and other facilities stops them to know about the necessities of life. Their economic, social and educational improvement is negligible and it has been a phenomenon for centuries. Almost 90% of the people are living in bamboo huts. Their reluctance and refusal of social development has been little bit changed and they are being motivated continuously for a better life.

Their women are strictly prohibited from having any relationship with the outside world other than their bamboo huts. They are severely secluded in the huts, not allowed even to talk to other men. Literacy is a difficult term for them and the knowledge for a good life is less that their present state in the latter half of the 20th century is not different from the fate of the first men. They begin consuming tobacco at an early age and more over their men are too much addicted to liquor and other intoxicants. They cultivate ragi in their own farms. They have 3 to 10 acres of forest lands for cultivation. But the

unfortunate thing is that cardamom and other refined forest products, they collect are being devalued and Muthuvans are being exploited by the mediators superbly. Their ignorance in the modern farming methods and their inability to invest money for agriculture are being exploited. They have been continuously left to suffer even though they work and toil. Their huts are very much congested and stay close to one another. Their lack of awareness in sanitation and health programs puts them in a battalion of infectious diseases and this leads to the untimely death of Muthuvans.

Uraly

Except in Devikulam and Thodupuzha block Panchayats, the Uraly are active in other places of the Idukki District. They are 1894 families and 6823 population of Uraly community in Idukki District (Census 2011).Uru is a cluster of families and Alunnavan means one who rules. It is said that Uralys were from Madurai Kingdom and first settled in Neriyamangalam. Following the construction of Idukki dam, they have also been rehabilitated in various colonies. The language of Uraly is a mixture of Malayalam and Tamil. They possess endemic customs and regulations, but are very backward in educational aspects. Even then they have the third position among the tribes in literary and basic educational realms. Agriculture is their main occupation. But they also engage in cattle breeding and collection of forest products.

Paliyan

The Paliyan are found in the Idukki district of Kerala. Their main concentrations are in the Peerumedu and Udumbanchola taluks. There are 423 Paliyan families with a population of 1484, consists of 741 males and 743 females(Census, 2011). They have very little farm lands and most of them are engaged in manual labor and in the collection of forest products. Even though

they have their own slang and dialect their literacy rate and basic educational prospects are considerably less.

Hill Pulayan

Hill Pulayas are found only in Idukki district. They are mainly concentrated in Kanthallur and MarayurGrama Panchayats. Hill Pulayas have 960 families with a population of 3415. There are 1709 males and 1706 females in the community(Census, 2011). Most among them do not have their own lands. They stay in small huts in the banned secluded government plots and other forest areas. They do manual labor and collection of forest products is another means of their income. They speak Tamil and follow their own unique and hereditary customs and they have their own primitive arts. Their educational level is absolutely nil. Due to the lack of sanitation facilities and better life prospects most of them are unhealthy. They are keenly interested in knowing and learning modern developments and programs of the world. They prefer to learn jobs which may help them to earn a better income. One section of the Hillpulaya is traditionally skilled in the art of weaving and their ability is being exploited often by the mediators in the bartter.

Malapandaram

A few Malapandaram families are staying in the Azhutha block Panchayat in the Idukki district.Malapandaram community has 13 families andwith a population of 49 (Census,2011). The population includes 27 males and 22 females.Partially gypsy typed, they differ from other factions in language and custom. Collection of forest products and exchanging is their main occupation. It is important to provide them the basic necessities of life to ensure their improvement in social- cultural and spiritual levels.

Ulladan

Except in the Devikulam, Azhutha and Kattappana block Panchayats, Ulladans are found, mixed and relating with other tribes and living in harmony. Social, educational, and cultural developments they are almost equal to the Ooralies in status. There are 819 families of Ulladan community in Idukki district and their population is 3025 consisting of 1488 males and 1537 females (Census , 2011). Like other scheduled tribes they also engage in agriculture and in the collection of forest produces, especially the honey collection. Some among them are even serving as Government employees. Those among them who stay in the plains are doing woodcutting and yacht making. Today a major section of them are agricultural labourers. Ulladans who are settled in urban and semi-urban plain areas have responded to development and progressed in their own way.

Malayan

Malayan community is mainly settled in Ernakulam, Thrissur and Palakkad Districts with one or two scattered families in Pathanamthitta and Idukki districts. There are 2 families with the total population of 7 in Idukki district, consisting 3 males and 4 females. Bamboo - cutting, fishing, manual labor and forest wealth collection are their main jobs. They lease their farmlands and do manual labor in it. They are keeping an average rate in educational and cultural programs. They consume alcohol and tobacco lavishly. They are found to be very unhealthy due to their habits.

2.3.7. TRAVANCORE ZONE

This zone includes the rest upto Thiruvananthapuram includes part of Idukki, Pathanamthitta, Kottayam, Kollam and Thiruvananthapuram districts. The prominent tribal groups in this area include Malavedan, Kanikkar, Ulladar and Mala Arayan.

MalaVedan

Mala Vedan tribes are quite significant and stand apart amongst other tribal communities of Kerala.They are mainly concentrated inthe districtsof Kottayam,Kollam, Alappuzha, Thiruvananthapuram and Pathanamthitta. They are also scattered in the neighbouring areas. They are considered to belong to 'Pre- Dravidian Race'. They speak a dialect of Tamil and Malayalam. There are 1223 families with a population of 4373, consisting 2102 males and 2271 females (Census, 2011).Hunting and gathering of forest products are the main occupation of these communities.MalaiVedan tribes have followed the life style of nomads and kept on migrating from place to place.They speak in their local dialect known as Malavadanlanguage.It belongs to the famous Dravidian language family group.Many of the MalaVedan tribes also identify it in different names like Malavetan,Towetan,Vedans etc. Dialects like Vetan,Vettuvanetc are widely popular among this MalaiVedan tribal community.In the contemporary period, the MalaiVedan tribes can speak in languages like Malayalam and Tamil also.TheseMalaiVedan tribes follow the practices and rituals of the local region.

Kanikkar

The Kanikkar are also known as Kani, are found in extreme South India, around the Agasyakutam and Mahendragiri peaks of the Western Ghats in Thiruvananthapuram district and Kollam district. In Kerala their main concentrations are in Nedumangadu Taluk. They were called 'kanikkar' by the sage Agastya, signifying 'hereditary proprietor of the land'. 'Kani' means land and 'Karan' means owner. The knickers have an allegiance to Travancore Kingdom and they visit the Raja annually to present hill produces and in turn receive gifts from the Raja.

There are 5849 Kanikaran families with a population of 19358, consisting 9157 males and 10201 females (Census, 2011). One of the traditional occupations of the Kanikkar was shifting cultivation of paddy and ragi. Hunting, gathering of minor forest produces, fishing and trapping of small animals and birds, animal husbandry is some of the traditional occupations. Now they practice settled agriculture like cultivation of rice and tapioca. The major cash crops raised by them arecanut, pepper, ginger, turmeric, cashew etc. There are a number of medicinal herbs in the 'Agasthyakoodam' peak and their traditional knowledge system is noteworthy as they are able to identify appropriate herbs for curing almost all diseases. Kanikkar living in the plain areas along with other communities have improved much in their lifestyle while those living in the interior forests called 'Malamkanis" are still deprived of the basic amenities of life.

Ulladar

Ulladar communities are seen in the forest as well as coastal areas. The Alternative name of these communities is Ulladan. There are 2536 families in this area with a population of 8987, consisting 4402 males and 4583 females (Census, 2011). Their main occupation of those on the hills used to be cutting trees, collection of fire woods while those who are in the coastal area engage in making country boats and its maintenance. Some of them are also experts in catching turtle with a special type of rode(Amakkole).

MalaArayans

The MalaArayansare found in the Changanasseri Taluk of the Kottayam district. There are 2881 Mala Arayans families in this area with a population of 10939, consisting of 5454 males and 5485 females(Census, 2011) .(see Idukki Zone)

2.4. CONDITIONS AND PROBLEMS

The tribal humanity of India belongs to the lowliest, the lost and the last sector of our society. Their human rights, even in their forest dwelling, are denied and defeated, notwithstanding the constitutional concern for them. When they are harassed and harried, they find themselves helpless and forlorn. When laws are made to seemingly sustain their claim to social justice, they are rarely implemented and remotely given the look of reality. When in militant despair tribes ask for what is due to them, dubious agreements are entered into and procrastination in implementation is a common consequence. Kerala is no exception to the scenario of deception. Several tantalizing strategies and evasive legislations have put out tribal hopes. And political parties of all hues and pretenses have victimized these unfortunates by legal devices and sloganeering contrivances.

The tribal people of Kerala have lived deep in the forests and high in the mountains for thousands of years. The tribes remained virtually unaffected by the surrounding Indian, Hindu culture or any of the many cultures and religions that have settled or visited the surrounding areas. The tribes were able to maintain their own religion, social organisations, rituals, festivals, architecture and agricultural systems. They were the lords of the forests and had free range over anything the forest had to offer, as well as all of the land they could possibly use.

Eventually things had begun to change rapidly for them. During the 19th and 20th century, most of India had become accessible by road and rail. This made it easy for a booming population of the country to spread into areas previously inaccessible. Some of these areas came very close to the areas that were inhabited or used by the many tribes. These new settlers encroached upon the tribal land and managed to claim or take it in several different methods of exploitation and trickery. Starting in the 19th century the tribal

people were exploited and taken advantage of in many different aspects. Within the short time of twenty to thirty years, the tribes had lost their independence and their land to money lenders who established themselves in the tribal areas. Money lenders, encroachers, traders, and missionaries who came to the tribal areas for their personal gain. Over the past two hundred years have created a myriad of problems that the government, anthropologists and social workers have had a great deal of trouble solving. Hundreds of people have been employed to try to solve the problems of the tribes.

It is true; Kerala on the whole has achieved tremendous heights in social development, more in the area of human resource development. Sad to say, this achievement, as pointed out by many social scientists, lacks integrity and comprehensiveness, which is manifested in the still existing backwardness of the tribal population. Taking into account their backwardness, planners and policy makers at the time of independence adopted special protective and development measures in our constitution. In addition to the special provisions and efforts of the government, several voluntary agencies are also working in the country for the socioeconomic development of the tribes. Despite all these efforts by the government and voluntary agencies, the majority of the tribe, still live in conditions as their predecessors lived a century ago. Their condition is even worsened than their predecessors due to exploitation by the non-tribes.

There are so many factors responsible for the backwardness of the tribes. One of the major reasons is the lack of participation of the tribes in policy planning and implementation of development programmes. The technocratic approach of the development programmes and neglect of the human dimensions in the development process led to the failure of most of the development programmes. Under such circumstances there is a need to evolve

a new developmental approach in which participation would get prime importance.

The major problems faced by the tribes of Kerala can be laid out in eleven categories.

Land Alienation

Poverty and Indebtedness

Access to the forest land and produce

Agriculture

Education

Housing

Alcoholism

Sexual Exploitation

Unemployment

Health and sanitation

Malnutrition

2.4.1. Land Alienation

Land alienation is a major problem faced by the tribes in Kerala. The excessive dependence of tribal communities on land for their income and employment makes land alienation and landlessness a major livelihood concern for tribal people. Owning enough land to conduct agricultural activities has become a major problem of the Kerala tribes in recent years. These people had once been the lords of the land they lived on. They had access to more land than they could possibly use. In recent years, since the

non-tribes of India started encroaching on the tribal areas, accessibility to this land has decreased greatly. Non-tribes have been continually alienating tribal people from their land through various methods.

The main reason the tribes of Kerala have been alienated from their land is their extreme poverty. As mentioned in the section on indebtedness, these poverty-stricken people have been forced to borrow money from unscrupulous non-tribal moneylenders who easily take advantage of tribal people by forcing them to sign bogus papers or falsifying verbal or written agreements. When tribes are unable to pay these inflated amounts, moneylenders often usurp large sections of their land. In this type of situation the tribal helpless. The moneylender threatens to take the issue to court, knowing that the tribes could by no means afford court fees, or the time a court case would take. Therefore the tribe is forced to surrender to the moneylender. The tribes thus becomes involved in a vicious cycle of indebtedness, because without land, he can acquire no money; thus he is forced to borrow more money, which causes him to lose more land.

The state funds cooperative credit societies, but this type of loan is very difficult for the tribe to receive, because of transportation costs, time commitment, and the fact that these credit societies only lend money to tribes for specific purposes such as agricultural or building expenses. Many times tribes need money for such social purposes as fairs, festivals, funerals, weddings, etc.

Land alienation has many drastic effects on the tribal people in Kerala, going far beyond simply losing land for agriculture. The Indian government is also a major cause of land loss of the tribes. Much of the land that was once owned by tribes has been taken by the government in order to instate national parks, tourist attractions, and biological parks. The loss of land is creating homelessness, poverty and a feeling of hopelessness in the tribal people. The

government, which puts thousands of dollars into tribal development, is creating many of the problems these people are facing.

2.4.2. Poverty and Indebtedness

Problem of indebtedness in tribal areas in Kerala seems to be e root cause and output of poverty. The tribal people are living in an economic condition which provides them livelihood only for a few months. Not finding the existing livelihood sources as sufficient, and with limited alternatives the tribal people quickly and easily go to non-tribes who- so-ever available within their access for seeking help from them both in cash and kind. The education and awareness level of the tribes is much below the average level. The Majority of the tribes is half fed and do not possess proper house and facilities. They need money for the purposes like marriage, death, festivals, ceremonies, rituals, worship, treatment of disease, etc. In the absence of any savings, tribal people have no other alternatives to meet these expenses. They borrow money from landlords and moneylenders. On several occasions the tribal people are unable to repay the loan within the stipulated time as per the terms and conditions of the moneylenders. Consequently, they have to transfer the land by oral lease, mortgages, usufruct oral agreement.

There are many causes of indebtedness among the tribes in Kerala. They are illiteracy, unemployment, poverty, decrease in forest employment, land alienation, lack of loan from banks for unproductive purposes, expensive customs, drinking habit, low price of agricultural and forest produce and increasing health problems.

The poverty and indebtedness lead the tribes to some problems. They are crime, prostitution, physical and mental torture and exploitation. Indebtedness is both cause and effect of poverty and land alienation. Unless the tribal people are saved from Indebtedness and the accompanying evil of

land alienation, is unlikely that any legislation will prevent them from transferring their land to landlords and moneylenders by sale mortgage, gift or lease.

Indebtedness seems to be an endless cycle that the tribal people are incapable of freeing themselves from. They seem to accept indebtedness as a normal inescapable part of their lives. It has become part of their existence. Since indebtedness is such a great problem for the tribes, clearly it has been a problem that many of the people working for tribal development would like to remedy. The Fifth Schedule of the Constitution gives the governor of each state the power to regulate all business of money lending when the tribal population is involved. In addition to this, many states have created their own laws or acts that enable them to further regulate money lending. In Kerala, in 1958, the Kerala Money lending Act was passed. But even with these regulations, money lending has carried on in these tribal areas as it always has. It seems that none of the people who are required to enforce these laws are very committed to doing so. Also, when a moneylender is caught, it has been difficult for the authorities to make any of the penal provisions effectively.

The government has to be able to grant low interest loans to the tribal people without the hassle of distant travel, laborious paper work, and long lag time between application and loan. Then the tribes would be able to repay the non-government moneylenders and break the cycle of poverty due to money lending. This, in conjunction with officials who monitor the tribal areas, represents a true effort to try really cracking down on moneylenders and making the punishments stick. These two acts could really make a difference in the damaging effects of money lending in tribal areas.

2.4.3. Access to the forest land and produce

The forest has been an integral part of the life of the tribal people for thousands of years. It has always been a source of livelihood for the tribal people. Their houses were made from goods found in the forest, a great deal of their food was foraged from the forest, and many of their rituals and customs demanded use of the forest. Many items of worship like the stones and certain types of plants and animals have always been taken from the forest. The tribal economy is based on the use of the forest. The forest has been an integral part of their lives since the beginning of their existence. The tribal people consider themselves the lords of the forest, but at the same time, they know that they belong to the forest. The tribes had been enjoying this freedom of unharnessed use of the forests since the beginning of their existence, but since the mid-nineteenth century their ability to use the forest has been rapidly decreasing.

For hundreds of years, since pre-Biblical times, the Indian people had been utilizing the forest for goods like teak and sandalwood, and had been trading them all over the world. The East India Company and then the British Government had caught on to the great wealth of the forest. They had decided that the timber that already existed in the forest could be exploited to create a large profit. At the same time, they had geological surveys in the forests that discovered a wealth of valuable minerals and plants.

In 1894 in the Report of the Scheduled Areas and Scheduled Tribes Commission, it was outlined that basically the forest along with its goods was there for the benefit of all of the people. It said that usually the forest is there for the benefit of the people who live near it and have been using it. But in the case of possible benefit for the rest of the country, the rights and privileges of the minorities must be limited to the gain of the general public. With this

report in 1894, the forest officials began their term of authority over the tribal people, which have lasted into the present.

In 1952, after India had gained its independence, these forest regulations had to be rewritten. Unfortunately, the rewritten policy took away more freedom from the tribes then they had previously. In the new policy the tribes were no longer able to use forestland for cultivation. The new policy withdrew the right of tribes to gain produce from the outlying areas of the reserved forests. The new policy even took away the private forests of the tribes and applied fees for the grazing of tribal animals in the forests.

It is recognized that some rights of the minorities should be taken away for the good of the masses, but when this is done, certain concessions should be made to compensate such a great loss to these people. It is necessary to teach these people how to make their own compensations for these losses. The forests had been the source of much of the money gained by the tribes. Without access to the forests, not only is their amount of money greatly decreased, but also many of their cultural and ceremonial activities needed to be curtailed. They also lost access to materials necessary for building their traditional houses, as well as other implements for the home.

The forest officials also gained a lot of power that enabled them to take away more of the rights of the tribes and to exploit them in various ways. For instance, forest officials can arrest any person they suspect of being linked to any offense committed against the forest. This type of arrest is punishable with one month's imprisonment or more. They can also confiscate items such as cattle, carts, tools, or items from the forest if they believe that the person is involved in a crime against the forest. These forest officials are also protected by laws that give them a license to exploit. For instance, civil suits cannot be brought against a forest official if it is believed it is in good faith. The authorities in this case will almost always side with the forest officials over a

tribal. They also cannot be criminally prosecuted for offenses committed by mistake. Also, no type of prosecution can be made without the approval of the government, and the rank of the forest official determines who will give the approval.

With all of these causes, the forest officials have no fear when it comes to taking advantage of or exploiting the tribal people. The tribes have been denied all of the benefits of the forest, including produce that in no way will be missed by the forest after its removal. In many cases the forest officials will take this produce themselves, and either use it or sell it for their own personal gain. These forest officials know that this type of harassment of the tribal people is extremely undesirable. In some cases, officials exploit tribal women sexually or make them into maidservants in exchange for leaving the tribal people alone.

The tribes are extremely angered by the exploitation and double standards committed by the forest officials. They are angered by the accusations that they are destroying the forests, when they only take small amounts of wood for fuel and house construction and repair. They are angered by the fact that they are no longer allowed to take smaller amounts of produce from the forests, which would have no negative effects on the forests themselves. And mostly they are angered by the double standards of the contractors going into the forests and cutting down huge sections to take timber. Their trucks are loaded well over the limits applied, by law, while tribes stand by watching with their hands tied. Forest officials watch contractors stray well beyond legal zones and overload their trucks, while tribes are not allowed to take home a simple log to cook dinner or repair their dilapidated houses. Tribes feel that the government puts forth laws to make the lives of tribes harder, and to benefit crooked contractors and forest officials. They are angered by the fact that the Government is making laws

that are supposed to protect the forest, when they are making every effort to destroy it for profit. The forest department seems to be indifferent to the fact that they are drastically harming the lives of the people who depend on the forest for their livelihood, so that they can exploit the tribes and the forest for their own monetary benefit.

2.4.4. Agriculture

Agriculture has been the primary source of subsistence for the tribal people of Kerala for hundreds of years. The method of agriculture that has always been used by these people is a method called shifting cultivation, which entails cutting down the vegetation in a given area of land and burning it when it becomes dry. The original vegetation is cut down at the beginning of the dry summer season and burned shortly before the rainy season. Then, the farmer will scatter seeds of the desired crop, and nature takes its course for the remainder of the growth. The seeds are placed at the beginning of the rainy season and continue to grow until the rainy season is over. After one of these plots of land has been used for one or more seasons the soil is no longer very productive for agricultural purposes, so the original vegetation is left to grow back to its previous state. This type of agriculture has been practiced in India since at least the Neolithic age, eight to ten thousand years ago. This type of agriculture is necessary because the tribes need to have a method of farming that does not require extreme amounts of maintenance. While they are not committed to agricultural endeavors, they are in the forests collecting produce and conducting rituals.

Shifting cultivation is the only type of agriculture known by these tribal people who have been practicing this for generations. Much education is needed to train these people in alternative methods, and the means of carrying out this these new methods also need to be introduced. The geographic placement of the tribes also needs to be considered. The change from shifting

cultivation also needs to be a gradual one, since immediate replacement could be very damaging to the tribal people. A change from shifting cultivation to settled cultivation would also create a complete change in the lifestyle of the people in many other ways. For instance, permanent settlements would have to be created. In Kerala since shifting cultivation has been made illegal, many of the tribes still spend six months in their settled homes during the agricultural season and six months in the forests. They are unable to adapt to settled life. This is a many-faceted problem that goes far beyond simply changing an agricultural method.

2.4.5. Education

The problem of education in Kerala, tribal children is different from that for many of the other tribes in India. Education is a very important in Kerala and has resulted in one of the highest literacy rates in the world. For many of the other tribal villages in India the education problem is rooted in a lack of schools, along with many of the same problems faced in Kerala. Many of the tribal hamlets in Kerala have their own schools, or have one in a hamlet nearby. The problem in Kerala is the low attendance rate of tribal children due to lack of interest or specific social factors. Another problem is lack of interest of the teachers, and a subject matter that does not always apply to the lives of tribal children.

2.4.5.1.Low Attendance

Several factors contribute to low attendance of tribal children in Kerala. The number one reason is rooted in the social economics of Kerala tribes. Most of the Kerala tribes are agriculturalists, and shifting cultivation has been eliminated in Kerala; therefore agriculture takes a lot of work that needs many hands. In order for a tribal family to have a successful crop, it is necessary for the adult members of the family to receive help in the upkeep of

the farms or with the caretaker of the home. Obviously, these poverty stricken people cannot afford to hire help, so they rely on their children. The children of tribal families are major contributors to the income of the family, whether they are helping their parents with agricultural work, taking care of the home, collecting goods for sale, or holding any number of jobs. It would be foolish to expect these parents to dislocate their children from this role so that they could attend school. When these children do attend school, they very rarely go past fourth standard. Most of the schools for tribal children only go up to fourth standard, after which they have to attend public school.

This is a problem that is very difficult to tackle. The problem has to do with the timing of the school day. The children cannot attend school during daylight hours because they would not be able to contribute to the economy of the home. Then there is the fact that the school cannot be held after daylight hours because there is no electricity in many of the tribal hamlets. Also, most tribal people go to sleep shortly after the sun goes down and wake up with the sunrise to start working. There is also the fact that if tribal children are dislocated from their customary working roles, when they become adults, they will be lacking in the life skills necessary to live in a tribal hamlet. The only solution, which is not the most desirable, would be to have half-days of school and to compensate the parents financially. Also the children are taught in Malayalam, so they find much difficulty understanding the subject matter. If the students do go beyond the fourth standard and end up in the local schools, they become ashamed of their tribal languages and refuse to speak them. They are also ashamed of their tribal origin and try to separate themselves from it as much as possible.

2.4.5.2.Lack of Teachers Interest

Many schools in the tribal areas are funded by the government, which means that the teachers in these areas are government-funded teachers who

are usually new to teaching and are assigned to these schools. They are forced to remain in these schools until a new teacher is appointed. This means the following:

1) They are usually transferred out of the schools after one year.

2) Since they are placed in these schools, they are usually not very enthusiastic about being there.

3) The schools are usually far from the homes of the teachers, which adds to their lack of enthusiasm.

4) The tribal hamlets are usually a very far distance through the forests and mountains, making it very difficult to leave.

This lack of enthusiasm of the teachers clearly has a drastic effect on student education. If teachers are not happy being in schools, it is hard to expect children to be happy there. There are also only two teachers for the entire school, with no administration. This means that the teachers are teaching the entire day with almost no breaks; so even if they do come in in the morning with some amount of enthusiasm, by the end of the day this is quickly lost. Also, there is no one to watch over them to make sure that they are doing their jobs correctly. There need to be teachers who volunteer to work in these schools and are willing to accept the far distance, the long hours, and the lack of transportation to and from the tribal hamlets.

2.4.5.3. Improper Subject Matter

The curriculum for tribal children is identical to that used for middle class children in the rest of India. It is of almost no interest to the tribal children, since they are unable to relate to the subject matter and therefore find great difficulty in paying attention in class. They also find little reason to go to school to learn this type of subject matter.

The curriculum consists of the scientific and technological conquests of India and the world, stories of the founders of modern India, history and geography of greater India, etc. Primary education for tribal children should begin with the history of their own tribe, the history and geography of the area where they live, the ecology of their region, tribal songs, dances, and instruments, and the myths and legends of their own tribe. They also need to learn how to cook, make clothing, farm, build houses, etc. These are essential skills they cannot learn while they are away at school.

This is not to say that the education of these tribal children should be limited to the above mentioned subjects. They should start with this type of curriculum in conjunction with math, reading, science, etc. As the students grow older, the progression from the local region can expand from their region to their district, to their state, and then to India, ending with the world. These children need a different type of preparation for adulthood, since very few of them will be able to afford college, and receiving jobs will be very difficult for them due to their caste ranking.

2.4.6. Housing

Housing is another problem that the government has tried to tackle without consideration of need, the environment, or availability of materials for upkeep. When housing is granted to the tribal people, the housing choice is done in a survey style, without attention being paid to individual needs. In many cases the tribes are unable to acquire the necessary materials to construct houses in their traditional style and method, because accesses to the materials which are found in the forest have been cut off.

When the government decides to construct houses for a tribal hamlet, an architect is hired who has probably never seen a tribal house. Then a plan for a house is created and this house is duplicated in tribal hamlets, regardless

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of the environment, availability of materials, or the needs, religious beliefs, and tastes of the person who is to receive the house. These houses are usually made of brick with tiled roofs. This style of house would be ideal for some areas but is completely inappropriate for other areas.

2.4.7. Alcoholism

Alcoholism has been a deep-seated problem for tribes that has stemmed from a feeling of hopelessness, existed since the time when they were slaves. During the time when tribal people were slaves, their owners had great power and influence over them. They would go into the tribal villages and find the most submissive and obedient tribal men, and would make them village chiefs. Thus slave owners would have full control over the whole village. They would use these men to put forth their ideas, telling tribes that they were supposed to be slaves in life. They told them that even after death they would be slaves in the afterlife.

With these thoughts in the heads of the tribal people, there was a loss of all hope. They did not care what was to happen with their lives, because they were going to be slaves forever; not even death could change their position. With this loss of hope, tribal people became completely wreck less, and drinking became a favorite pastime.

Since tribal people had traditionally been involved in drinking, when the British ruled India they recognized this as a target area for the sale of distilled liquors. Government funded shops that sold liquor were set up near many of the areas populated by tribes. In this way tribes were able to get liquor whenever they wanted it, any time of the year. The amount of liquor consumption by tribes during this time skyrocketed.

After India gained its independence, many independent liquor shops opened in tribal areas. These shops still needed to have licenses that were

issued by the government. These shops saw that many tribal people were still making their own liquor and viewed this as a threat. They would hire men to enter the huts of tribes thought to be making their own liquor. If it was found that they were, these men would use force and threats to insure that they would no longer continue with this behavior. These shops would also hire men as vendors of distilled liquor to walk from hamlet to hamlet to sell liquor to tribal people. These shops would also give liquor to tribes with the understanding that they would pay later. This has become very popular for tribal youths, and has created debt for many tribal people. Like the moneylenders, transfer of land often pays off these debts. Quite often, also, tribal people end up taking money from traditional money lenders so that they can purchase liquor and again become indebted to them. Many times whatever small amount of money tribal people does gain from the sale of their small crops or forest produce goes directly to purchasing liquor. This again leaves them with no money and no option but to borrow from a moneylender.

2.4.8. Sexual Exploitation

Violence against women is a common phenomenon, happening in every part of the world, every society and community. The impact of violence against women is high among the most disadvantaged sections like poor and indigenous population. This creates high tension and destroys the peace of such community. Over exploitation of natural resources, the intrusion of outsiders into their territory, displacement from their land, loss of livelihood options are the indirect causes of violence against women in tribal communities. The women in the tribal community, as in the other communities, constitute half of the tribal population. The well-being of the tribal community depends largely on the status of their women. The problem of sexual exploitation is particularly acute in tribal areas.

The tribal women's innocence and simplicity have been exploited by the non-tribes in sexual terms by promising marriage. There are several others who, while working as maids or casual workers on plantations and estates, are sexually abused by their masters. Government officials, the police, local people are also the partners and fellow conspirators for this brutal act against the tribal women. Rich landowners sexually exploit the tribal girls through temptation, kidnapping, cheating and rape. As a result of sexual abuse of women and adolescent girls by outsiders, many became unwedded mothers and can find illegitimate children of these mothers many tribal villages. Some of these tribal women end up in prostitution.

Ignorance about marriage and other laws among tribes is the root cause for the sexual harassment in the district. The tribal heritage does not equip the tribes to resist the outsider's exploitation. They grabbed their land and sexually abused their women. The tribal community presents a picture of violating innocence.

2.4.9. Unemployment

Unemployment is a burning problem in the tribal areas in Kerala. The income and livelihood situation of tribal communities presents a mixed picture. The livelihood options of the majority of the tribal communities are dependent on the primary sector with very minimal dependence on other avenues on employment. Agriculture was a major source of income for any tribal communities. Some of the most backward tribes like Paniya and Adiya who have later shifted to plantation crops like cardamom, pepper, ginger, coffee, etc. The major reason for their over dependence on agriculture for their livelihood is their backwardness. The only possible employment option for them is to work either as agricultural or nonagriculturallabourers. As these employments are seasonal and limited, the tribes could get employment only for a certain period.

The employment diversification through forest based livelihood interventions is the prominence option for ever increasing employment crisis of these communities. So there is a need of shifting the employment opportunities focusing on forest based livelihood options. The policy makers and planners give more attention to formulate specific policies integrating forest based livelihood interventions implement efficiently for the all-round development of the tribal communities.

2.4.10.Health and Sanitation

Health is one serious problem among the tribal communities in Kerala. Due to ignorance the tribal communities not appreciate the modern concept of medicine, health and sanitation. They do not take much care about their own health. They have their own traditional remedies to cure the diseases. The health problems of tribal community are influenced by various factors, including social, economic and political ones. The health status of the tribes is very poor and worst because of their isolation, remoteness and been largely unaffected by the developmental process going in the country. The sanitation conditions in the tribal areas are very poor. The awareness among the community regarding sanitation is not adequate.The tribal people had no interest in personal toilets. There is enough space for using toilets. But they prefer open space for excretion.

2.4.11. Malnutrition

Malnutrition is highly widespread among the tribal communities in Kerala. In the sphere of health, malnutrition and communicable diseases are reported from the tribal areas in Kerala. Lack of nutritious food and proper health care for tribes has lead to such a devastating situation. The reasons for malnutrition are marginalization and impoverishment of tribal communities, lack of adequate food, nutritional scarcity, poor health care, etc. Protein

energy and anemia are the most common nutritional deficiency among the tribes in Kerala. Income is a main factor which affects the nutritional status of tribes. As per the survey conducted by the National Rural Health Mission (NRHM), 572 children under the age of five in the tribal areas still remain malnourished. This is happening at a time when the central and state governments are spending in about Rs.500 crore under different special packages in the tribal areas to fight poverty and malnutrition and improving the living conditions of the tribes.

2.5 TRIBAL DEVELOPMENT

The Development process is an ongoing one in all parts of the world. The word 'development' is used not only in the narrow sense of economic growth, but also to convey the movement of the whole system towards an ever large measure of power to the people for conscious participation in building their future. The ultimate purpose of development is to provide increased opportunities for a better life. More initiation of the forms of development, as found in economically developed societies, have not produced development in economically underdeveloped societies.

The dictionary meaning of the word 'develop' is to expand or to bring out the potentialities, capabilities or to cause to come to completeness or perfection, and development, gradual evolution or completion and the result of such an evolution or completion. Development presupposes an attitudinal change towards new values, ideals, plans and programmes. The process of development changes the ideas, values, traits, attitudes and behavior. Thus developments of persons - men or women - in turn mean awareness. Awareness includes self-awareness, awareness of what is going on with us and about the world around us; awareness of our own feelings and needs; awareness of the impact that the world around us has on us, and the impact

that we have or could have on the world; and in this interaction of the world as well as those blocking growth.

The term development is often used in the sense of growth, indicating a quantitative increase or progress in production, income, consumption of food, etc. and thus giving emphasis on the quantitative aspect ignoring the qualitative part of man. Community development as a programme was launched all over the country in the first five year plan. Community development is a very complex subject and development means systems towards an increasing measure of power to the people for participation in building their own future, higher production, equal distribution. The meaning of the community development is to improve the economic and social life of the weaker sections of the rural areas in the overall spectrum of development and growth.

In the post independent India, much attention is being given to a steady economic development which resolves round the rural areas. For an integrated sustainable development of rural areas, many programmes have been launched by the union and state governments since last 55 years. The main objectives of these programmes are to eradicate social and economic inequality to generate employment, to create some durable community assets, to increase the living standards and to develop minimum infrastructure for the villages. The constitution of India has guaranteed social equality and political justice to all. Irrespective of caste, color and race. It provides special measures for the weaker sections of the people including tribes. The basic ingredients of tribal policies are firstly, the tribal communities are to be integrated. Secondly, the socioeconomic development of the tribes shall be speeded up thirdly during the process of transformation, tribal culture will not be hasty and deliberately mutilated and finally, all sorts of expletive relationship with the tribes shall be done away forth with. The constitution of India has

provided three types of safeguards for the tribes, viz., and protective, political and developmental.

Tribal development has acquired paramount significance as an issue in India, where tribes occupy sizeable properties of the national as well as regional population. The irony of the development outcome is that most of the tribes one getting worse off than they were, even in the regions which have witnessed monumental urban and industrial development. Regional development projects have inevitably led to encroachment of natural resources. This further has inevitably led to encroachment into tribal areas which were once considered remote and inaccessible.

It has been observed that the impact of such development project resulted in displacement of tribes generally and persistently neglected aborigines in particular. The tribes confronted with the agencies of exploitation and waves of money lenders, contractors, traders and government officials like rent collections, police and excise personals. In spite of laws prohibiting dispossession of lands belonging to the tribes, there has been continued large scale land alienation cases among the tribes leading to their impoverishment.

Our approach to the development of millions of tribal people is characterized by social and historical forces. The tribes have been victims of the country's social conditioning, namely, colonial feudal domination, caste prejudices, illiteracy, poverty and isolation. The status of tribal society in the wider national civilization describes as segmentary and autonomous. They are portrayed as discrete categories having no linkage, what so ever with the happenings which took place in the mainlinecivilisation. They have never been described as past entities of the country's organic system.

The tribes suffered considerably at the hands of the local rules and the colonial powers. Their contact with the civilization brought them within the vertex of the new market economy and exploitation. A number of middlemen such as money lenders, traders and revenue farmers made their entry into the tribal heartland. These middle men were outsiders who took possession of tribal lands and ensnared the tribes in a wad of debt. The tribes who depended on forest and forest produce were denied access to it gradually by the feudal and colonial power. The ruled upsurges the forest lands and placed restrictions on access to forest products, forest lands and village common lands. Oppression and extortion by policemen and other petty officials further aggravated distress among the tribes. The system of beggar making the tribes performs unpaid labour-got intensified.

Since independence, India has tried her best for the development of the tribal people. Article 46 of the Indian Constitution envisages that "the state shall promote with special case the educational and economic interests of the weaker section of the people and in particular of the SC/ST and shall protect them all from social injustice and all forms of exploitation". A period of 10 years was set initially to achieve the goal but as the problem was deep rooted and may faceted it was extended by 10 years, every time after expiry of the period. The tribal development programmes don't merely provide usual opportunities to develop a new pattern of agricultural production and now the economic basis for life, but also offers a chance to develop a new social relationship and new social structure in tribal society. Few are the instances in the country where the tribal development programmes fully adopted this pattern. Tribal development, more significant now as a new strategy of integrated tribal development programme, aims to improve the life of the tribes in the overall perspective of development and growth.

Any development strategy formulated for the tribal people without considering their social, cultural and economic development is sure to meet with failure. The programmes to be implemented in the tribal areas are to be

conformity with the social and cultural values and life of the tribes for whom these are intended. These have been many governments as well as non-government organisations set up with the interest of tribal upliftment. Many of these organisations have been complete failures for various reasons. Many have failed due to corrupt managers. These organisations have taken government money that has been set aside for tribal development and have used it for purposes that have done nothing for the tribes. The money is almost always spent on various items that the tribes never reap benefits from. Tribal people have lost all hope in receiving help from any non-tribes. There is a complete lack of trust among tribal people. They now expect that to help him or her. In the social-political front also the tribal people lost their stand. They lost their majority in the population counts, which significantly influenced political decisions. In the day to day administration the tribes were sidelined. The political institutions dominated by non-tribes have become stumbling block that humbled the feeble rumbling of the tribes at their thumb prints. Thus, they stand virtually alienated from their traditional surroundings and sources and pushed into a semi-modern life.

2.6. CONCLUSION

The scheduled tribes, who referred to as 'Adivasis', meant original inhabitants. For a long period of history, they were always socially and geographically isolated. They belonged to different races with diverse cultural characteristics, speaking different languages and spread across various ecological zones. The tribal communities in India have suffered from enjoying any meaningful development largely because of the policy implementation gap artificially created by the government and leaders. The consequences of this neglect resulted in tribal communities lacking access to primary needs such as water, food, shelter, health, education and sanitation leading to low life expectancy.

The tribes where ever they live are faced with many problems, which are of social, political, economic, cultural and educational in nature. Various

schemes are being implemented for the development of the tribes in India particularly Kerala. Special tribal plans are intended to provide special protective measures to safeguard the interests of tribes and promote their overall development. Though even after about five decades of developmental efforts the Scheduled Tribes continue to constitute relatively most backward and vulnerable section of the population with extremely weak economic base. Their ignorance is exploited by many ways. Most of the tribes are agricultural laborers, they still face poverty. Because of the acute poverty, the tribes have been the victims of exploitation by money lenders, landlords, labour contractors, traders and officials.

The tribes in Kerala are leading a hard life and they have not been removed from the cluches of superstitious beliefs and practices. Their poverty coupled with illiteracy and ignorance is exploited by outsiders in their income generating activities. A good portion of the land in their areas has been legally transferred to non- tribes. They are emotionally attached to the forests and believe that their gods live in the forests. Now the tribes are engaged as wage labourers under local landlords and estates. Due to the contact with outsiders, their traditional way of living is slowly disappearing and they are eager to lead a life like that of mainstream society. Now they are trying to adjust with their social and biological ecosystem by all means as part ofthe adaptation. There is a need to evaluate the reasons of information lag between the development agencies and tribes. It is the time for the policy makers to redesign   the developmental efforts with a view to access, perception and participation in the right perspectives.

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REVIEW OF LITERATURE

3.1. INTRODUCTION

Review of related literature and studies is an important aspect of an investigation. It gives a clear idea about the problem under study. The survey of related literature and studies helps for locating, reading and evaluating reports of researchers that are related to planning research reports. The literature review starts with the selection of a problem for research, continues through the various stages of the research process and ends with report writing. So the review of literature in the related areas of investigation is an inevitable step in the research proposal. The investigator made an attempt to review some of the related literature in the problem under study. In this chapter the studies have been divided into three parts - the first part consists of studies pertaining to tribes, their life, development and the issues confronted by them. The second part comprises the studies aboutthe rural library services, information system and services in different fields. The third part includes some news and programmes telecasted by various Malayalam News Channels about the tribes and their problems.

3.2 STUDIES ON TRIBES, THEIR LIFE, PROBLEMS AND TRIBAL DEVELOPMENT

Krishnan (2000) made an effortwas to examine in some depth the educational situation of the tribal folk in Kerala and the level of awareness and utilization on their part of the different educational development scheme specially meant for them. The specific objectives of the study put forward by Krishnan were (1) to identify and review the various tribal educational development schemes (2) to analyze the level of awareness on the part of the heads of households of the different tribal communities about the schemes, and (3) to examine the level of utilization of the schemes by different tribal

communities. The study was conducted in the Panamaram Panchayat in the Manathavadytaluk of Wayanad district in which five major tribal communities of the State live. These communities are Adiyan, Kattunayakan, Kurichians, Kurumans and Paniyan. The conclusions emerge from the study were (1) there is an urgent need to improve the levels of awareness and utilization of the various educational development schemes among the tribal folk (2) a long lasting solution to the educational backwardness of tribal folk cannot be found without substantial improvement to their economic status (3) since there are wide intertribal variations in socio - economic status among tribal folk a blanket policy for development of tribal folk may not be effective (4) the labour participation by the children of school going age could perhaps be discouraged to some extent by making school education more attractive, by giving them higher economic incentives, by making education more entertaining and relevant by giving the household a more active role in the conduct of school affairs.

Mathur (2000) focused on the primitive tribes of Kurumbar of Attappady and Cholanaickans of Nilambur, says that development funds from the centre and State Governments have enriched the coffers of politicians, bureaucrats and contractors, without reaching the target population. Dr. Mathur's study on the evaluation of Integrated Tribal Development Project (ITDP) during the last three decades in Attappady said that the project exposes the biggest hoax of its kind in India. Vested interests would not allow the tribes to enjoy the constitutionally guaranteed benefits and safeguards. The paper opined that the failure of the Kerala government to implement the Kerala Scheduled Tribes (Restriction on transfer of lands and restriction of alienated lands) Act, 1975, resulted in the alienation of thousands of acres of their land without making provisions for their rehabilitation.

Asokan (2001) explained the Socioeconomic Characteristic, of the Koragar and Naiks of Kasaragod. The study examined the socioeconomic conditions of these two tribal groups in terms of income, activity, patterns, land holding, literacy rate, housing condition, indebtedness and expenditure patterns. The researcher probes into the social, cultural and historical reasons for their present condition and attempts to understand the structure of the tribal economy in the region. Two more issues that he deals with the context of the tribal economy and health care practices and indigenous medicines.

Sasikumar (2003) evaluated the tribal development programmes in Wayanad district - Kerala. An effort is made to find out in the micro context of the tribal areas of Wayanad, what development has meant for the tribal folk apart from a growing sense of dependency. The study is an answer to the question why are these groups still in the grip of malnutrition, diseases, illiteracy and debt? 'The researcher points that it is lack of understanding of the specific local cultural context of the tribal folk that has led to development failures. An important determinant of success is the acceptability of such programmes by the tribal groups. In order to establish this author made an evaluation of the development and welfare programmes. Findings from such an evaluation will help to assess the potential of decentralized planning in developing appropriate strategies. The needed information is being collected from the by participants, and nonparticipants through observation, case studies, interview and survey.

Rustagi (2004) highlighted the importance and significance of gender related development indicators for assessing relative levels of progress or backwardness of women's status across the states of India. An analysis of the current situation of women across the Indian states based on a select set of indicators covering issues of work, education, health, survival, safety and women's participation in private and public decision-making is undertaken

here to illustrate the relevance of adopting a simple methodology of individual indicators. The indicators used here include both attainment levels as well as gaps between men and women in selected spheres. This analysis revealed the utility of such a methodology in identifying the areas of gender backwardness and possible intervention mechanisms that can prove to be effective in improving the situation of women.

Mahmood (2005) studied the situation ofthe rural population in Pakistan and information facilities available to them, including telecommunications, computers and public libraries; document the community information initiatives in terms of objectives, institutional framework, staff, services, use, finance, technology and lessons learned;tounderstand the challenges and opportunities regarding the establishment of Multipurpose Community Telecenters (MCTs) in rural areas of Pakistan. The study is based ona literature review and interviews of persons involved in activities of providing information to the rural community in Pakistan selected from the telecommunications sector, libraries and national and local non-governmental organizations. The paper highlights the role of MCTs in rural development. It assesses the situation of the rural population in Pakistan and information facilities available to them, including telecommunications, computers and public libraries. The paper documents existing community information initiatives in terms of objectives, institutional framework, staff, services, use, finance, technology and lessons learned. It presents challenges and opportunities regarding MCTs in rural areas of Pakistan. A model is proposed for the establishment of MCTs in Pakistan in terms of policy formulation, planning, management, funding, building, equipment, technology, services, target groups, marketing and sustainability. The paper also discusses how MCTs can be an alternative to rural public libraries. The paper presents a model for the establishment of MCTs in Pakistan in terms of policy formulation, planning, management, funding,

building, equipment, technology, services, target groups, marketing and sustainability.

Jacobs and Herselman (2006) examined the theoretical linkage between ICT and advances within a business in a rural community in the North West Province of South Africa. Various aspects are addressed like services and service delivery mechanism, locally adapted content and context, realistic approach to technologies and financial sustainability. The functions and services of a rural community centre,which is located atItsoseng(North West Province of South Africa)was investigated in this paper.

Daudu.,Chado.,. and Igbashal.**(**2009**)** made an attempt to study the sources of agricultural information utilized by farmers in Gboko and Makurdi Local Government Areas of Benue State, Nigeria. Simple analytical tools such as percentages, frequency, tabulation and correlation analysis (inferential tool) were used for analyzing the data collected. The analyses revealed that most (61.67%) of the farmers preferred extension agents as their source of information while the least (6.17%) source was libraries. The major constraint indicated by farmers in sourcing information was financial problem. The result of the correlation analysis indicates a significant relationship between age and source preference while there was no significant difference between other socioeconomic characteristics examined and source preference. It was recommended that credit facilities or subsidies be provided to farmers to purchase radio receivers to enhance information sourcing. Also more extension agents be recruited and properly trained as they are the main information source used by farmers. Also, in planning any agricultural information dissemination programme, age of farmers should be taken into consideration.

Sahadevan (2009) explained about interaction pattern and livelihood strategies of Uralikurumar, one of the rarest artisan tribe in Wayanad, Kerala.

Uralikurumar is the only tribal community who pursued a variety of artisan occupations such as pottery, basketry and black smithy and is a unique in their artisan skills. At present Uralikurumar can't take up their traditional occupations due to several factors and are engaged as wage labourers in the nearby estates. They have started migrating to other states such as Coorg and Mangalore in search of jobs and this has also accelerated their interaction with other castes and communities resulting in a culture change. In this context, it would be very interesting to highlight their interaction pattern and livelihood strategies.

Baiju (2011) attempted an analysis of the development and welfare programmes addressing poverty, land alienation, exploitation, education, health care, employment, social development and in their reach out to these target groups and discussion of policy implications and the strengthening of services delivery. Tribal population is the aboriginal inhabitants of India who have been living a life based on the natural environment and have cultural patterns congenial to their physical and social environment. The study is mainly based on a baseline survey conducted in the tribal settlements of Thiruvanathapuram District Kerala. The main focus of the survey has been to find out the critical gaps is any and its incidence prevalent in the system of service delivery and to suggest areas for urgent intervention in strengthening the service delivery system among tribal households.

Ghosh (2011) presented a brief review of the innovative projects in information and communication technologies for rural development and how it has contributed. The other aim of this paper is to ponder over the achievements and the failures of ICT in the sustainable development march. The analysis also indicates communication related initiatives and projects for development before media liberalization and post media liberalization.

Sakthipadhi and Panigrahi (2011) attempted to critically review major tribal policies and programmes in the state of Orissa. It tries to assess the impact of and changing perspectives regarding development programmes that affect the livelihood resources of the tribal people. In this paper they give a brief account of the physiographic conditions and historical factors, which together carved out a niche for the tribal people of Orissa and gave them a preeminent position in the state .The paper also tries to review various methods of articulation of collective concerns of tribal people with regard to the promotion and protection of their natural resources based livelihood.

Khan (2012) argued that the celebrated Kerala model of development has not made much change in the socioeconomic life of the tribes of Kerala. The Indian state of Kerala has had entirely different experience of development process from anywhere else in the country, the much celebrated Kerala model of development has faced enough criticism for excluding the tribes ,Dalits, Fisher folks and other weaker sections of the state. The paper again argues that after the sixty years of formation of the state tribes continues as one of the most marginalized community within the state, the post globalized developmental projects and developmental dreams of the state has again made the deprivation of the tribes of Kerala and the development divide has increased between the tribes and non tribes in the state.

Rahman., Kielmann, McPake, and Normand (2012) aimed at exploring the context, reasons, and choices in patterns of healthcare-seeking behavior of the hill tribal population of Bangladesh to present the obstacles and challenges faced in accessing healthcare provision in the tribal areas. Participatory tools and techniques, including focus-group discussions, in-depth interviews, and participant-observations, were used involving 218 men, women, adolescent boys, and girls belonging to nine different tribal communities in six districts. Data were transcribed and analyzed using the

narrative analysis approach. The findings emerged from the study, suggesting that the tribal communities may differ from the predominant Bengali population in their health needs and priorities: (a) Traditional healers are still very popular among the tribal population in Bangladesh; (b) Perceptions of the quality and manner of treatment and communication can override costs when it comes to provider-preference; (c) Gender and age play a role in making decisions in households in relation to health matters and treatment-seeking; and (d) Distinct differences exist among the tribal people concerning their knowledge on health, awareness, and treatment-seeking behavior. The findings challenge the present service-delivery system that has largely been based on the needs and priorities of the plain land population. The present system needs to be reviewed carefully to include a broader approach that takes the socio-cultural factors into account, if meaningful improvements are to be made in the health of the tribal people of Bangladesh.

Majusha (2013) discussed the origin, history and etymology of the Muthavans of Edamalakudy ,Idukki along with their language, dress and ornaments, food pattern, their special traditions in social organizations,life cycle rituals, religion, political organization, economy etc.This paper also tried to bring out some of the problems of tribal development in that area. The tribes have been the victims of colonial domination, illiteracy, ignorance, caste prejudice, poverty and isolation. Then the contact with the advanced and civilized people brought them into a new market economy and exploitation- both social and economic in nature. Their self –sufficient economy disorganized due to land alienation, deforestation. So this paper tried to make a comparative study on the past traditional life and the present condition of the Muthuvans of Edamalakkudy Tribal Grama Panchayat along with some suggestions for their existing problems.

Rajasenan, Abraham and Rajeev (2013) unfolds the paradox that exists in the tribal community with respect to the development indicators and tries to cull out the difference in the standard of living of the tribes in a dichotomous framework, forward and backward. The data for the study is obtained from a primary survey in the three tribal predominant districts of Wayanad, Idukki and Palakkad. The paper said that tribes with good education and Employment (Malayaarayan,Kuruma and Kurichya) have a better living standard and hence they can generally be termed as forward tribes whereas those with a low or poor education and employment and living standard indicators (Paniya, Adiya , Urali,Kattunikka, Muthuvans and Irulas) are categorized as backward tribes. The paper pointed out that better educational status and living standards have enabled the Malayarayan community in a better position compared to other tribes in Kerala. The reason behind this paradox is the failure of government schemes and assistances with the intention of empowering the tribes in Kerala are not reaching the needy. In this context, there is an urgent need to develop an appropriate plan for the overall development of the socially excluded segments of the Kerala Society.

Bennichan and Subramanian (2014) conducted research among the tribal high school learners of Wayanad regarding their English language skills. Language skill assessment and collection of personal profile, including socioeconomic status (SES) were conducted among 200 selected students equally from Paniya,Kurichiya,Kuruma,Kattunaika and Adiya tribes, attending Class IX in Wayanad Schools. The major finding of this study was that learning of tribal students are strongly influenced and affected by the family's social economic status. The tribal parents in Wayanad are least educated and they face many socioeconomic problems. So home based environment factors negatively influence their studies and as a result, they lag behind in languages and academics in general. The study pointed out that the government and educational activists have a lead role to play in this situation.

Chaterjee (2014) had made an attempt to find out the challenges faced by tribal women and to discuss the strategies that they can consider for handling these challenges successfully. Tribal women in India are hardworking than tribal men and they contribute significantly towards their family income, but their income generating sources are limited. Low income necessitates more hands inlabour as a result, they are reluctant to send their children to formal schools.Moreover, due to the general low level of education their awareness level is also low and so they tend to ignore the basic conditions of health. Status of tribal women in terms of education, employment, and health is low not just compared to tribal men, but also in comparison to women belonging to the general population. The findings can be beneficial for implementing projects that can help in improving their situation of backwardness.

George's (2014) article is an attempt to capture the essence of one of the most widely discussed contemporary issues in the state of Kerala-landless ness among the Adivasis. The article traced the elements of Adivasi land struggles across the last few decades, and drills deeper into the issue to excavate the realities of the unfulfilled promises of the government and the Adivasis ongoing fight for their promised land.

Rajeshkumar's (2014) paper aimed at bringing out the concept of development, according to the Kattunaika tribes and comparing it with the government's developmental activities. The paper also tries to elicit the knowledge of Kattunaika tribes about various developmental programmes introduced by the Department of Tribal Welfare.

Suresh and Cheeran **(**2015**)** analysed the literacy and edcuacational attainaments of tribes using Census data reveled by Government of India.For this purpose ,the data from 2001 and 2011 were collected .The present study analysed the literacy rate and educational attainment of tribes concentrated in

the three tribal predominant districts such as Idukki ,Palakkad and Wayanad.The major findings of this study discussed the equality in literacy and education backwardness of tribes compared with that of the total population .The study also points wide gender gap and literacy gap existing within the tribal sub groups.

3.3. STUDIES ON RURAL LIBRARY SERVICES, INFORMATION SYSTEM AND SERVICES

Raju (2000) explained how to access information in Rural India. Rural areas in India are characterized by limited land availability, low literacy, inadequate health, sanitary and drinking water facilities. In spite of over five decades of independence the rural scenario has not changed much and 75% of rural people are either manual labourers of the artisan.In view of a variety of structural disadvantage i.e. illiteracy, malnutrition and the social compilation of caste in Indian society. So there is a need to redesign the traditional public library services to deal with the information needs of rural areas. In this connection, the National Institute of Rural development (NIRD) conducted a variety of studies and has come up with an action research project aimed at establishing Public Information Centres (PICs) The objectives of this centres will be to provide information on rural development programmes, agricultural extension, and utilities as well as social development information-e.g: health, education, and finance, legal. This paper discusses the issues involved as well as the location of PICs, database, training, service and sustenance of PICs.

Satyanarayana (2000) explained the role of public libraries in national socioeconomic development. The paper discusses policies of the Andhra Pradesh government and identifies the shortcomings of the existing Andhra Pradesh public libraries Act 1960. He concludes that the effective community library services can be possible only by the support and co-operation of the community and the government.

Yadagiri and Satish (2000) reviewed the type of public libraries established in rural areas in Andhra Pradesh, in terms of (a) coverage of rural areas with libraries (b) type of libraries established (c) adequacy of library resources and services (d) resource sharing activities. The findings of the study are 1) the coverage of library service in rural areas is very meager. (2) The Poor performance of the public library units - The branch and village libraries don't possess the required reference and informational materials and therefore are not fully geared to take up the role of community information centre. 3) Lack of adequate reading material, fiction and general light reading materials are abundantly stocked in the public library units.

Uddin (2000) explored interlinkages between libraries and rural development in a developing country, with special reference to Bangladesh. According to the author, libraries by their very nature can be the centre for the spread of knowledge and information, and they can play a very vital role in the spread of rural development in Bangladesh. The rural people need support and assistance for a) better health, water supply and sanitation b) to find out about government policy c) how to produce better crops d) prevention and control of environmental pollution e) textbooks and teaching aids. f) Sports facilities g) prevention and control of social problems. All these factors can be met only with the help of rural libraries. For this reason it is very much essential to establish rural libraries in each and every village of Bangladesh.

Veeranjaneyalu and Sudharani (2000) highlighted the role of information sources and service in rural development. According to the authors, right to information is one of the emerging human rights in the 21st century. The authors point out that, food; clothing and shelter are the basic and essential needs of the human beings. The authors say that, the information is an essential ingredient for the progress of society and the lack of information is limited to socio- economic development of the people. The

authors point out that, information does not have any value unless it is used. They put forward various methods and processes which are involved in the transfer of information.

Takalkar and Remadevi (2001) examined the status of rural libraries in four states of India, the information needs of the people in the study area, and their information seeking behavior. The study also examines the role of the latest IT techniques in improving the present status of rural libraries. This study concludes that the libraries existing presently in rural areas are poor state of affairs.Lack of adequate resources, financial and human, is identified as the major reason for the present status of rural libraries. As far as information needs, a majority of respondents look for information relating to development schemes, employment opportunities, education, health, etc. Mass media including newspaper, Television and Radio are the major sources of information, followed by relatives/friends, and government officials. This study suggests the transformation of existing libraries or establishing a new set up of dynamic information centres with the help of the latest IT(Information technology) to effectively cater to the information needs of the rural people.

Manishkumar., Pathak, Chithra., and Singh, (2001) aimed to discuss the information of rural people regarding development messages. The study was carried out in the district of Udhamsingh Nagar of Uttaramchal State. A village named Rajapur was selected purposively for the study. On the basis of the actual condition observed detailed discussions were held with the key information and development officials. A list of 155 rural people was prepared for the purpose of the study. The findings of the study are 1) Illiteracy widely affected people's awareness and knowledge about various development programmes. 2) Information sources like personal locality, personal cosmopolite and mass media used by the respondents for getting

general information on different subject (not specify to any particular subject). 3) Agriculture was the main occupation in the rural area. It was clear from the findings that examination of personnel in the village had a partisan approach and that they were not interested in poor people's development. Therefore any strategy for communication of development message among rural poor should give due consideration to the above facts.

Anil Singh.,Gautam., and Prasad, (2001) described the need for system for Himalayan Information. The paper discusses in brief the idea of setting up a Himalaya Information System and explains its utility to the users. The need to set up a Himalaya Information System (HIMIS) has to be considered in the context of the rapid development up Himalaya Information as well as the increasing awareness of their relevance to societal development. The paper also presents the objective and the areas of the Himalaya Information System. The focus of HIMIS in proposed to be on information that would be of help in development plans for Himalaya community. The system would be mainly of geared to the information needs of the various development programmes of the Himalayan regions. All operational efforts in the working of HIMIS are aimed at providing user satisfaction the author hopes that the system will meet the information needs of the user community in the important field of Himalaya research in the near future when the system gets fully operational.

Ibohal Singh and Lahiri (2002) highlighted the importance of information in health care and characteristics of community. Among the community service health care is the most important area because efficient health information raises the level of public health to a large extent. As a community centre public library can transmit various information regarding health. Health information can also be provided to the community by the health centres/hospitals/dispensaries/other health institutions. Health awareness programmes should be organized by the local clubs, organization

from time to time in collaboration with concerned authorities. The study suggests to improve upon the service of the existing public libraries of Manipur as well as to implement the Manipur Public Libraries Act of 1988.

Chapman., Slaymaker.,and Young (2002) investigated the role of information and communication technologies (ICTs) have to play in developing countries ,focusing particularly on those rural areas that are currently least affected by the latest advances in the 'digital revolution'. This paper focuses principally on the role of ICTs as flexible and powerful tools, social development through small scale strategic interventions, linking to, and extending beyond, formal and centralized systems operating on a larger scale. This paper explores how ICTs could have greater role in future rural development strategies through the integration of available technologies and the diverse institutional and knowledge landscapes that exist in developing countries of ICTs in the context of current development paradigms. The paper concludes that there are numerous,well established barriers to improving information exchange .Knowledge capture,the high cost of information access and infrastructure constraints all affect the equitable distribution of information in rural areas.

Adinarayan, Raj and Sharma (2004) described the present decision making process and the rural informatics situation in Indian districts. A study was undertaken in a tribal –oriented and rural district in India to demonstrate the integration of village- level spatial and non-spatial data into a useful tool, called VLIS (Village Level Information System), for decentralized planning. This simple and robust tool will assist the decision makers to generate various ecological and socioeconomic views for identifying candidate villages for rural watershed management schemes (prescriptive and executive level planning). The paper also envisages future development and usefulness of this Community Level GIS tool for grass –root planning.

Benstead (2004) research paper explored alternatives to the mobile library service in providing a public library service to rural communities in England and the impacts of best value, public library standards and social inclusion policy on provision. A questionnaire survey was completed by librarians in public library authorities in England with rural hinterlands. The data derived were supplemented by follow- up case studies. It was found that achieving social inclusion objectives and the results of best value reviews were the greatest motivation factors for much of the development of alternative library service delivery in rural areas, and that village hall were the most popular place for co-location of library services.ICT was felt to have impacted positively on rural library service delivery and its use was demonstrated in co-location facilities and learning centres. This paper provides public library practitioners and researchers with a picture of public library service provision to rural area communities and shows the impact of Government –driven policy.It appears that there is varying appreciation by public library authorities of rural community's distinct nature.

Raju (2004) described the role of traditional media, development in information and communication technologies (ICTs),and computed at the rural level in various parts of the country. An experiment conducted by the National Institute of Rural Development, Hyderabad on the use of information technology to deliver information through the establishment of a public information centre is described in detail. Issues that were considered for humanizing the establishment of a Public information centre were identified. The paper concluded that organizational linkages and networking capacities are to be strengthened in digital unity to provide multiple opportunities to the rural communities to exploit local resources for their self-development.

Jaganayak (2004) studied the role of libraries in societal development among rural women. The study focussed on the library as a development institution in the rural areas and its impact on the women folk in respect of this social cultural, economic and educational development. The population consists of rural women from the Kannur district in north Kerala. This study shows that the rural libraries in Kerala play a prominent role in all areas of social life. That means the libraries could play a pivotal role in the educational, scientific, industrial, and social and economic development of the country. The study reveals that the libraries play a very significant role in building up a healthy and progressive community. The public libraries have established themselves as an indispensable element in the life of the community. A well organized library system can deeply influence the future development of the society.

Islam and Uddin (2005) explored the major information systems and services of rural development libraries in Dhaka, Comilla and Borga districts in Bangladesh. The paper discusses the situation of these rural development libraries due to the revolution and the advancement made in the information communication technology. The paper identifies the tools and techniques used in order to meet the growing information needs of the rural Bangladesh. It also presents the various problems encountered from these libraries during the period of providing their services and recommends ways for their further development.

Jacobs and Herselman (2006) examined the theoretical linkage between ICT and advances within a business in a rural community in the North West Province of South Africa. Various aspects are addressed like services and service delivery mechanism, locally adapted content and context, realistic approach to technologies and financial sustainability. A rural community centre in Itsoseng was investigated regarding the above aspects and the results

are provided. It became apparent that if these above aspects are not seen as integrated activities within a rural community, success is difficult to achieve. Success in providing human and institutional capacities that harness information and knowledge is imperative.

Seth and Parida (2006) examined the information needs, information seeking behavior and the impact of information use onScheduled Caste and Scheduled Tribe communities in Odisha. The primary goal of the study is to find out the information needs of the SC/ST(Scheduled Caste/Scheduled Tribe) students, research scholars and faculty members in autonomous colleges and universities of Odisha The findings reveal that the SC/ST require ready-made/ up to date information within them. They are not properly consciously about governmental provisions and facilities and not aware about the latest information technology. Some are complaining against the bureaucratic attitude of upper caste people and not financially sound to save them. The various methods for their article .The role of government departments and NGOs (Nongovernmental organization) in the state is also highlighted. The study also recommends what could be done for them to provide them information on various governmental facilities. The paper gives an exact picture of the educational conditions of the SC/ST students in Odisha state.

Mukhopadhyay (2006) attempted to develop a software framework for public library based and web enabled multilingual community information services by utilizing open standards and open source software. The focus of this study is on the role which public libraries should play in the local community in order to meet their users' needs in regard to seeking of survival information. This paper emphasizes in particular design of FLOSS(Free /Libre/open Source Software) based and Unicode – complaint software framework of community information services as part of the public library

service, which in networked environment may lead to the betterment of community living.

Dent (2006) provided a background on how the Kitengesa Community Library in rural Uganda ,which serves as both a community library and a school library ,might be seen as a model for other similar libraries in developing countries. The information in the article comes from a two-year study of the Kitengesa Community Library .The findings of the study indicate that the Kitengesa Community Library is a successful working model that might be used in other similar rural villages to serve both schools and the community. The information presented in this paper offers some basic considerations in terms of the implementation of rural library services. Provision of such services is becomingincreasingly important as more and more of the world's population becomes literate and more of the world's attention is focussed on the welfare of those living on the African continent. The study itself is unique in that the data hail from a two year study of a small village library. Literacy is a major factor in terms of development in underdeveloped nations and libraries have the potential to play an important role in the eradication of illiteracy and provide for the newly literate.

Islam (2006) attempted to give a short overview of the rural library situation in Bangladesh and their role in providing rural information services. The paper is mainly based on the review of primary and secondary sources of information, which includes books, journals, research reports and research articles.Relevant literatures were also collected and consulted through the internet browsing. An effort is also made to trace the multipurpose community telecentre (MCT) which providing ICT based rural information services in Bangladesh. Finally, recommendations are also given for the development of rural libraries in providing rural information services in Bangladesh.

Sharma (2007) investigated the information needs of the rural woman. The study is based on 145 rural women respondents of Gwalior district of Madhya Pradesh. Analysis of data reveals that the majority ofwomen getting information through television (93.7%).35.17% of women are consulting religious leaders for their information needs. The study reveals that 81.37%respndents share information within their family members. Home field and well are the most common places for sharing information. All women are familiar with a telephone while only 33.79% women used telephone facility 2.5% rural women are familiar with the internet.

Dent (2007) presented a cursory overview of economic development in Uganda, and discusses some important links between the rural libraries and the ways it might impact human development areas such as economic uplift, education and literacy. This reflects an in-depthreview of the professional literature on economic and human development in Uganda, literacy and rural library. It also incorporates some qualitative data gathered from research studies conducted atthe KitengesaCommunity Library in 2004 and 2005, including individual interviews with library users, teachers, local business merchants andlibrarians at Kitengesa. The article concludes that there is potential for rural community libraries to impact small scale local economic development. The project at the Kitengesa Community Library is still in their infancy and long term economic outcomes are not certain. At the same time, the projects have created a new sense of hope and possibility for many library users. There are numerous implications for other rural librariesasincome generating projects may be a way to attract new users, attract outside financial support, showcase the practical nature of these libraries, and provide a means for local people to improve their lives. This paper is a unique in that it expands on the concept of the rural community library as just a place to read books, and highlights the important role these libraries might play in

developing areas where there is a profound lack of access to information ad few ways for residents to improve their economic standing.

Reeja , Radhika, Shibu and Rejani (2008) conducted a study in a tribalrehabilitated area; the Sugandagiri which is located in Pozhuthana Panchayat of Wayanad district, in the southernmost state of Kerala. The study investigated the sources of animal husbandry information of members of various tribes in a resettled area as well as their vocational preferences. The study was conducted using the census method of complete enumeration of 413 tribal houses in the tribal rehabilitated area of Sugandagiri located in Pozhuthana Panchayat of Wayanad district in Kerala. A pre tested,well-structured interview schedule was developed used for data collection. The result of the study indicates that nearly 40 percent of the population came in the categories of no education and lower primary education. The monthly income of nearly one third of the families was a meager Rs.500 or below. The findings of the study shed light on the positive attitude of many of the rehabilitated families towards taking up animal husbandry vacations in order to improve their livelihood.

Kevane and Sissao (2008) examined the impact of small public libraries in villages in Burkina Faso on reading habits. They conducted a survey of secondary school students in eight villages in Burkina Faso in February and March of 2005 to arrive at a preliminary measure of the impact of village libraries on reading. Students were selected in eight villages that matched the criteria 'with library' and 'without library'. The results indicate that the reading level of the students was quite low, but the presence of a well-functioning library leads to an increase in reading.

Harande (2009) examined the current environment of rural Nigeria. The paper attempts to answer a question that what ways can enhance information services contribute to the development of rural communities in Nigeria. The

paper indicates that rural communities in Nigeria can be transformed into information conscious communities that will form the bases for their development. The paper concludes that information services had never been effective and useful to the rural inhabitants of the country since independence in 1960.

Daudu.,Chado and Igbashal **(**2009**)** made an attempt to study the sources of agricultural information utilized by farmers in Gboko and Makurdi Local Government Areas of Benue State, Nigeria. Simple analytical tools such as percentages, frequency, tabulation and correlation analysis (inferential tool) were used for analyzing the data collected. The analyses revealed that most (61.67%) of the farmers preferred extension agents as their source of information while the least (6.17%) source was libraries. The major constraint indicated by farmers in sourcing information was financial problem. The result of the correlation analysis indicates a significant relationship between age and source preference while there was no significant difference between other socioeconomic characteristics examined and source preference. It was recommended that credit facilities or subsidies be provided to farmers to purchase radio receivers to enhance information sourcing. Also more extension agents be recruited and properly trained as they are the main information source used by farmers. Also, in planning any agricultural information dissemination programme, age of farmers should be taken into consideration.

Jerome and Theresa (2009) examined the role of information in rural development. The paper discussed the attributes of information for rural development and information uses in rural development were also discussed, such as information for political participation, cultural development and preservation of cultural heritage. The paper as well as discussed information for economic development in the rural area.

Subramanian and Arivanandan (2009) examined the implementation of village information centres in rural Southern India. The study described the developmental disparity that exists between urban and rural areas in India and justifies the implementation of rural projects that extend ICTs to rural areas. The study explained in detailed the Village Knowledge Centre Project, conceived, developed and implemented by the M S Swaminathan Research Foundation (MSSRF),a Non-Governmental Organization(NGO) located in Chennai, India. The described the field visits and observations and conclude with an analysis of the role and benefits of such projects, unresolved questions and issues and possible directions for future work in this area.

Olajide (2010) examined the information needs and characteristics of the users of rural libraries in Ekiti State, Nigeria. The study was aimed at investigating the reading needs, sources of information, level of education of users and benefits of rural libraries to them. Selection for the study was based on one Local Government Area in each of the three Senatorial districts in EkitiState.Ijero local Government Area in Ekiti Central Senatorial District, Ikole Local Government Area in Ekitiorthsenatorial District and Ekiti Local Government in Ekiti South Senatorial District. The rural areas in the selected Local Government Areas in the districts were used in this study. The study was aimed at investigating the reading needs, sources of information, level education of users and benefits of rural libraries to them. The major finding of the study is that the library constitutes the major source of information for rural dwellers. Books are the major reading materials of rural people. It concludes by giving recommendations towards the improvement of information needs of rural dwellers by improving the provision of library services to them

Olaniyi, Adebayo and Akintola (2011) investigated rural youth's perception of utilization of agricultural information in Oyo state. Multistage

sampling technique was used to select 135 respondents in the study area. For the purpose of this study, rural youth is being referred to as young people living in the rural areas within challenges faced by rural youth in participating in agricultural production. This research covers Oyo state as part of southwestern states in Nigeria. The target population of the study is all rural youth engaging in agricultural activities in Oyo state. A multistage sampling technique was used in selecting a representative proportion of the respondents for the study. First, purposive sampling technique was used to select 10% of the total Local Government Areas of Oyo State. The independent variables of the study included personal characteristics of the respondents such as age, sex, educational level, farming experience, farm size, religion, marital status and membership of social organization. The study therefore concluded that in solving the menace of food insecurity in Nigeria the utilization of agricultural information among rural youth is of paramount importance as they are the future farmers and the onus of agricultural development depends on them. Although their perception of utilization of agricultural information was favorable, these have a lot to do with encouraging them to remain in agricultural sector. The major sources of information identified shows that interpersonal interaction in the rural areas is still of relevance to the dissemination of agricultural information and they were not exposed to modern information and communication technology (ICT).

Kuffalikar (2011) defined the concept of rural development and projects the views of pioneers of rural reconstruction. The article highlights certain factors bringing change in the rural sectors, and introduces the concept of E-readiness, which is visualized as the prime force for rural restructuring. The paper addresses the changing information needs of the rural masses and emphasizes on the efforts initiated by India. The article stresses on the Community College Movement and Community Information Services. The article gives a brief background of the minimum needs, programmes and its

emphasis on providing rural services. It also gives a brief overview of the rural libraries, its objectives, aims and services and highlighting the problem areas. It also recommends the National knowledge commission, the various advocacy campaigns take by the experts and certain restructuring outcomes for rural libraries. The research article of ChitralekhaKuffalikar is an excellent one on Rural Library Reconstruction.

Waynande (2011) explained the importance of public libraries as a community centre/knowledge centre. The article highlights the necessity of public libraries as a potential instrument of social development. The article discussed the role of public libraries in the socioeconomic development and the country programme for national development. It describes the several advantages of public libraries in the community development and the important role of public libraries in the diffusion of ideas, preservation of national heritage, social, cultural and educational development of the country. The paper highlights the importance of public libraries in eradicating illiteracy and maintaining of literacy and also describes the role of public libraries in helping the citizens to pursue formal and informal education. This paper is a good one to highlight the necessity of establishing and spreading a network of rural libraries in each and every village to take knowledge to the doorsteps of rural community to educate them in order to participate in creative work of community life and to drive the Indian society towards a progressive society/knowledge society.

Chitla (2012) discussed about how to eradicate poverty by using ICT and E-governance performance. And also the current ICT initiatives tend to focus on infrastructure development and the extension of information and communication services from the centre to the periphery. Since early 90s Information and communication technology are playing a pivotal role in the development process. In the globalization era, India is using ICTs to promote

their development programmes as well as reaches the poor to strengthen their lively hood. The paper mainly focused on how the ICT interventions in rural development initiatives are capable of developing rural India.

Hada (2012) discussed about the village knowledge centre, their objectives, benefits and its services provided by them. Rural public libraries have the power to communicate to disseminate knowledge and information relating to social-economic, political, educational development, particularly those people who are living in rural areas. Information and communication technologies play an important role in daily routine life, affect the way of communications and change the way of information services of the libraries. Knowledge centre is giving a chance for rural community towards the effective use of information related to different areas like health, agriculture, education, government policy literacy and their history. The paper gives the idea of the role of Rural Public Libraries as a village knowledge centre in Madhya Pradesh.

Momodu (2012) highlighted the roles library can play in the community and overall national development. The library's role as amajor vehicle for dissemination of information cannot acquire and dispatch it since the needs of the population must be identified, especially to support and sustain the educational, cultural, economic, social, political and other programmes geared toward improving the standard of living in rural communities in Nigeria. The information needs of the rural dwellers, rural libraries have been   enumerated and ways rural libraries can meet with their information needs have been discussed in the paper. Useful suggestions have been preferred on ways the rural people can be well informed in areas such as agriculture, culture, education, health, politics, recreation and socioeconomic which form the basis of their development.

Vidanapathirana (2012) conducted a study to identify agricultural information system components, their availability, the understanding of how successfully they work, the problems associated with them and how to improve their performances. The usefulness of information for agriculture, sources of agricultural information, types of information needs for agricultural development, problems of dissemination of agricultural information is discussed. The study explained the review of analytical methods and process of agricultural information systems.The general conclusions about agricultural information systems are emphasized and implications for further development of agriculture information systems are presented.

Prakash (2013) discussed the importance of modern and traditional knowledge in sustainable development and how the available information is being disseminated through the various information and communication technologies (ICTs) in India. Sustainable development is a growing concern of the modern world. Most of the present generation problems are the result of technological and scientific successes. Recognizing the importance of vast set of knowledge and information possessed by human society, this paper analyses the importance of traditional knowledge as well as modern scientific knowledge in finding feasible solutions for sustainable development.

Abolaji (2014) discussed the roles of the library as a unifying factor in the community. It argues that though the school library in a rural area should focus on its primary clientele, it should also extend its services and resources in other residents of the community in which it is located. The paper gives a brief description of the development of mobile and rural libraries in England, United States and Nigeria. The paper also discussed the efforts of some university libraries to achieve the same goal. It argues that the university libraries can do better in communities where library services are poor or not

available.It also discusses how they advent of ICT has transformed library services.

Kumar and Lamani (2014) explained about the role of rural library as a community information centre in the development of rural masses in various areas as educational, cultural, socioeconomic and political and to know the present status of the public libraries in Karnataka. The paper also highlights the services should be provided by the rural library as a community information centre.

Sultana (2014) examined the status of services provided by rural public libraries in her paper titled 'rural library services: lessons and five rural public libraries in West Bengal'. The paper looks at the roles and the sources of finding of these rural public libraries and pinpoints problems bedeviling them. It has been observed that rural libraries, public libraries in West Bengal have not developed up to the mark. The principal victims of these under-developments have been a rural community without having any individual means of becoming literate, due to them being too illiterate, too poor or too ill because of the information poverty. The paper concludes by recommending ways for revamping the rural public libraries from their miserable situation.

3.4. REVIEWS ON NEWS ABOUT TRIBES IN KERALA

Bitty (2011) prepared for 'project inspire: 5 Minutes to Change the World'. Edamalkudy a remote tribal settlement in Kerala in the southern part of the Indian subcontinent is the target area. The video describes specific interventions for eradicating tribal problems with measurable deliverables. A prosperous tribal settlement and poverty eradication through women empowerment is envisaged.This video is a record of the developmental dreams of a young Social Work professional.

Nair (2011) discussed about the issues and infrastructure facilities in ThazheThudukki and Mele Thudukki /Galazy villages nearly 16-24 kms from Mukkali and 10-20 kms from Anavai, Attappady,Palakkad District.About 250 families living in these villages.50 persons completed 10th standard, of them two completed computer engineering and poly technique. None of them has proper employment. Lack of Employment facilities and Infrastructure facilities (roads, health centers) have curtailed them growth and standard of living. This video also explained the problems they are facing.

Asianet communications limited (2012) discussed the poor conditions of the Naikkar (Kattunaikkar) tribes in Wayanad district. Kattunaikkar tribes are one of the particularly vulnerable tribal groups in Kerala. They are living in the forests and mountains of the western ghats.this video also discussed the poor living conditions and problems of the naikkar tribes in Wayanad district.

Asianet communications limited (2013) discussed on Alcoholism destroys tribal areas in Kerala. The tribal people did not care what was to happen with their lives. Alcoholism has been a deep seated problem in tribal areas in Kerala. An alcohol called charayam is very popular in the tribal hamlets. They discussed that consumption is increasing notably among younger men.Alcohol is produced illicitly in some tribal colonies. Here is evidence that local employers are using alcohol to attract tribal people to work. There is a need for studies on the exploitation of the tribal population and the alcohol use of the tribal people.

Syamkumar (2013) discussed the Scheduled tribes pathetic condition in Pathanamthittadistrict,Kerala.Syamkumar reported that,a major barrier to development in tribal areas is the poverty resulting from severe depletion of natural resources.This misery has consigned poor tribal communities to a state of chronic poverty.

Asianet communications limited (2014) reported that tribalpopulations in Kerala is facing serious issues regarding food and education. An order issued by ST department for giving cooked food to tribes in Malappuram, Kozhikode Wayanad and Kannur DistrictsthroughKudumbasree units. A boy from the Malappuram tribal area had been admitted to hospital due to starvation. This news was published on July 22, 2014**.**

Anoop (2015) is a program named as Vartha Annum Innumtelecasted in Asianet news. It is a special programme based on the news telecasted during the last 20 years. It is a special episode published on January 11, 2015 .It analyses the issues regarding the tribes in Kerala. This programme pointed out a clear picture of the lives of tribals in Kerala.

Mahwshkumar (2015) investigation on the sad plight of the tribal teens in Kerala. The investigation about the drinking habit of the tribal teens of Kerala. This news was reported from Kolenchery tribal colony by Manorama news and published on July 23, 2015.

Nishanth (2015) reported about the survey conducted by Kudumbashree workersamong 3139 families and 13598 members of the dominant Paniya tribe in Wayanad has revealed the shocking plight of their lives.Only 1,216 families have adequate sanitary facilities.798 people are homeless and 1,484 landless. 979 suffer from chronic illness. 6831 are illiterate ,with just the ignorance ids the main reason for exploitation. 1463 women disclosed that they did not receive requisite medcial care at childbirth.The survey reveals that they have not benefited from the various packages announced routinely by the government.

3.5.CONCLUSION

In reviewing the related literature the investigator has come across two types of studies; one set eliciting the problems of the tribes and the second set

relating to the information needs of the rural and tribal people. A.A.D Luiz, P.R.G Mathur, and Kanchan Roy point out problems of land alienation, indebtedness, bonded labor, alcoholism. K.B. Rath stresses the need of participation of the tribes in the development programmes. Krishnan emphasizes the need of greater awareness for tribes about the schemes and the need of educational development for the purpose.

The second part of the literature review highlights the limitations and defects of the tribal set up in establishing a proper information centre. SurendraNath Mehta, Anuradha and V. Chandra SekharaRaoestablished these defects. Anuradha states the fundamental importance of information and Chandra SekharaRao mentions the role of the public library for the information needs of the tribes. Andhra Mehta states that a well-organized information systemsis the key to national development.

The third part of the literature review, the investigator reviews some news and programmes about tribes in Kerala telecasted by various Malayalam news channels. A news story of Kairali pointed out a major barrier to development in tribal areas is the poverty. Asianet News Hourdiscussed on the impact of Alcoholism,which destroys tribal areas in Kerala. The tribal people did not care what was to happen with their lives. The discussion concluded that Alcoholism has been a deep seated problem in tribal areas in Kerala. Asianet News reported a boy from the Malappuram tribal area had been admitted to hospital due to starvation. They pointed that tribalpopulations in Kerala is facing serious issues regarding food and education.

The review of literature indicated that the study of tribes, there are a number of parametes to be dealt with. A proper planning has necessitated while designing an information system. The interests, commitments of authorities concerned, the skills of the library professionals to adopt a new

system and their attitudes towards the tribal people, infrastructure facilities, the requirements of the tribes, financial provisions etc are some of the key issues to be taken care of, for designing Tribal Information and Communication System. Use of different methods and techniques are also observed by different researchers in their studies, which has enabled the investigator to adopt most appropriate and feasible ones for the present study. The articles collected from various sources for the present review have given an ample opportunity to understand various issues associated with the tribes in Kerala. This helps the investigator to design an effective information and communication system for socioeconomic political cultural and educational development of the tribes in Kerala.

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METHODOLOGY

4.1. INTRODUCTION

The system of collecting data for a research project is known as research methodology. The research methodology is a collective term for the structured process of conducting a research. It is defined as a systematic analysis of investigation into the research subject in order to discover rationale and experimental principles, facts, theories, application and process. It implies simply the methods intended to be used to collect data. It is often necessary to include a consideration of the concepts and theories which underlies the methods. Methodology of research means that, what the activity of research means that, what the activity of research is how to measure the progress and what constitute success. According to Davies and Elder (2006), successful completion of the research highly depends on its research methodology.

The present study is an investigation to design an effective information and communication system for the development of tribes in Kerala State. The methodology of the study is described under the headings as follows:

- Design of the study
- Variables used for the study
- The sample used for the study
- Sources of data
- Tools and techniques used for data collection
- Data collection procedure
- Consolidation of data
- Statistical techniques used

4.2. DESIGN OF THE STUDY

The present investigation is decided to be a qualitative one. "The qualitative studies reflect the subjective reality of the people being studied. They can therefore make a special contribution to an understanding of what it is actually like to be recipients of supplementary benefit, community care, compensating education or whatever" (Burgess, 1985). For making the study qualitative the data are to be collected through different approaches.

The present attempt comes under the purview of descriptive method of research. This method consists of collecting and analyzing data obtained from a large number of respondents representing a specific population collected through interview schedule and observation. In order to make the study qualitative and in depth, the investigator decided to collect an adequate data through a multiple approach, that is collecting information about one by approaching the same from different ways.

4.3. VARIABLES USED FOR THE STUDY

A variable is the factor that causes some other factors to vary and may assume different numerical clause. The variables used for the study are divided into two, namely classificatory variables and study variables. The variables are selected in accordance with the literature reviewed for the purpose. Some physical components of tribal development are taken as the study variables of the study. They are as follows:-

- Tribal Development offices
- Rural libraries
- Agriculture
- Health care
- Oorukootam

- Women welfare

- Communication

- Education

  The classificatory variables used for the study are.

- Community

- Gender

- Literacy

- Income

- Occupation

4.4. THE SAMPLE USED FOR THE STUDY

The population of the present study is the tribes of Kerala.However, it is not practical to study the whole population to arrive at the generalizations of the result. Choosing a study sample is an important step in any research study since it is rarely practical, efficient or ethical to study whole population. The selection of an appropriate method depends upon the aim of the study. The most common approach is to use random or probability samples. The aim of a random sampling approach is to draw a representative sample from the population, so that the result of studying sample can then be generalized back to the population. In a random sample the nature of the population is defined and all members have an equal chance of selection. The size of the sample is determined by the optimum number necessary to enable valid inferences to be made about the population. Here the investigator decided random sampling for the study to get valid inferences of the entire tribal communities in Kerala.

There are forty eight tribal communities throughout the State, out of which thirty sevenwas scheduled tribes the investigator has selected six tribal communities from Wayanad district. Studying the entire population is not

viable because the population for the study, which consists of a very large number. On the basis of classificatory variables, the investigator collected data from the tribes of different categories of Paniya, Adiya, Mullakuruma, Uralikuruma, Kattunaikans and Kurichias.For the selection of the sample size the investigator considered the following conditions.

1. The size should be optimal for an in-depth qualitative study as the coverage of very large numbers of sample is not practicable.

2. The size should be small enough to conduct the interview with each tribe to collect reliable data.

3. The sample should be the representative of all the sections of the population. That is tribes and rural libraries.

By considering the above, the investigator took the following decision to select the sample from Wayanad district. As per the Census Report 2011, there are 1, 36,062 tribes in Wayanad district and 174 rural libraries are recognized by State Library Council. The investigator decided to select 600 tribes and 150 rural libraries as the base line of the sample of the present study by using Krejcie and Morgan table.

4.4.1 SAMPLE SIZE

The sample size selected for the study is 600 tribes and 150 rural libraries which are sufficient for getting valid inferences. The sample size of the tribes and rural libraries as follows:

A number of tribal communities taken for study = 6

A sample from each tribal community = 100

Total sample = 600 (100x6=600)

Taluks in Wayanad District = 3

A sample of rural libraries from each taluk   =   50

Total sample   =   150 (50x3=150)

4.4.1.1. BREAKUP OF THE SAMPLE

The samples used in this study are tribes and rural libraries in Wayanddistrict.The investigator divided the sample of tribes into5 classificatory variables as community, gender, education, income and literacy.The investigator selected Taluks of Wayanad district for the purpose of dividing the sample of rural library.In the Wayanad district, there are 3Taluks.They are Mananthavady,SulthanBathery and Vythiri.Thebreakup of the sample describe under the heading tribes and rural libraries as follows:

4.4.1.1.1. TRIBES

The investigator approached each of the tribes personally to collect data using the interview schedule. Some of the interview schedules, returns were incomplete.Hence a final sample of 553 interview schedules completed in all respects was selected for the study.

Community-wise Distribution of Sample

All the Grama Panchayat in Wayanad holds a considerable number of tribes,Kurichias, Paniya, Adiya, Kattunaikkans, Uralikuruma and Mullakuruma is the tribal groups engaged in collection of minor forest produces for their livelihood. The living status of these communities is quitelow and they need infrastructure facilities, livelihood support, education and healthcare. Each tribe has its ancient culture and traditions. The investigator selected six tribal communities which scheduled the Government of Kerala under the study.

On the basis of the categories selected for the study under different communities, the sample breakup is given in Table 3

Table 3

Community-wise Distribution of Sample

Community	Number	Per cent
Paniya	94	16.99
Adiyas	92	16.63
Mullakurumas	96	17.35
Uralikuruma	88	15.91
Kattunaikans	92	16.63
Kurichias	91	16.45
Total	553	100.00

Table 3 gives an account of the community- wise distribution of the respondents.It shows that out of the 553 respondents 94 are Paniyas (16.99 per cent), 92 (16.63 per cent) are Adiyas, 96(17.35per cent) Mullakurumas, 88(15.28 per cent) are Uralikuruma, 92(16.63 per cent) are Kattunaikans and 91 (16.45 per cent) Kurichias.The analysis shows that the highest number of tribes from Mullakuruma community.

The pictorial representation of community-wise distribution of the sample is given in Figure 1
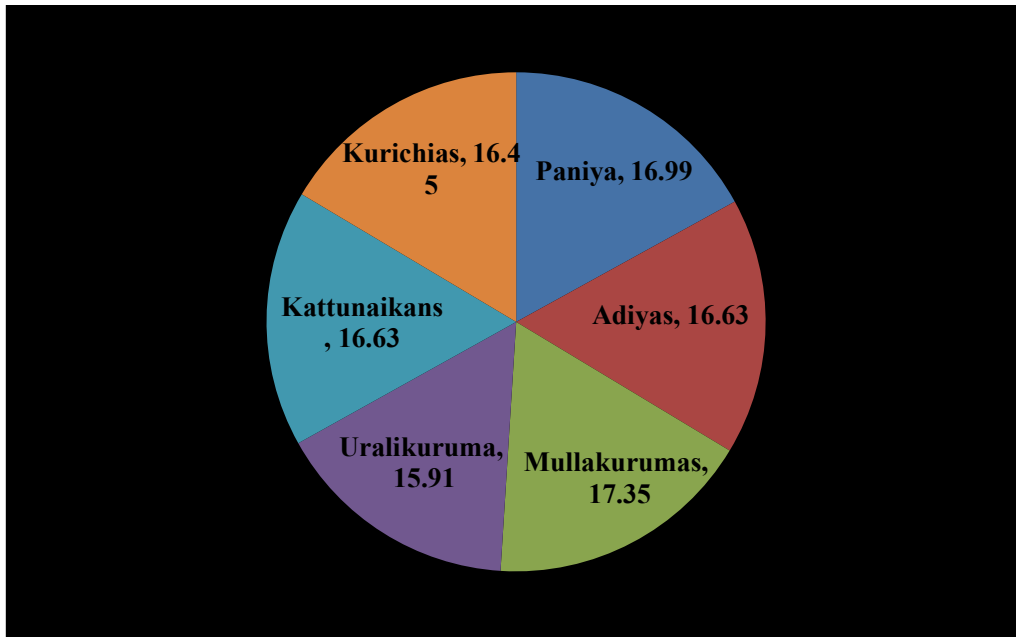
Figure 1 Community -wise Distribution of Sample

Gender -wise Distribution of Sample

The population density per Sq.M of Wayanad is 383 according to 2011, Census Data. The Census Report (2011) records the overall tribal population in the state as 4, 84,839 and Wayanad district has the highest concentration of tribes (1, 36,062). They form 17.1% of the total population of the district.

On the basis of the gender selected for the study, the sample break up is given in the Table 4

Table 4

Gender-wise Distribution of Sample

Community	Male	Female	Total
Paniya	39 (41.48)	55 (58.51)	94
Adiya	43 (46.73)	49 (53.26)	92
Mullakuruma	46 (47.91)	50 (52.08)	96
Uralikuruma	42 (47.72)	46 (52.27)	88
Kattunaikans	44 (47.82)	48 (52.17)	92
Kurichias	51 (56.04)	40 (43.95)	91
Total	265 (47.92)	288 (52.6)	553

Table 4 shows the gender wise distribution of the respondents. Out of 553 respondents about half (52.6 per cent) are females and males (47.92 per cent). Females are higher in number compared to male respondents.

The pictorial representation of Gender-wise distribution of the respondents is given in Figure 2
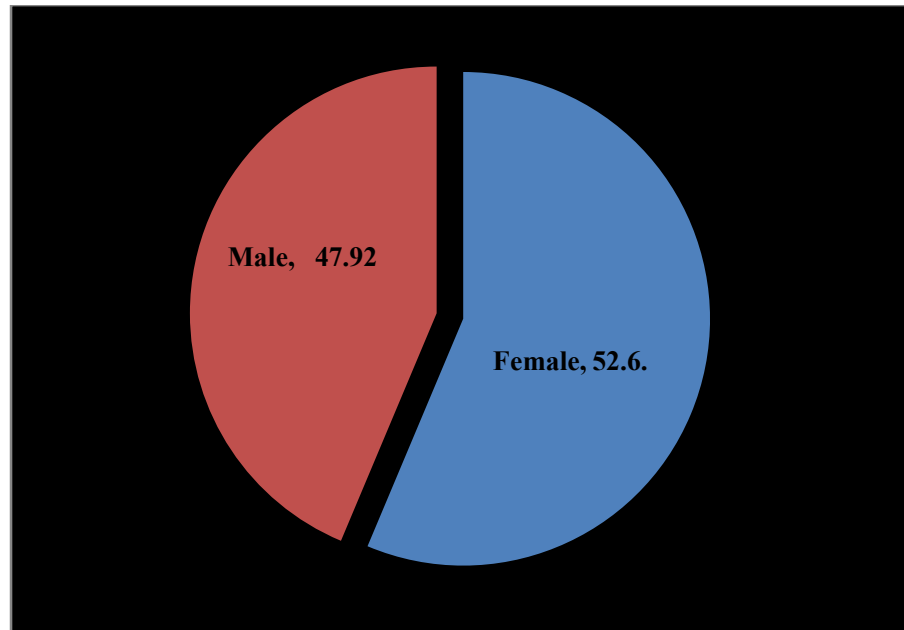
Figure 2 Gender-wise Distribution of Sample

Education-wise Distribution of Sample

In all the five year plans, priority was given to the educational development of the Scheduled Tribes.The main reason for the very slow spread of education among the Scheduled Tribes is the peculiar nature of their habitation.The majority of the scheduled tribes are living in remote areas far away from educational institutions.The socioeconomic condition prevailing in the tribal settlements are not conducive for studies.Lacks of sufficient educational institutions in tribal areas and their poverty curtailed effective educational development among Scheduled Tribes.However, the literacy rate of the tribes in Kerala (64.9 per cent) is far ahead of the tribal areas in India (47.1 per cent).The pattern of the education identified by recording the status of educational attainments of tribes, based on the levels as illiterates, Neo-literates, primary to high school, higher secondary,graduate,postgraduate and

technical. On the basis of education selected for study the sample breakup is given in the Table 5

Table 5

Education-wise Distribution of Sample

Education	Number	Per cent
Illiterate	189	34.17
Neoliterates	153	27.66
Primary to High school	126	22.78
Higher secondary	54	9.76
Graduate	19	3.43
Postgraduate	5	0.9
Technical	7	1.26
Total	553	100

Table 5 illustrates the educational backgrounds of the respondents.It is found that out of the total 553 respondents a good number (34.17 per cent) is illiterates, a few numbers (27.66 per cent) are Neo-literates.A few numbers (22.78) of tribes have primary to high school education.Very few of them (9.76 per cent) are studied at higher secondary level.The graduated tribes (3.43 per cent), postgraduate (0.9 percent) and technical graduates (1.26 per cent) are very few in number.

Education is the most important factor which determines the development of people.It shows that the tribes stand at the centre of an educational irony. From the mainstream perspective of education; the tribes are most deprived receiving the little or no education from the formal system. The main reason for lack of education is the particular nature of their habitat.

The pictorial representation of Education wise distribution of the sample given in Figure 3
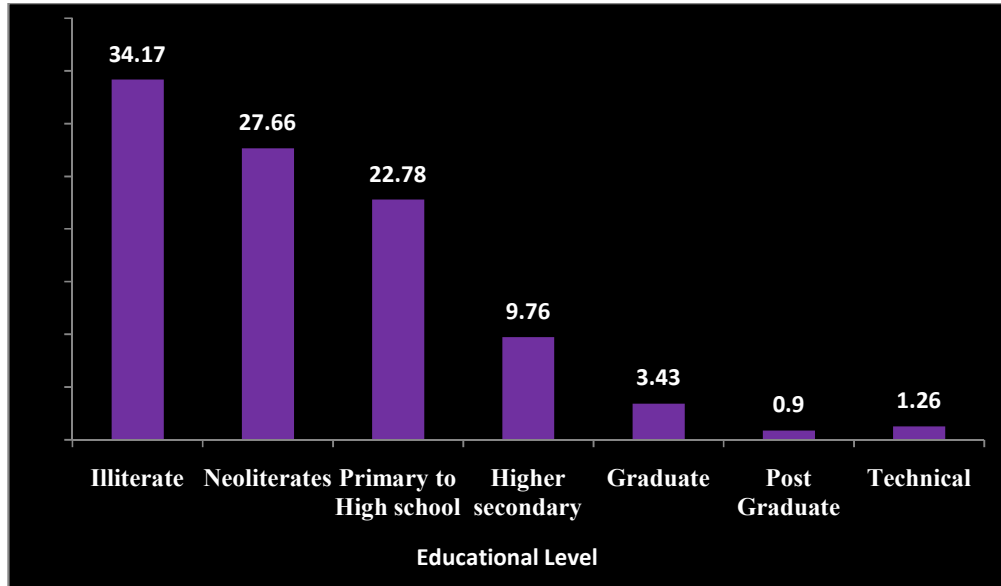
Figure 3 Education-wise Distribution of Sample

Occupation-wise Distribution of Sample

The lifestyle and livelihood of most tribes are depending on the forest and agriculture which is the major source of their income.Tribes became landless due to the large scale migration of people from the other districts. This leads to low family income and reduced employment opportunities in the agricultural sector. In addition, diminishing traditional skills, on the availability of alternative skills, regulations on non-timber forest produce have also caused low income of the tribes.

On the basis of the occupation of the sample selected for the study, the sample breakup is given in the Table 6

Table 6

Occupation-wise Distribution of Sample

Sl. No	Occupational status	Paniya	Adiya	Mulla Kuruma	Urali kuruma	Kattu naikans	Kuri chians	Total
1	Cultivators	-	-	13 (13.54)	-	-	89 (97.8)	102 (18.44)
2	Agricultural Labors	40 (42.55)	39 (42.39)	27 (28.12)	26 (29.54)	28 (30.43)	-	160 (28.93)
3	Labor in general	25 (26.59)	34 (36.95)	23 (23.95)	25 (28.40)	21 (22.82)	-	128 (23.14)
4	Livestock, forestry, plantation activities	12 (12.76)	14 (15.21)	24 (25.00)	27 (30.68)	21 (22.82)	-	98 (17.72)
5	Manufacturing, and processing in household industry	7 (7.44)	-	3 (3.12)	7 (7.95)	14 (15.21)	-	31 (5.60)
6	Kudumbasree workers	8 (8.51)	5 (5.43)	2 (2.08)	3 (3.40)	5 (5.43)	-	23 (4.15)
7	Government service	2 (2.12)	-	4 (4.16)	-	3 (3.26)	2 (2.19)	11 (1.98)
	Total	94 (100)	92 (100)	96 (100)	88 (100)	92 100)	91 (100)	553 (100)

Table 6 explains the occupational status of the respondents. The table shows that a few of the respondents (23.14 per cent) are engaged in general labors (coolies).Agricultural laborers (28.94 per cent), cultivators (18.44 per cent), livestock, forestry, plantation (17.72 per cent) are a few in number.Very few tribes engaged in some works in household industry (5.60 per cent), Kudumbasree workers (4.15 per cent) and government service (1.98 per cent).

The analysis shows that the participation of tribes in agriculture is much higher than that of the general population.The respondents opined that the employment status is only temporary.At present, they are engaged in many other occupations. Most of them are laborers in agriculture and general

work.But their meagre income is not sufficient to meet both ends.In most of the month they experience unemployment.

Pictorial representation of the occupation-wise distribution of sample is given in Figure 4
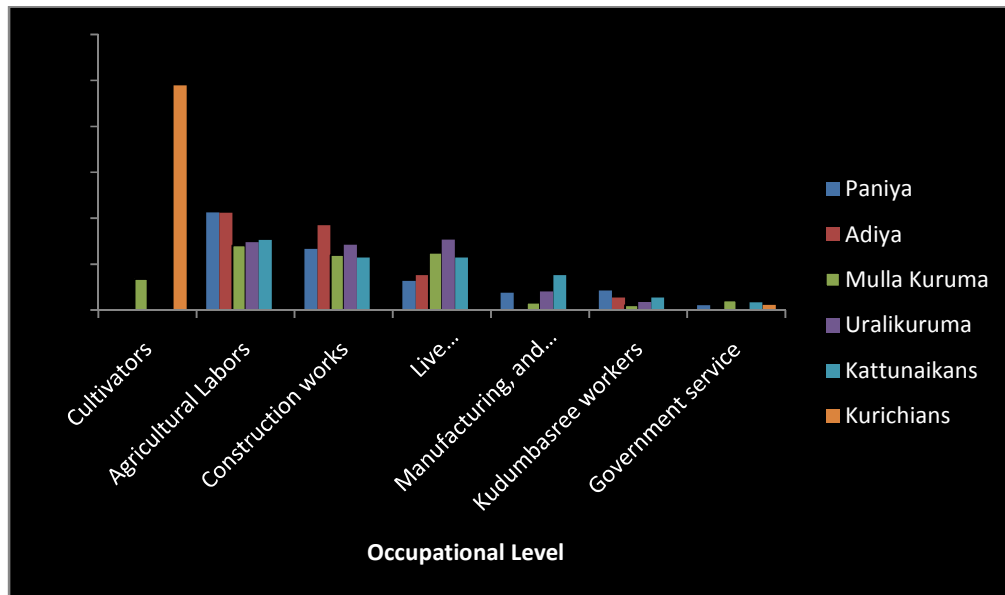
Figure 4 Occupation wise Distribution of Sample

Income-wise Distribution of Sample

The tribal community suffers from substantial inequalities in education, employment and income.In olden days the tribes depend on the forest for food, fuel and fiber needs.Non- timber forest produces places an important role in the tribal economy.The main occupations of the tribes in Wayanad are always collecting honey and other forest produces for their livelihoods.But today the lack of forest produces and forest laws causes the tribes away from the forest.Now the tribes engaged in many other works with low income.

On the basis of income, the sample breakup is given in Table 7

Table 7

Income-wise Distribution of Sample

Sl.No	Tribes	Below Rs 1000(per week)	Rs. 1000 and above (per week)	Total
1	Paniya	77 (19.89)	17 (10.24)	94 (16.99)
2	Adiya	87 (22.48)	5 (3.01)	92 (16.63)
3	Mullakuruma	74 (19.12)	22 (13.25)	96 (17.35)
4	Uralikuruma	78 (20.15)	10 (6.02)	88 (15.91)
5	Kattunaikans	69 (17.82)	23 (13.85)	92 (16.63)
6	Kurichias	2 (0.52)	89 (53.61)	91 (16.45)
	Total	387 (69.98)	166 (30.01)	553 (100)

Table 7 gives an account of the income wise distribution of samples. Oot of the 553 respondents majority of the tribes (69.98) earns below 1000 rupees per week and a good number (30.01) earn above 1000 per week.The analysis shows that the economic conditions of the tribal are very pathetic.The tribes face the problems such as low income and job insecurity.Due to job insecurity they are willing to do any job with low income.The tribes live under below the poverty line.Changes in the wage level in general will not influence the tribal economy.

Graphical presentation of the income-wise distribution of sample is given in Figure 5
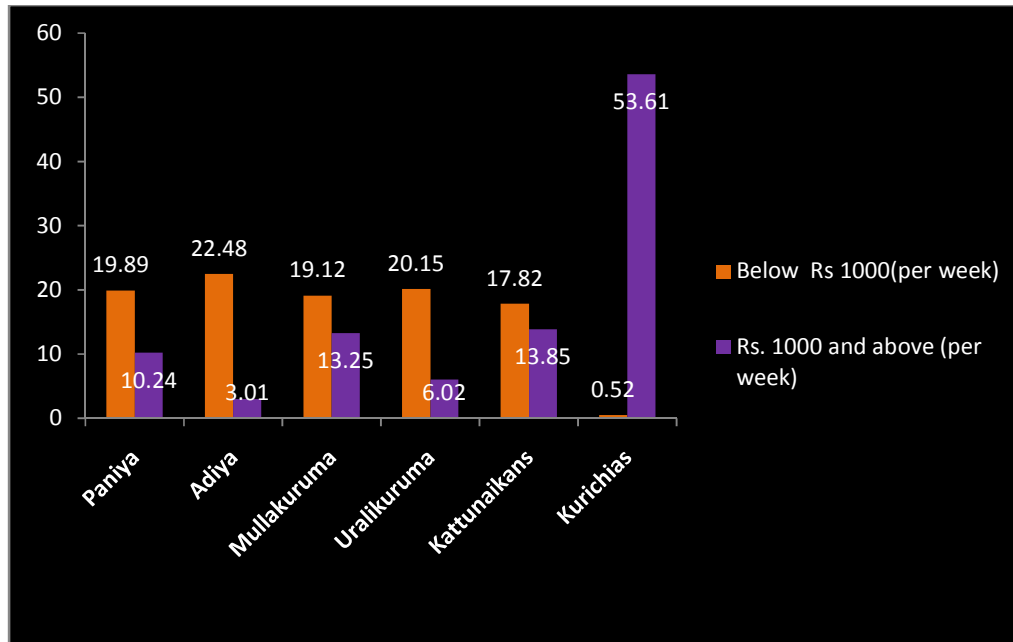
Figure 5 Income-wise Distribution of Sample

4.4.1.1.2. RURAL PUBLIC LIBRARIES

The interview schedule was distributed in such a way so as to give representation of rural public libraries from 3 Taluk in Wayanad District.The investigator approached the rural librarians personally to collect data.The investigator sent the interview schedule to some of the librarians who were not available when the investigator paid a visit to the library.Some are them were returned and some of them were not returned. Hence the final sample of the 150 interview schedule complete in all respects was selected for the study.The breakup of final sample is given in Table 8.

Table 8

Taluk-wise Distribution of Sample

Sl.No	Library	Per cent
1	VythiriTaluk	46 (34.84)
2	ManathavadyTaluk	43 (32.57)
3	SulthanBatheryTaluk	43 (32.57)
	Total	132

Table 8 gives an account of the taluk-wise distribution of the rural public libraries.The table 4.6 shows that out of 150 rural public libraries from 3taluks (Vythiri, Manathavady and SulthanBathery) 132 rural libraries are taken as sample for the study and are run by the State Library Council.

The pictorial representation of Taluk-wise distribution of the rural public libraries is given in Figure 6.
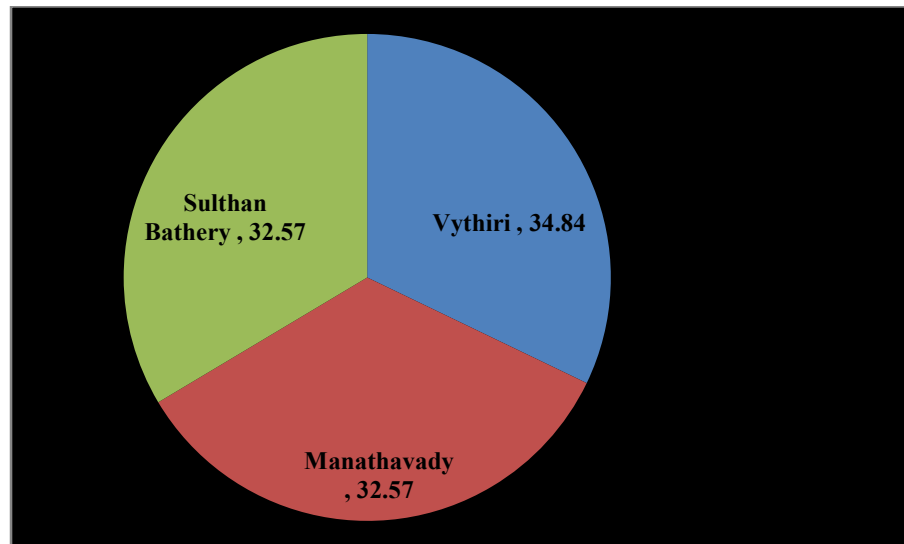
Figure 6 Taluk-wise Distribution of Sample

4.5. SOURCES OF DATA

The data for this study has been collected from the following sources

1.   Primary sources

2.   Secondary sources

3.   Observation

4.   Interview

4.5.1 Primary Sources

This study is primarily based on the data collected from the tribes and the rural librarians through the interview schedule.(Appendix II andIII).The primary sources also include the district gazetteer, Annual reports and five year plans of Wayanad district.The tribal sub plan of each district in Kerala was also utilized.The reports of various committees and commission have been also used.

4.5.2 Secondary Sources

The secondary sources are the published books and research articles having a direct bearing on the subject. The articles published in various weeklies, dailies and books by various authors were used by the investigator for this study.The investigator attended some seminars relating to the subject conducted various agencies and government committees and could collect additional information for the study.

4.5.3 Observation

In the words of Young (2009), "Observation may be defined as systematic viewing, coupled with consideration of the seen phenomena,on which main consideration must be given to the larger unit of activity by which

the specific observed phenomena occurred.Observation is a method under which data from the field is collected with the help of observation by the observer or by personally going to the field and collecting relevant data for the study.Through observation, the investigator could ensure the validity of the data collected from the tribes by the interview schedule.This would include, observing the physical facilities and the lifestyle of the tribes.The information gathered through observation was noted down immediately thereby ensuring that there would be no subjective filtering in the data provided by the respondent through the interview.

4.5.4. Interviews

To understand the impact of the tribal development programmes of the government on the tribes, the officers of district development office, block development office and the Panchayat officers have been informally interviewed.The members of the Panchayat samitis and other personnel who are actually involved in the implementation of these programs have been contacted.

Contact with the tribal people and the collection of facts and figures were done whenever necessary.The authenticity of the data was verified by comparing the figures with official sources.

4.6. TOOLS AND METHODS USED FOR THE STUDY

As there was no ready-made tool for collecting data from the tribes and the rural libraries, the investigator decided to prepare the tools necessary for the study.The prepared tools and techniques used for gathering adequate data are as follows:-

1.   An interview schedule for the tribes

2.   An interview schedule for the rural librarians

3.   Examination of official records

4.6.1. Interview Schedule for the Tribes

As the schedule is the name usually applied to a set of questions, which are asked and filled in by an interview in fact to face situation with another person.The schedules consist of both closed and open ended questions, for giving opportunity for free expression.

Considering the large number of respondents and need for factual data, the investigator was decided to use an interview schedule as a major tool suited for the collection of requisite data.The main advantage of an interview schedule is to provide opportunities to establish support, to explain the purpose and to make the meaning of the questions clearly.Though the schedule is more time consuming it will help the investigator to obtain the factual data.

As a major tool for the data collection an interview schedule for the tribes is prepared by the investigator.While preparing the interview schedule the following criteria (as in West and Khan, 2005) are adopted.

1.   It deals with a significant topic that the respondent will recognize an important enough to Warrant spending his time on.The significance is clearly stated on the questionnaire /schedule.

2.   It seeks only the information, which cannot be obtained from the other sources such as school records or census data.

3.   It is as short as possible only long enough to get the essential data.

4.   It is neatly arranged and the direction gives are clear and complete

5. The questions are simple and clear for easy, accurate and unambiguous responses.

6. Questions are presented in a good psychological order

7. The items are so arranged that it should easily be tabulated and interpreted

As per the objectives of the study, the interview schedule is prepared with a view to gather adequate and reliable data for the study.Before preparing the schedule, the investigator referred most of the reference materials related to the present study and discussion were made with the supervising teacher and other experts in the field of tribal studies.Through reading and discussion, the investigator acquired adequate knowledge about the tribes and prepared a draft schedule.The draft schedule was presented before the supervising teacher and experts and suitable changes were made according to their suggestions.

4.6.1.1. Administration of the Schedule and Scoring

The investigator approached each of them personally to collect data from the tribes.After locating the sample the investigator made use of the opportunities to establish support with the tribes.Immediately asking each question the responses of the sample were noted down by the investigator. The data from 600 tribes were collected in this way.While answering the interview by the community if any gap arose in the information given the investigator gave clues and asked simple sub questions and thereby filled in the gap and collected enough information about the tribes.

The collected data from the tribes by the interview schedule was consolidated for this analysis.

4.6.2. Interview Schedule for the Rural Librarians

An interview schedule for the rural library staff was also prepared by the investigator to collect reliable and adequate information about the sample. The interview schedules of rural library staff, the social, cultural, and educational role of rural libraries in the tribal development.There are seven sections of questions included in the interview schedule for the rural library staff.Administration and scoring of the schedule done as described in the interview schedule for the tribes.

4.6.3. Examination of Official Records

The investigator would approach various offices personally for getting the necessary information for the study of the records kept by them.The records maintained by the District tribal development office, Block office and the Panchayat office would be used for collecting information about the tribal development programmes

4.7. DATA COLLECTION PROCEDURE

The sample decided for the study was 600 tribes from six clans and 150 rural libraries from Wayanad district.The investigator prepared interview schedules for tribes and rural library staff for the collection of data.The investigator approached personally to collect data through the interview schedule. After establishing support, the investigator explained the purposes and the need of the interview so as to collect factual data from the sample. The responses were consolidated and analyzed.

Observation by the investigator was also used to make sure that the information collected from the tribes and the rural libraries was correct. Along with there, analysis of records was done by the investigator personally to make the study foot proof as far as possible.

4.8. CONSOLIDATION OF DATA

Data pertaining to class and study variables were consolidated separately by using spreadsheet package 'Excel'.The data were then subjected to further statistical treatment by using the statistical package 'Statistical Package for Social Sciences (SPSS).

4.9. STATISTICAL TECHNIQUES USED

The investigator mainly used two statistical techniques at different stages of the study to draw the conclusion.They are:-

1.   Percentage

2.   Chi-square test

4.9.1. Percentage

Percentage is a simplest way to representing numerical data.The percentage is also useful for comparing information where sample sizes or totals are different.It is easy to understand when the numerical information is represented by percentages compared to the actual value (Gupta & Kapoor, 2000).

In the present study, the investigator used to represent the categorical data by percentages and also used for comparing the different categories.

4.9.2. Chi-Square Test

According to Gupta and Kapoor (2000) the chi-square test (x^2) is one of the simplest and most widely used non parametric tests in statistical analysis.Chi-square is a measure of actual divergence of the observed and expected frequencies (or values).If there is no difference between actual and observed frequencies, the value of the chi-square is zero.The greater discrepancy between observed and expected frequencies, the greater is the

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value of x^2.If the calculated value of chi-square is less than the table value,it indicates that the difference between actual observed frequencies may have arisen due to chance of fluctuation and can be ignored.The quantity x^2 is defined as

$$X^2 = \sum (O-E)^2/E$$

Where, O refers to the observed frequencies and E refers to the expected frequencies. Steps to determine the value of X^2 are

1.   Calculate the expected frequencies

2.   Take the difference between observed and expected frequencies and obtain the square of these differences, i.e.obtains the value of $(O-E)^2$

3.   Divide the quantity $(O-E)^2$ obtained in step (2) by the expected frequency and obtain the sum over all cells $\sum (O-E)^2/E$

This gives the value of x^2 and is a company with the table value of X^2ingivinga degree of freedom at certain specific level of significance.If the calculated value X^2 is more than table value of $X^2$the difference between the theory and observation is considered to be significant; i.e.it could not have arisen due to fluctuations of simple sampling.If on the other hand, the calculated value of X^2 is less than the table value, the difference between theory and observation is not considered as significant, i.e. it is regarded as due to fluctuations of simple sampling and hence ignored.

For the present study Chi-square test was employed to test the association between the categories whenever necessary. In this two way tables of observed frequencies for the four categories were obtained first and then Chi-square value corresponding to each cell of the two ways table was computed and some of the these chi-square values were calculated.If the computed value is greater than the table value it indicates that there is an

association (dependence) between the categories otherwise the four categories were independent.

4.10. CONCLUSION

This chapter summarized the methodology adopted in the present study, including the tools and procedure for data collection and statistical techniques for data analysis.Diffenrent methods and techniques have been used for the same while collecting information from the target users. The literature reviews shows that the methodology adopted in this study is also found to be accepted in many such studies. In ther context of the present study, the methodology adopted was found to be more appropriate and feasible and enabled the investigator to get appropriate data and to achieve the objectives of the study.

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DATA ANALYSIS-I: INFORMATION REQUIREMENTS OF TRIBES

5.1. INTRODUCTION

Data analysis is essential for any research study to process the collected data and analyze them in accordance with the method laid down for the purpose, in order to arrive at the possible results. The data collected through various sources explained in chapter IV – Methodology were entered into the computers with all details. To identify the information requirements of the tribes the investigator designed an interview schedule. This includes the latest information relating to the tribes, adequacy of library resources and facilities and use of the libraries by the tribes. In this chapter the investigator trying to find out the socioeconomic, political and cultural conditions of the tribes, information needs services and the problems faced by the tribes.

The interview schedule is prepared with a view to gather adequate and reliable data for analyzing the conditions and problems of the tribes. Data was also collected from six tribal communities from Wayanad district. The investigator approached each of the tribes personally to collect data for the study. Out of 600 tribes contacted only 553 had responded. Analysis of the interview schedule for tribes is explained under the following heads.

- Reading Habits

   Types of reading materials

   Sources of reading materials

   Time spent in a week in Reading

.   Purpose of reading

- Information needs of tribal people
- Information Services provided by the rural library
- Changes in attitudes due to reading habits

- Changes in attitudes due to the services accepted from the rural library

- Changes in attitudes and beliefs – services accepted from the rural library

- Programmes conducted by the rural library

- Methods for tribal development

5.2. READING HABITS

The reading habit is an important factor in a knowledge based society. Reading has been accepted as an interactive communication process and a meaning inducing process. Reading can be said to be one of the most forms of learning activities culminating in literacy. One of the most important factors in education is able to read, understand and critically apprehend the text. Reading habits are the part of the lifelong learning concept. A good reading culture in any nation is therefore an enviable virtue. To create a knowledgeable community, there must be enough sources or channels to that knowledge. The library is an example of how initiative and enterprise of local people can do wonders in popularizing reading habits among the general public.

Reading habits were analyzed through the types of reading materials reads, purpose of reading and sources used to get the reading materials. The results of the analysis with the aspects are given in Tables 9 to 11.

5.2.1. Types of Reading Materials

Respondents were asked to state the types of reading materials that they like to read during their leisure time. Table 9 illustrates the distribution of eight types of reading materials as newspaper, magazines and journal articles, academic books, textbooks, fiction/novels, websites and comics, that the respondents read.

Table 9

Types of Reading Materials

Reading materials		Paniya	Adiya	Mullakuruma	Uralikuruma	Kattunaikans	Kurichians	Total
Newspaper	Yes	25 (26.59)	19 (20.65)	53 (52.2)	30 (34.09)	28 (30.43)	60 (65.93)	215 (38.88)
	No	69 (73.4)	73 (79.34)	43 (44.79)	58 (65.9)	64 (69.56)	31 (34.06)	338 (61.12)
Total		94	92	96	88	92	91	553 (100)
Magazines and journal articles	Yes	8 (8.51)	5 (5.43)	26 (27.08)	12 (13.63)	11 (11.95)	23 (25.27)	85 (15.37)
	No	86 (91.48)	87 (94.56)	70 (72.91)	76 (86.36)	81 (88.04)	68 (74.72)	468 (84.63)
Total		94	92	96	88	92	91	553(100)
Fiction/ Novel	Yes	8 (8.51)	5 (5.43)	23 (23.95)	12 (13.63)	11 (11.95)	23 (25.27)	85 (15.37)
	No	86 (91.48)	87 (94.56)	70 (72.91)	76 (86.36)	81 (88.04)	68 (74.72)	468 (84.63)
Total		94	92	96	88	92	91	553(100)
Academic Book/Text books	Yes	-	-	7 (7.29)	2 (2.27)	4 (4.34)	9 (9.89)	22 (3.98)
	No	94 (100)	92 (100)	89 (92.7)	86 (97.72)	88 (95.65)	82 (90.1)	531 (96.02)
Total		94	92	96	88	92	91	553 (100)
Religious books	Yes	-	-	-	-	-	-	-
	No	94	92	96	88	92	91	553 (100)
Total		94	92	96	88	92	91	553 (100)
Websites	Yes	2 (2.12)	-	8 (8.33)	7 (7.95)	4 (4.34)	12 (13.18)	33 (5.96)
	No	92 (97.87)	92 (100)	88 (91.66)	81 (92.04)	88 (95.65)	79 (86.81)	520 (94.03)
Total		94	92	96	88	92	91	553 (100)
Comic	Yes	-	-	10 (10.41)	2 (2.27)	-	8 (8.79)	20 (3.62)
	No	94 (100)	92 (100)	86 (89.58)	86 (97.72)	92 (100)	83 (91.2)	533 (96.38)
Total		94	92	96	88	92	91	553

The analysis of the above data shows that newspapers were the most used reading material by the respondents as seen a good number responses (38.88 per cent). It is followed by the use of magazines and fiction/novels (15.37 per cent), academic books and textbooks (3.98per cent), Websites (5.96 per cent) and Comic (3.62 per cent). The table 9also shows that the religious books are not read by anyone.

The findings show that eight types of reading materials were identified in Table 9 newspapers, magazines and journal articles, fiction/novel are among the most popular reading materials read by the respondents. The fact that the newspaper received the highest score is consistent with the result. This may explain that the purpose of reading only, for pleasure and general knowledge. The trend may have slowly shifted to digital environment which is totally different from the conventional definition of reading, but this is only a few in number are educated persons. The Pictorial presentation of reading materials is presented in Figure 7
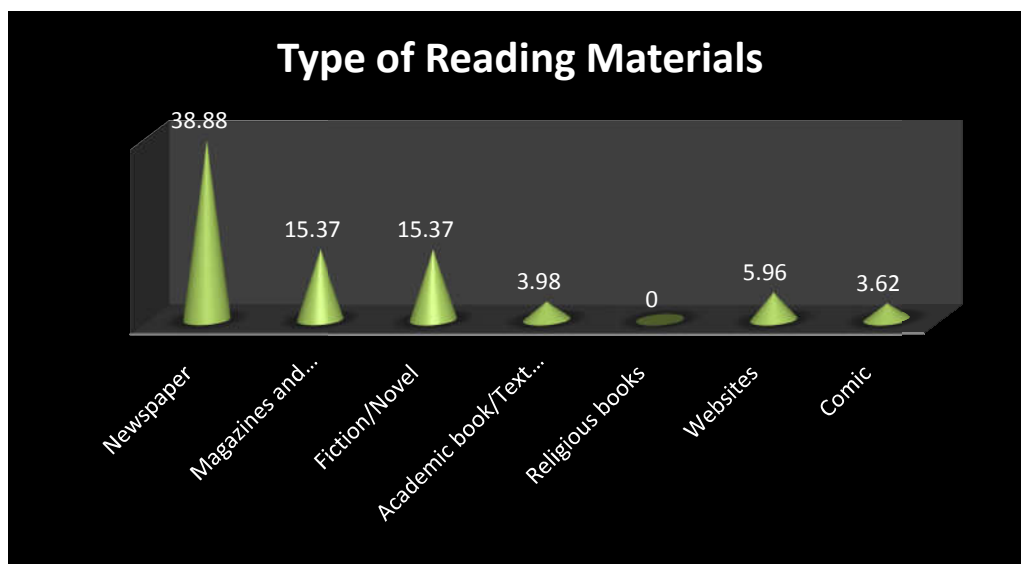
Figure 7 Types of Reading Materials

5.2.2 Sources of Reading Materials

Reading is fundamental to learning and the information acquisition upon which people make decisions. The availability and utilization of information sources are a very important which should be given undivided attention to the development and sustainability of tribal community. It offers great opportunities to improve the quality of their life. The reading habit and education are closely related. The question was asked to ascertain the sources used by the tribes to get reading materials. Several sources were identified and used by the respondents to get their reading materials. These were libraries, book shops, friends, internet and others, etc. The results are being analyzed in Table 10.

Table 10

Sources of Reading Materials

Respondents	Sources of Reading Materials				
	Libraries	Bookshops	Friends	Internet	Others
Paniya (94)	9 (9.57)	3 (3.19)	11 (11.7)	2 (2.12)	-
Adiya (92)	8 (8.69)	2 (2.17)	9 (9.78)	-	-
Mullakuruma (96)	19 (19.79)	15 (15.62)	9 (9.37)	10 (10.41)	-
Uralikuruma (88)	15 (17.04)	4 (4.54)	6 (6.81)	5 (5.68)	-
Kattunaikans (92)	12 (13.04)	3 (3.26)	9 (9.78)	4 (4.34)	-
Kurichians (91)	20 (21.97)	17 (18.47)	11 (11.95)	12 (13.04)	-
Total (553)	83 (15)	44 (7.95)	55 (9.94)	33 (5.96)	-

Table 10 indicates that a few numbers (15 per cent) tribes depending library as their source to get reading materials followed by friends (9.94 per cent), Bookshops (7.95 per cent) and the internet (5.96 per cent). The library as a source of reading materials had the highest with 15 per cent. Pictorial presentation of sources of reading materials is presented in Figure 8
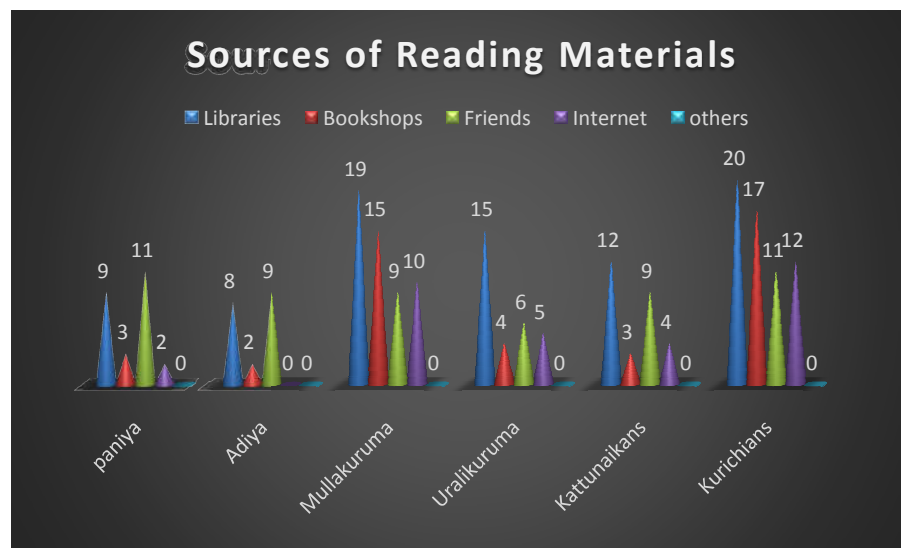
Figure 8 Sources of Reading Materials

Respondents who have received some formal education recognized the value of a library in their village. They regarded it as a tool for improving their quality of life and making them better ability to cope with their daily problems by providing them with accurate information. On the contrary, a different picture emerged for the statement by respondents with very low level of literacy and those who have never been to school. They could not relate a rural library as an information centre with any of the benefits identified earlier on. This state of affairs re-iterates the need to make tribal communities aware of the potential benefits they can derive from the rural libraries, where they exist regardless of their living conditions.

5.2.3. *Time Spent in a Week in Reading*

The respondents were asked about the time that they normally spend to read. Table 11 shows the distribution of the amount of time spent on reading per week by the respondents.

Table 11

Time Spent for Reading per Week

Hours/per week	Respondents	Percentage
Less than 1hour	31	14.41
1-2 hours	62	28.83
3-4 hours	58	26.97
5-6hours	45	20.93
Above 7 hours	19	8.83
Total(553)	215	38.87

The analysis shows a good number of tribes (28.83 per cent) spend 1-2 hours of reading per week, 3-4 hours per week, followed by 26.97 per cent read 1 to 2 hours per week. Reading time of 20.93 per cent is five to six hours. The considerable time spent on reading by tribes is 8.83 per cent.

The variation is possible due to many reasons like low level literacy in the tribal areas; lack of reading tradition and so on. The need is to overcome the problem of illiteracy and develop a healthy reading culture in the tribal communities. The pictorial representation of the time spent on reading as given in Figure 9.
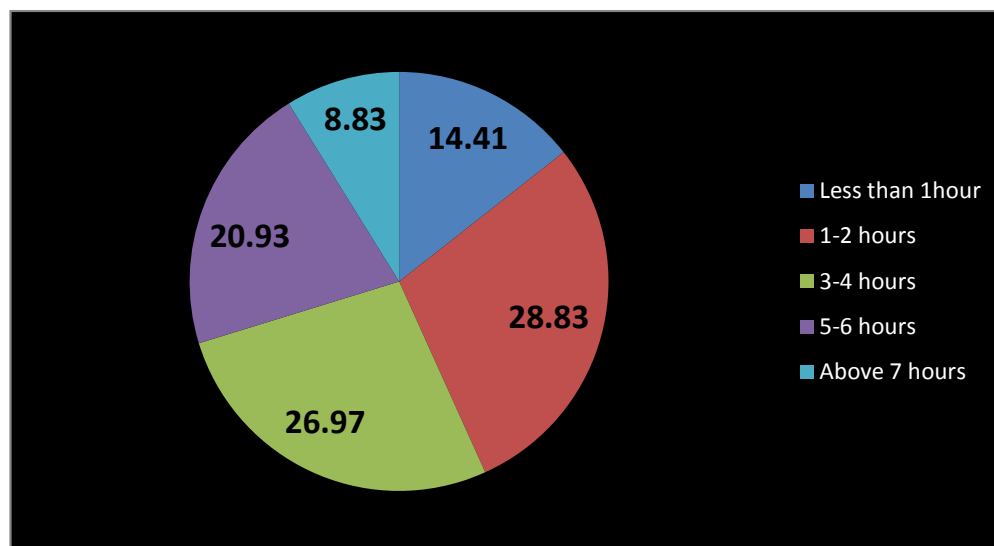
Figure 9 Time Spent for Reading per week

5.2.4. Purpose of reading

Reading is a useful skill used to convey information through text. There are several purposes of reading. It is to obtain knowledge or to receive the experience, insight or imagination of others. Here the respondents were asked to indicate the purpose of their reading habits. The details are given in Table 12

Table 12

Purpose of Reading

Purpose	Respondents(215)
Education	66 (30.69)
Information	50 (23.25)
Recreation	99 (46.04)
Others	-

(Percentage in brackets)

Table 12 reveals that a good number of respondents read for educational purpose (30.69 per cent). A few numbers of respondents read for information (23.25 per cent). About half of the respondents read for recreational purpose (46.04 per cent). The analysis shows that about half of the respondents read only for recreational purposes. The pictorial presentation is given in Figure 10
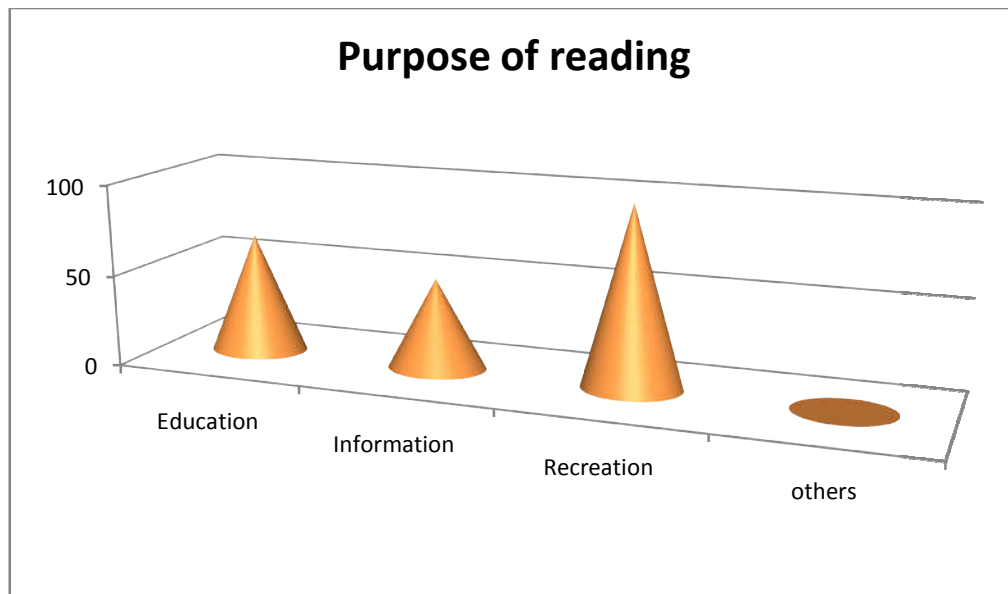
Figure 10 Purpose of Reading

The analysis of reading habits shows that the reading habit of tribes in Wayanad district is very poor. The tribes who had reading habits of newspapers, magazines and other reading materials that they are educable. Libraries provide access to reading materials through which tribal children and tribal youths can gain and improve their skills. Libraries help introduce the use of reading for information, pleasure, passing examinations and personal growth through lifelong learning. Libraries provide materials that offer more extensive and varied information than classroom study alone. Voluntary reading helps develop reading skills and mastery of language,

extends students' knowledge and assists them in their academic work. The persons who read are likely to have background knowledge, familiarity with new topics or subjects. The analysis found that the majority of the tribes is illiterates.

5.3. INFORMATION NEEDS OF THE TRIBES

Having observed that access to the right information can address major problems that hinder tribal community development. In day today, life; lack of self-sufficiency constitutes an information need. Every one need different types of information for day today activities. The level of information needs may differ between people or group of people, depending on a range of factors, such as age, level of education, socioeconomic status, level of awareness, and the availability of sources. The tribal communities are not getting the right information at right time, leading to slow developmental activities. The result of the interview with the tribal people revealed their information needs. The sampled tribes were required to indicate their information needs. The result is presented in Table13.

Table 13
Types of Information Needs (n = 553)

Sl.No	Types of Information	Responses	Percentage
1.	Health information	121	21.88
2.	Agricultural information	187	33.81
3.	Information on pest control	187	33.81
4.	Preservation of farm produce	187	33.81
5.	Treatment of domestic animals	160	28.93
6.	Economic Information	35	6.32
7.	Religious information	-	-
8.	Political information	127	22.96
9.	Information on family and domestic matters	118	21.33
10.	Information on human rights	127	22.96
11.	Consumer and credit information	112	20.25

Table 13 shows that the investigator wanted to know what type of information is needed by the tribal people in their day to day life. As it was a question multiple response were permitted, so the respondents were free to give more than one choice making the total much more than 100%. The highest demand recorded from the respondents (187= 33.81) was agricultural information, information on pest control, preservation of farm produces which is followed by treatment of domestic animals (160=28.93) and political information, information on human rights (127=22.96).21.88 per cent (121) respondents need health information and information on human rights. 20.25(112) per cent respondents need consumer and credit information. Economic information needed respondents 6.32 (35) per cent only.

The analysis shows that the tribal people needs all types of information. The major information needs included those on agricultural production, pest control preservation of farm produce, treatment of animals, domestic matters and human rights. In a tribal community, there is a struggle for daily survival. Majority of the tribal people are deprived of education and information. This deprivation is made worse by a lack of awareness, affordability, motivation and information access which leads to greater imbalance among them. The facilities provided by the government do not help them in improving their plight. Their access to information to meet the needs of their daily life is made easy by these programmes but could be made more effective by implementing them properly. The pictorial presentation is given in Figure 11.
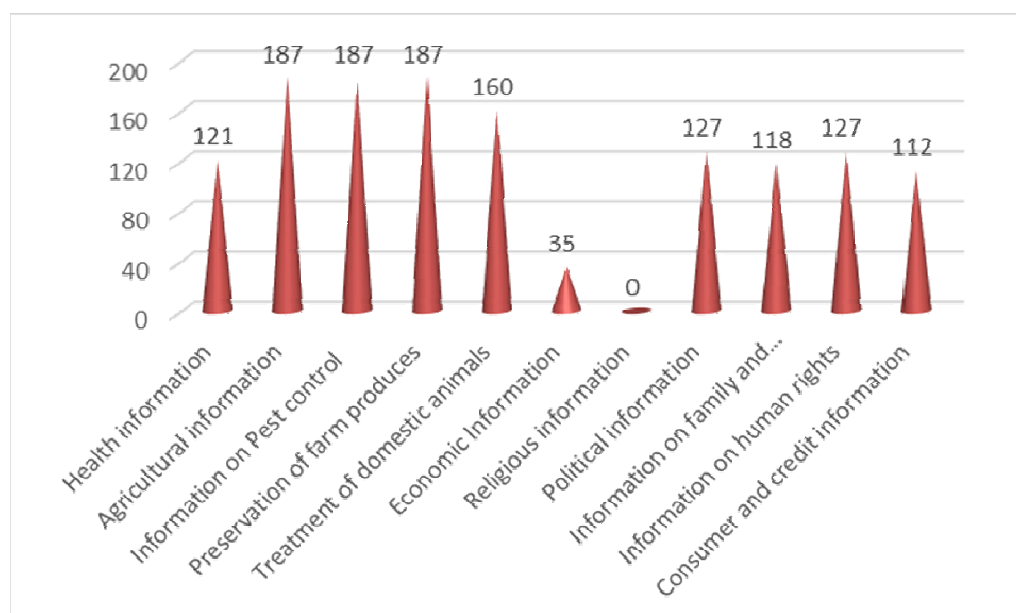
Figure 11 Types of Information Needs

5.4. INFORMATION SERVICES PROVIDED BY RURAL LIBRARY

The tribal areas in Kerala cannot compare with rural and urban areas, where needs and service requirements are at a very different level. With very poor existing infrastructure in the tribal areas, the delivery of information services essential for requirements becomes a formidable task. The services concentrate on the needs of those who do not have ready access to other sources of assistance on the most important problems that people have to face, problems to do with their homes, their jobs and their rights. The rural library as an information centre is a place to render information services to the tribes through the effective communication medium which is accessible to them. A rural library can deliver need based information services relating to the life cycle needs of tribal population, such as rain harvesting, nutritional information, including primary processing of fruits and vegetables, rural sanitation, preventive and curative aspects of health and hygiene, skill development and linkage with market requirements and demands, capacity

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building among village based organizations and any issue that the tribal communities would desire.

The respondents were asked to give the details regarding the services provided by the rural libraries. The respondents were asked to give the details regarding the services provided by the rural libraries. The respondents were asked to mark(√) the services provided by the rural libraries.The list of services mentioned in the interview schedule is presented in Table14

Table14
Information Services Provided by Rural Library

Sl. No	Types of Services	Responses
1	Local information	
2	Food and nutrition information	
3	Agricultural information	
4	Environmental information	
5	Legal, medical and health related information	√
6	Education and training information	√
7	Information about government schemes and programmes	
8	Consumer information	
9	Credit system, business and trade information	
10	Career employment	√
11	Crafts and hobbies	

The analysis shows that the above mentioned list of services, only three types of services are provided by some rural libraries in the tribal areas in Wayanad. They are legal, medical and health related information, Education and training information and career employment. The tribes need

information about many things which affect their daily life. Tribes have been living in isolation for centuries. Libraries and other communication media have no more meaning to them because whether they are in a position to afford or use them for getting any information. As have in previous tables (table 9 and 10), the availability of printed materials with tribes was very less and reading habit among them was also very poor. The reason for this kind of affair is the poverty and illiteracy among the tribes. Now it is very clear what kind of roles the rural libraries can play to change the mindset of the tribes towards various programmes. But the rural libraries did not take more effort to provide services to meet the information requirements of the tribes. Here investigator has convinced the need for a viable, useful, educable information system through which the tribes may be educated or awareness created.

5.5. CHANGES IN ATTITUDES DUE TO READING HABITS

Attitudes towards reading are defined as an individual's feeling about reading-causing learners to approach or avoid reading situations. The ability to read is recognized generally as one of the most important skills that a person can have, reading as a tool of the acquisition mind; it is a vehicle for attaining ideas that cannot be transmitted verbally. The individual who reads well has at his demand means for widening his mental horizons and for multiplying his opportunities for experience. Reading is a crucial factor affecting intellectual and emotional growth.

The respondents were asked to indicate the changes in attitudes due to reading habits. The question was about the changes which they feel the experiences of reading. There are two options are given. One is favorable change and the other is no change. The result is given in the Table 15.

Table 15

Changes in Attitudes due to Reading Habits

Sl.No	Respondents (553)	Favorable change (215) (38.87 per cent)	No change (338) (61.12 per cent)
1	Thinking power	Yes	No
2	Word power in language	Yes	No
3	The ability to criticize books	Yes	No
4	Ability to differentiate moral and immoral lessons in the books	Yes	No
5	Ability in reading	Yes	No
6	Ability in any other languages	Yes	No

The analysis shows that out of 553, a good number of respondents (38.87) having favorable changes due to reading habit. The majority of the respondents having no change. Changes due to reading habit are seen in the tribes, but it is only in a minority. So it is clear that Neoliterates people can be improved by providing useful, readable material. Hence the illiterates could also be approached and educated and motivated through audio visual aids which are a necessary part of a rural library.

5.6. CHANGES IN ATTITUDES DUE TO THE SERVICES ACCEPTED FROM THE RURAL LIBRARY

Attitudes are enduring systems of positive or negative evaluations, emotional feeling and tendencies with respect to social objects. Attitude can be described as the settled behaviors or manner of acting, as a representation of feeling or opinion. It refers to certain predisposition to act or react in a positive or negative way towards certain situations and ideas.

The respondents were asked to indicate the changes in their life after receiving some services from the libraries.Two options are given to mark the changes favorable or not. The attitudes are presented in Table 16.

Table 16

Changes in Attitudes due to the
Services Accepted from the Rural Libraries

Sl.No	Respondents (553)	Favourable change (215) (38.87)	No change (338) (61.12)
1	Social contacts	Yes	No
2	Influence in the community	Yes	No
3	Creative capacity	Yes	No
4	Leadership quality	Yes	No
5	Awareness of social problem	Yes	No
6	Awareness of developmental activities	Yes	No
7	Working against social evils	Yes	No
8	Membership in other organizations of the community	Yes	No
9	Participation in other organization's developmental activities	Yes	No

Changes in attitudes are seen in the users (tribes) of the rural libraries. It enlightens the investigator that a workable usable library can create, an input for change in the users. It is among the 38.87 per cent of the tribes only (who have reading habits). It is interesting to note that among the tribes who are not the users of rural libraries have shown no impact or no change. This exactly is the problem of thetribes. They are not fully aware of their social problem and they lack in their leadership quality. The roles of a rural library in creating awareness in these two aspects arenoteworthy.

5.7. CHANGES IN ATTITUDES AND BELIEFS – SERVICES ACCEPTED FROM THE RURAL LIBRARY

Beliefs regarding reading contributes to the development of attitudes. Reading is negatively valued by people who unlikely to develop positive reading attitudes. This line of reasoning emphasizes the tripartite nature of the influence of reading attitudes in the life of a learner by parents in the home, teachers at school and a cultural setting that encourages and develops the culture of reading makes some changes in their beliefs. Individual's beliefs and attitudes make some impact on the social economic political and cultural life of the community.

The respondents were asked to indicate any changes in their beliefs and attitudes as favorable or not after receiving some services from the rural libraries. They are presented in Table 17

Table 17
Changes in Attitudes and
Beliefs – Services Accepted from Rural Library

Sl.No	Respondents (553)	Favourable change (215)(38.87)	No change (338)(61.12)
1	Superstitious beliefs	Yes	No
2	Inter caste marriage	Yes	No
3	Widow marriage	Yes	No
4	Child marriage	Yes	No
5	Family planning	Yes	No
6	Crime against women	Yes	No
7	Equality of sexes	Yes	No
8	Drug addition	Yes	No
9	Prohibition	Yes	No
10	Voting based on caste or party	Yes	No
11	Worship of political leaders	Yes	No

Analysis shows that the changes in attitudes and beliefs in social practices are seen favourable among the educated group those who have reading habits (38.87 per cent). The respondents who are away the rural library environment are 61.12 per cent, not enjoying fruits of reading.

The tribal communities suffer from an acute low productivity, social and economic retrogression due mainly to ignorance which also results from either inadequate or total absence of information dissemination. Reverse the situation and they are sure to be aware of happenings in and around them while generating, at the same time, more favourable conditions necessary for the cultivation of right attitude and beliefs, which shall in turn encourage the adoption of desirable information system.

5.8. PROGRAMMES CONDUCTED BY THE RURAL LIBRARY

Tribal communities in Kerala constitutethe largest percentage of the population whose information and developmental needs are not adequately met and consequently they have not been able to productively participate in the development process and enjoy the benefits thereof. The importance of information in tribal community development cannot overemphasize because information has become a supportive input for any development programme. It can be said that, information, if well-articulated could eradicate ignorance and gives enlightenment on how to achieve economic, educational, social, political and cultural objectives towards the development of the entire community. The role of libraries and information centres becomes vital in sustaining the information services for the development of tribal communities in Kerala. In this case, libraries and information centres should develop their collections, facilities and services to meet the information needs of their users. In this regard, the respondents were asked about the programmes conducted

by rural libraries in their area. The programmes mentioned in the interview schedule presented in Table 18.

Table 18

Programmes Conducted by Rural Library

Sl.No	Programmes	Rural Libraries in Mananthavady Taluk	Rural Libraries in Sulthan Bathery Taluk	Rural Libraries in Vythiri Taluk	Total
1	Film shows	8	3	5	16
2	Drama	-	-	-	-
3	Seminar	5	2	2	9
4	Documentaries	8	3	5	16
5	Debates	5	2	2	9
6	Debates related to tribes	1			1
7	Special programmes connected with literacy	13	11	13	37
8	Family planning programme	12	7	6	25
9	Agricultural programme	-	-	-	-
10	Health awareness programme	12	7	6	25

The table 18 indicated that 37 rural libraries conducted special programmes connected with literacy. Twenty fivelibraries conducted health awareness and family planning programmes, film shows, documentaries (16)and seminars,

debates (9). Only one library in Mananthavady taluk conducted debates related to tribes.

The analysis of the programs mentioned above shows that, only five programs are conducted by the library. They are film shows, documentaries; special programmes connected with literacy, family planning programmes, and health awareness programmes.It is noted that the library does not conduct dramas and any agricultural programs. A drama is a mental improved instrument to convey any nodal idea for change. Agricultural programmes are more important to convey information on agriculture and related topics for the tribes because some of them are cultivators (Kurichias) and agricultural laborers. Pictorial presentation is given in Figure 12
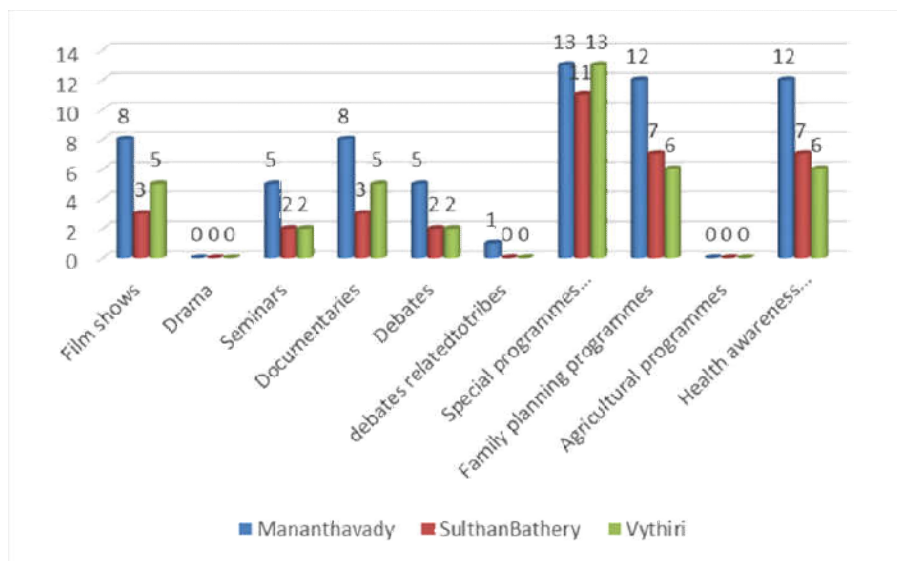
Figure 12 Programmes Conducted by Rural Library

5.9. METHODS FOR TRIBAL DEVELOPMENT

The need for tribal development in Kerala hardly needs any justification. Their primitive way of life, economic and social backwardness, low level of literacy, hackneyed system of production, absence of value

system, sparse physical infrastructure in backward tribal areas and demographic quality of tribal areas coupled together make it imperative for a systematic process of development of tribes and tribal areas. One of the long-term needs for tribal development is improvements in their quality of life. Below are explained some of the important methods suggested by educated tribes:

- Providing facilities for socioeconomic, cultural, educational and moral development of tribes.

- Encouraging the reading habits among the tribes, especially newspapers, to get relevant and up to date information.

- Arranging informative talks and seminars relating to the needs and problems of the tribes.

- Conducting film shows, dramas and other cultural programs based on education and recreation to encourage the arts.

- Formulating programs for adult education.

- Starting night and other study centres.

- Continuing the adult literacy programmes so that this may not slacken in their progress.

- Creating separate sections in rural libraries for tribal children and women.

The statements given by the tribes clearly show that they are aware of the need for improvement in general and in particular relating to their problems. In this regard the importance of an improved system catering to the needs of the tribal people is evident.

Tribes have special needs in the domain of health, food and nutrition, family planning and welfare, handicrafts and cottage industries. But they are not fully aware of the impact of these factors in supplementing their family income. It is partly because they are not in a position to behave freely as they are still under the stigma of tradition. A library in a village is the best medium for the dissemination of knowledge regarding the above mentioned aspects. A library specially designed for the tribes can help them to tie over some of the social stigma and to educate them.

The investigator is more convinced that an effective information and communication system catering to the needs of the tribes for their overall development is an absolute must.

DATA ANALYSIS-II ROLE OF RURAL LIBRARY INTRIBAL DEVELOPMENT

6.1. INTRODUCTION

Today information is conceived as a resource that contributes immensely towards the developments of a nation, especially in this era of information explosion. It provides the mainstay for the development of knowledge, the foundation for innovations, the resources for an informed citizenry, and as a result, becomes a key commodity for the progress of any society. Information can be influenced to a greater extent, which serves as an agent of social, economic, educational, cultural   and political development of any community.

Tribal communities in Kerala constitute the largest percentage of the population whose information and developmental needs are not adequately met and they have not been able to participate in the development process and enjoy the benefits thereof. Any program for socioeconomic development, whether generally or in a specific sector, should benefit all sections of the society, irrespective of race, caste, colour, religion, culture and other social, economic or political differences. The government and policy makers neglect the tribal communities for a long period and thus neglect resulted in tribal communities lacking access to basic needs such as water, food, education, health care, sanitation, leading to low life expectancy and high infant mortality.These conditions, considered harsh by a majority of the tribes which result, their massive migration from their native places.

Considering a rural library in a village is a dynamic agency for social reconstruction and development. The investigator has framed an interview schedule to interview the library staff for assessing the format of rural libraries. The aim of the investigation was to assess whether the library staff were aware of good organized rural libraries by providing ample materials of information useful for the tribes. The investigator has taken a special case to assess the important goals for a rural library useful

for the tribes. One hundred and fifty rural libraries were selected from 3 Taluks (Vythiri, Mananthavady and SulthanBathery) of Wayanad. List of libraries taken as a sample given as Appendix IV. Out of 150 rural libraries (under the State Library Council) contacted 132 had responded. The second section of the analysis explains the conditions of the rural libraries, types of collection of a rural library, the goals, the background of the users, sources and services which they provide programs conducted and the usefulness of the programmesisincluded in the interview schedule (Appendix III.). The analysis of the interview schedule for the rural librarians is explained under the following headings

- Status of users

- Sections in the rural libraries

- Document collections in the rural libraries

- Information services provided by the rural libraries

- Programs conducted by the rural libraries

- Role of rural

- library in socioeconomic, political, educational and cultural development of tribes.

6.2. STATUS OF USERS

The tribal communities in Kerala characterized by the features as widespread ignorance which results from their inability to read and write, scattered settlements and high level of illiteracy. In addition, the tribal communities represent the constituency of the bulk of the victims of inaccessibility to such urban amenities as good shelter and health facilities.

The study covers all respondents in all categories of users making use of the rural libraries in the tribal areas. The status of the users in the rural libraries is shown in Table 19.

Table 19

Status of Users

Sl.No	Users	Mananthavady (Taluk)- No. of Rural Libraries	Vythiri (Taluk)- No. of Rural Libraries	SulthanBathery (Taluk)- No. of Rural Libraries	Total No. of Rural Libraries
1	Students	43	46	43	132
2	Research Scholars	3	1	1	5
3	Farmers	21	26	17	64
4	General People	43	46	43	132
5	Women	14	17	13	44
6	Tribes	8	15	8	31

The status of the users was analyzed from the application form in the library. The user populations were general people, students, women, research scholar, farmers and tribes. Students and general people are common in all libraries (132).Tribes as members in 31 libraries. This shows that, some of the rural libraries have a keen interest in the case of tribal communities. These libraries are located at tribal areas. Pictorial representation of status of users is presented in Figure 13.
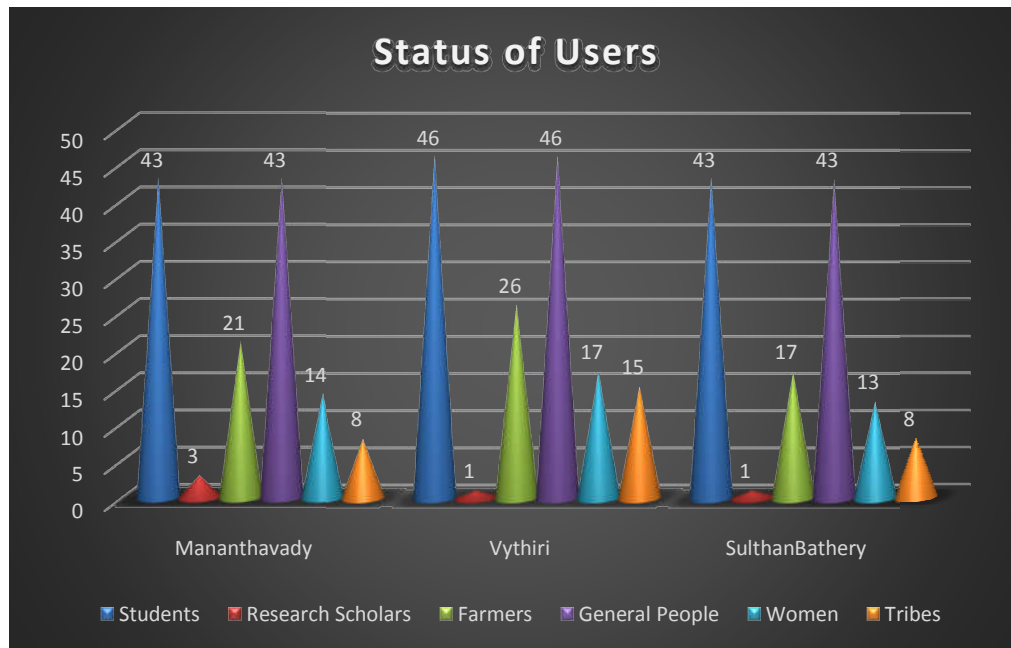
Figure 13 Status of users

6.3. SECTIONS IN THE RURAL LIBRARY

Libraries serve a unique and important role in providing free access to all types of information services. Libraries have a potential to contribute to tribal development and providers and facilitators to the use of information as an important element in tribal development. The libraries in tribal areas have to play an essential role in this aspect.

The sections of the library really depend on its size and services provided to its clientele. Usually there are three main sections in a rural library: fiction, non-fiction and reference section. Besides this, some libraries have periodical section. The section of the rural libraries in tribal areas as presented in Table 20.

Table 20

Sections in the Rural Library

Sl.No	Sections	No. of Rural Libraries in Vythiri Taluk	No. of Rural Libraries in Mananthavady Taluk	No. ofRural Libraries in SulthanBathery Taluk	Total
1	Newspaper section	46	43	43	132
2	Periodical section	33	28	31	92
3	General book section	46	43	43	132
4	Reference section	21	11	16	48
5	Tribal literature section	Nil	2	Nil	2

Table 20 indicates that all rural libraries in tribal areas of Wayanad have newspaper section and general book section. The rural libraries have periodical section are 92 in number and 48 rural libraries have reference section. But all these rural libraries have no separate section for tribal collection, except two libraries that exist in MananthavadyTaluk. It is clear that the rural libraries do not take any effort to include the tribal literature in their library collection. Pictorial representation is given in Figure 14.
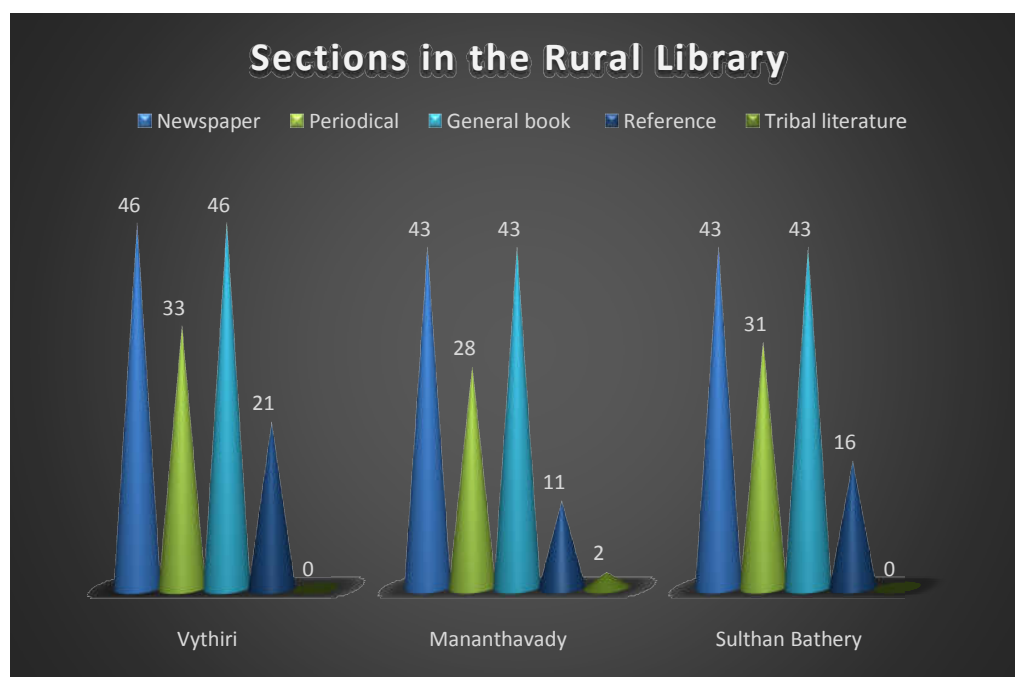
Figure 14 Sections in the rural libraries

6.4. DOCUMENT COLLECTIONS

Rural library plays a vital role in the spread of knowledge and information to its community. Supporting the tribal activities and for the benefit of the tribal people, information centre to be established, organized and maintained with the required facilities. To help the tribal communities, rural libraries can supply reading materials relating to various fields of tribal development. Various types of materials can be supplied by the rural libraries. To help and assist in upgrading the economic conditions of the tribal people and raising their living standards, rural libraries can help better in this regard. The tribal people should be served with appropriate information suitable to their requirements, so that their information needs and interests are best served. To facilitate this rural library would disseminate relevant information to the tribal community through the means such as book displays, current

sources of information, periodical collections, meetings, talks, book mobile, demonstrations, films, slides and other audio-visual presentations. The collections of various information sources provided by rural libraries in the tribal areas are presented in Table 21 to 26.

6.4.1. Newspaper- Subscribed by the Rural Libraries

There areseveralrural libraries in Wayanad with collection of newspapers and magazines.A newspaper is a publication that is issued daily or weekly and includes local and international news stories, advertisements, announcements, opinions, cartoons, sports, and news and television listings. It is an important method of letting the public knows everything that is happening in their local area and around the world. Even with the advancements in computer technology, newspapers continue to be an important aspect of everyday life.

Dozens of newspapers are published in Kerala. The principal languages of publication are Malayalam and English. There are various newspapers that are read here. The newspapers in Malayalam and English language subscribed by rural libraries in Wayanad districts are presented in table 21 to 22.

Table 21

Newspaper (Malayalam) - Subscribed by Rural Libraries

Sl.No	Name of Newspapers	No. of Rural Libraries in Vythiri Taluk	No. of Rural Libraries in Mananthavady Taluk	No. of Rural Libraries in SulthanBathery Taluk	Total
1	Mathrubhoomi	46	43	43	132
2	Malayala Manorama	46	43	43	132
3	KeralaKaumudi	46	43	43	132
4	Deshabhimani	46	43	43	132
5	Madhyamam	46	43	43	132
6	Mangalam	46	43	43	132
7	Deepika	12	9	-	21
8	Veekshanam	12	12	12	36
9	Thejas	8	8	8	24
10	Siraj	8	8	8	24
11	Chandrika	8	8	8	24
12	Janmabhoomi	8	8	8	24
13	Janayugam	8	8	8	24

Table 21 shows that all the libraries (132) are subscribed Mathrubhoomi, Malayala Manorama, Mangalam,Keralakaumudi, Deshabhimani, Madhyamam. Some of the libraries are subscribed all the Malayalam dailies. Pictorial presentation of Malayalam newspapers subscribed by the rural libraries is presented in Figure 15
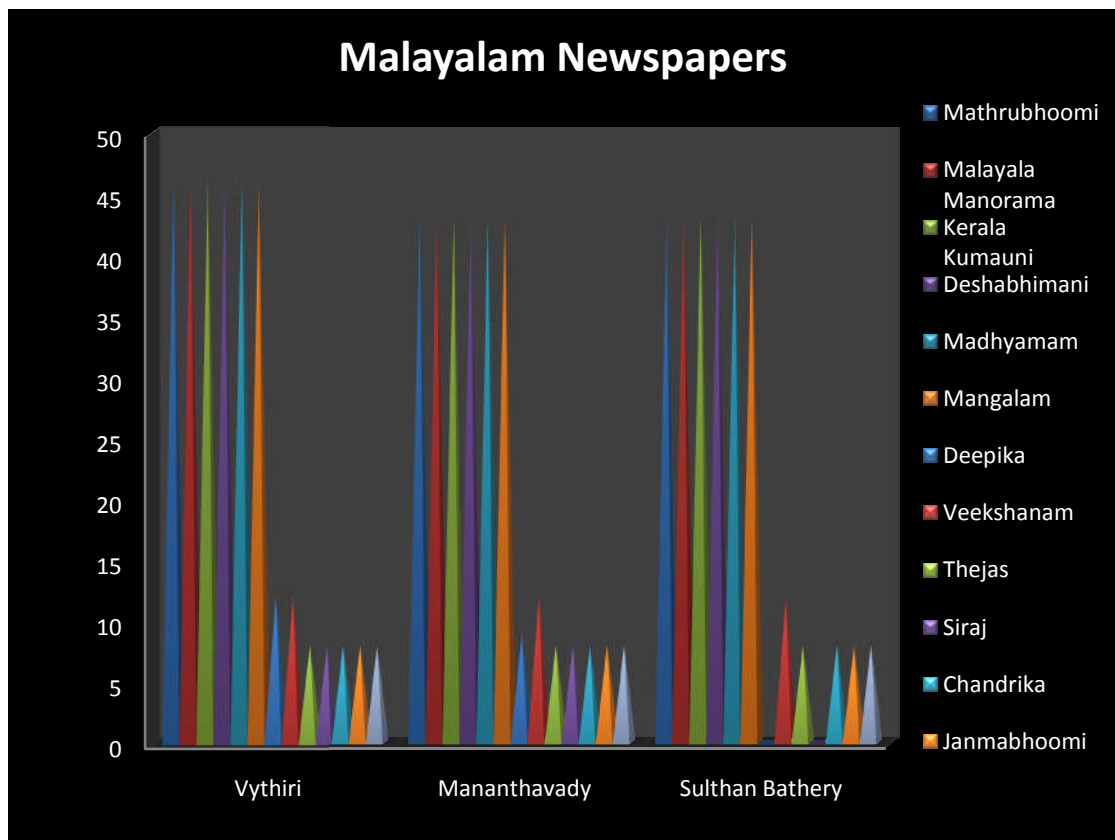
Figure 15 Malayalam Newspapers Subscribed by the Rural Libraries

Table 21 indicatedthat most of the libraries understand the importance of newspapers and they are subscribing the leading dailies in Malayalam for their users. The newspapers are used first time for having current information. Newspapers bring every person in touch with the active world. It provides comprehensive and objective information on all aspects of the country's social, economic, political and cultural life.

Table 22

Newspaper (English)-Subscribed by Rural Libraries

Sl.No	Name of Newspapers	No. of Rural Libraries in VythiriTaluk	No. of Rural Libraries in Mananthavady Taluk	No. of RuralLibrariesin SulthanBatheryTaluk	Total
1	The Hindu	36	32	34	102
2	Indian Express	46	43	43	132
3	Decan Chronicle	18	12	13	43
4	Times of India	46	43	43	132

Table 22 indicated the English newspapers subscribed by rural libraries in Wayanad District. Times of India and The Indian Express are subscribed by 132 libraries. 'The Hindu' subscribed by 102 libraries. Deccan chronicle was subscribed by 43 libraries. The analysisshows that the rural libraries realized the importance of newspapers how been the most useful and generally received medium to be used in conveying the local, regional, national andinternational news to readers.They act as the guardian of the society. They help in developing public opinion. It act as a mirror of the society and informs everything in minute details. As a result, people everywhere are informed about the most important event in the world very quickly and almost at the same time.

Pictorial representation of English Newspapers subscribed by rural libraries is presented in Figure 16.
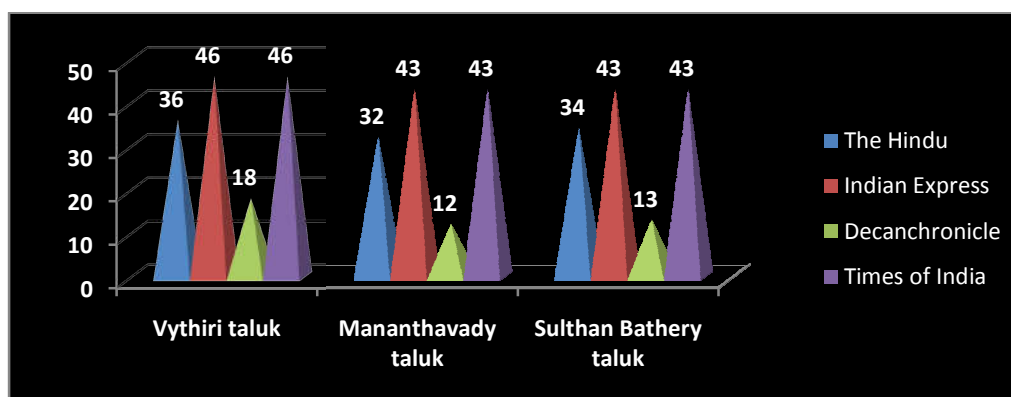
Figure 16 English Newspapers Subscribed by Rural Libraries

6.4.2. *Periodicals-Malayalam (Magazines and Journals) –Subscribed by Rural Libraries*

Now a day there is various types of magazines are available in the market, but which one is most useful and important is a question for us. All periodicals are printed with latest knowledge. It constitutes an important source of information in literate societies. Their importance lies in the current information they carry. This information is kept the readers informed of current events as well as serving to educate and entertain. Periodicals are very important collection of any type of libraries. Some of the libraries in tribal areas in Wayanad district have realized the importance of periodicals and they are collected some of the important periodicals published in Malayalam and English language are presented in the Table 23.

Table 23

Periodicals-Malayalam

(Magazines and Journals) –Subscribed by Rural libraries

Sl.No	Name of Periodicals(Magazines and Journals)	No. of Rural Libraries in Vythiri Taluk	No. Rural Libraries in Manathavady Taluk	No. of Rural Libraries in SulthanBathery Taluk	Total
1	Mathrubhoomi Weekly	23	18	21	62
2	Madhyamam Weekly	23	18	21	62
3	Kalakaumudi	23	18	21	62
4	Deshabhimani	17	13	12	42
5	Chandrika Weekly	17	11	12	40
6	Samakaleena Malayalam	21	18	17	56
7	India Today(Malayalam)	23	18	21	62
8	Karshakan	14	9	7	30
9	Karshakasree	8	5	6	19
10	Aarogyamasika	23	17	12	52
11	Yathra	12	6	6	24
12	Veedu	8	6	5	19
13	Designer	Nil	1	Nil	1
14	Fast track	2	1	Nil	3
15	Pachakkuthira	7	3	2	12

Table 23 indicated that among the 132 libraries, 92 libraries subscribe the popular magazines and periodicals as the part of their collection. Magazines are the most intimate form of media because they can establish a relationship with their readers unequaled by newspapers or television or radio. A magazine sometimes a friend and an integral part of the reader's personal and professional life. The information from the articles in the periodicals can help in creating awareness in political and social problems. The learned periodicals in various subjects are practically nil, but have only popular, general periodicals.

6.4.3. Periodicals-English (Magazines and Journals) - Subscribed by Rural Libraries

All over the world libraries are dedicated to providing free and fair access to information for all, is it in written, electronic or audio visual form. Magazines play a key role in creating literate environments and promoting literacy by offering relevant and attractive reading material for all ages and all literacy levels. It embraces the social responsibility to offer services that bridge social, political and economic barriers and have traditionally made a special effort to extend their services to marginalized people. In this regard periodicals are the suitable sources to provide information about current events in a suitable way. The periodicals in English language help to improve the vocabulary. The list of periodicals in English language subscribed by the rural libraries in Wayanad district as listed in Table 24.

Table 24

Periodicals - English (Magazines and Journals)- Subscribed by Rural Libraries

Sl.No	Name of Periodicals (Magazines and Journals)	No. of Rural Libraries inVythiri Taluk	No. of Rural Libraries in Mananthavady Taluk	No. of Rural Libraries in SulthanBathery Taluk	Total
1	The Time	12	9	7	28
2	The week	16	14	12	42
3	Frontline	12	7	9	28
4	CSIR	2	2	1	5
5	Science Report	Nil	1	Nil	1
6	The Economic and Political weekly	1	2	1	4
7	India Today	14	14	12	40

The analysis shows that some of the libraries are trying to subscribe the most important journals in the English language available in the market. The rural libraires realized the importance of magazines. The most subscribed English magazine is 'The week' (42) followed by India Today (40). Magazines are the most popular form of the reading.They havethe power to influence the lives of ordinary people in every way. Pictorial presentation of English magazines subscribed by rural libraries is given in Figure 17.
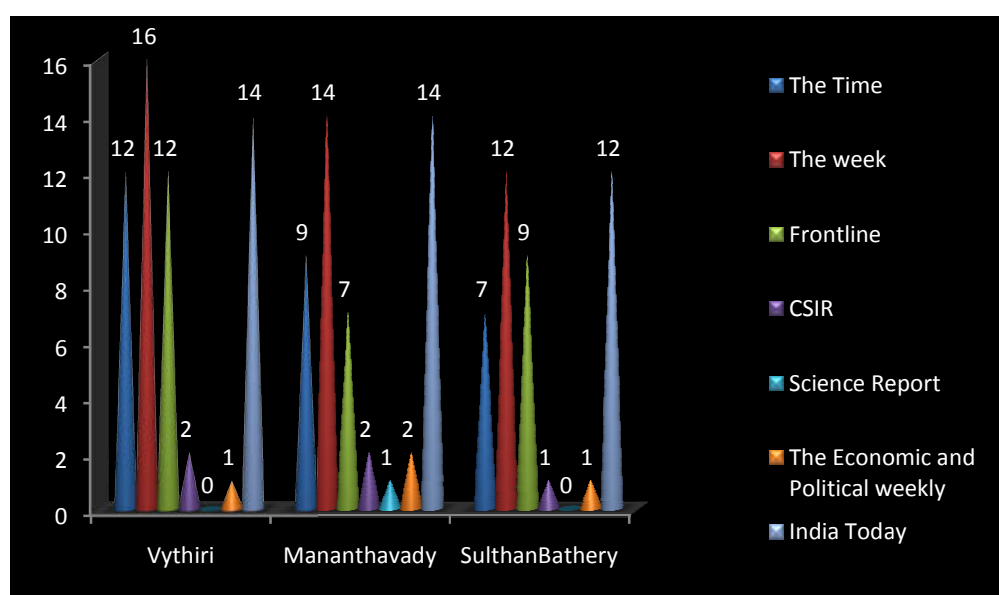
Figure 17 Periodicals - English (Magazines and Journals) - Subscribed by Rural Libraries

6.4.4. Career Publications

A career publication has to help with every aspect of job search. It provides information on jobs and employments for students and graduates in any community. The topic covers a wide range of ideas from information on how degrees and courses relate to employment opportunities to life, work planning, graduate destination information and current issue or material relevant to the employment scene. Career publications subscribed by the rural libraries in tribal areas of Wayanad are listed in Table 25.

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Table 25

Career publications

Sl. No	Name of Career Publications	No. of Rural Libraries in Vythiri Taluk	No. of Rural Libraries in Mananthavady Taluk	No. of Rural Libraries in Sulthan Bathery Taluk	Total
1	Mathrubhoomi Thozhilvartha	28	20	19	67
2	Thozhilveedi	24	18	15	57
3	Gazette	16	12	9	37
4	PSC Bulletin	26	19	14	59
5	Employment News	26	19	14	59

Table 25 shows the details of the career publications subscribed by rural libraries in Wayanad district. Most subscribing career publicationsareMathrubhoomiThozhilvartha (67) and followed by PSC Bulletin and Employment News (59), Thozhilveedi by 57 libraries.Thirtysevenlibraries subscribing gazette, 59 libraries subscribed PSC bulletin and Employment News. This shows that the libraries are very much interested to provide career information for their clientele. They realized that choosing an occupation or making a career change is a very challenging task. This type of resources will not only lead users to information about careers, but also help users to develop their career path. The pictorial presentation is given in Figure 18.
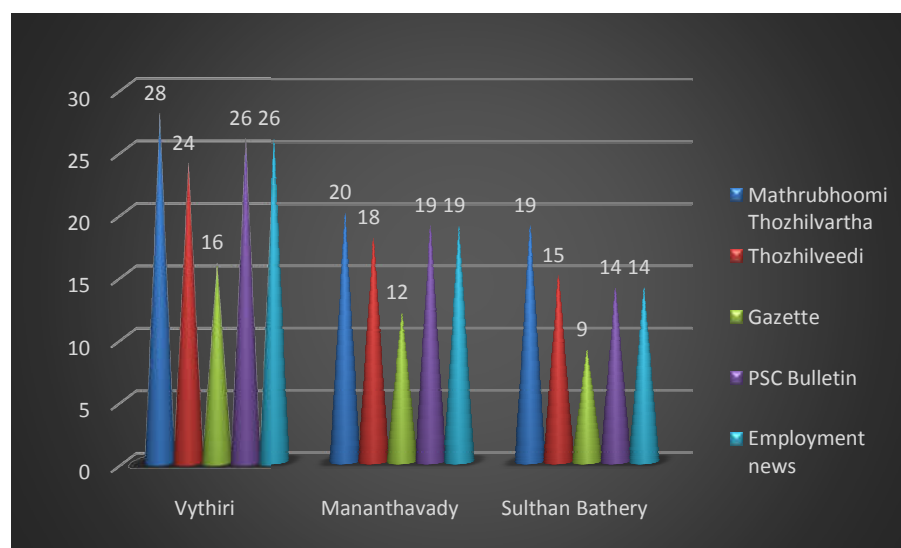
Figure 18 Career Publications

6.4.5. General Book Collections in Rural Libraries

The Rural libraries' collection consists of materials on fiction and nonfiction, Children's literature, Biographies, Science and technologies, Religion and philosophy and miscellaneous collections. The details of the library collections are presented in Table 26.

Table 26

General Book Collections

Sl. No	Type of books	No. of Rural Libraries in VythiriTaluk	No. of Rural Libraries in Mananthavady Taluk	No. of Rural Libraries in SulthanBathery Taluk	Total
1	Fiction and non Fiction	46	43	43	132
2	Children's literature	38	32	34	104
3	Biographies	34	32	29	95
4	Science and technology	33	21	18	72
5	Religion and philosophy	18	16	14	52
6	Miscellaneous	40	34	24	98

The lion's share in the library is claimed by fiction and nonfiction. All the libraries (132) have collected novels, short stories ad dramas and followed by children's literature, miscellaneous, biographies, science and technologies, religion and philosophy. It shows that the library collection is not a well-rounded collection. The library collection, mostly meets the recreational functions and do not meet the information needs of the tribal community. The collection is just like any other public library in the State and not oriented towards the tribal community. The investigator recommends that every effort must be taken to build up a balanced collection in a rural library in order to meet the information needs of the tribes. The pictorial presentation of the library collection is presented in Figure 19
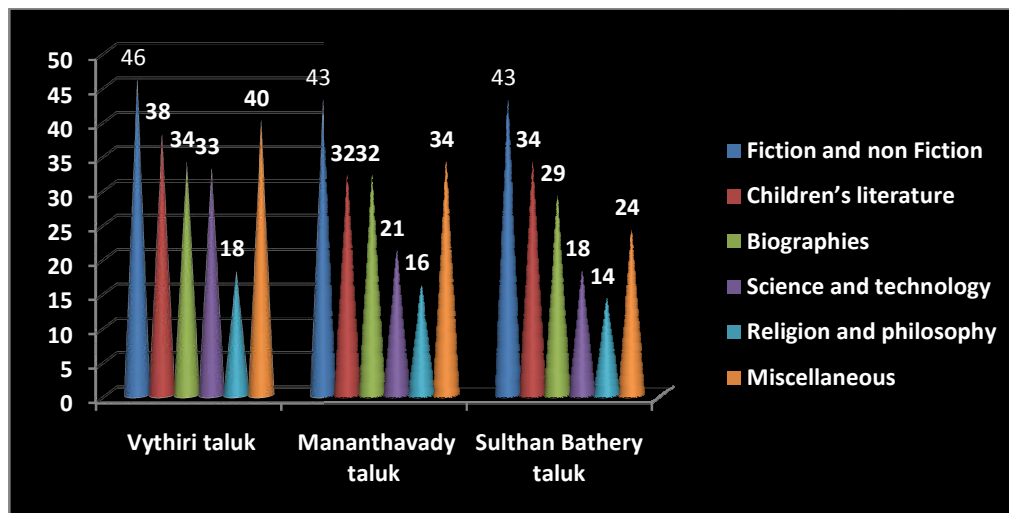
Figure 19 General Book Collections

6.5. INFORMATION SERVICESPROVIDED BY THE RURAL LIBRARIES

Information services are multidimensional and serve as a binding thread among different tribal communities. The conditions of tribal

communities in Wayanad are pathetic; traces of abject poverty and discomfort can be seen conspicuously. The absence of social amenities and essential commodities that make their life unbearable. The rural library staff was asked what the services are provided by the rural libraries in tribal areas. The investigator listed some services which can provide by the rural libraries. The lists are given in Table 27

Table 27

Information Services Provided by the Rural Libraries

Sl.No	Information services	No. of Rural Libraries in Vythiri Taluk	No. of Rural Libraries in Manathavady Taluk	No. of Rural Libraries in SulthanBathery Taluk	Total
1	Local Information news	Nil	Nil	Nil	-
2	Food and nutrition information	Nil	Nil	Nil	-
3	Agricultural Information	Nil	Nil	Nil	-
4	Environmental information	Nil	Nil	Nil	-
5	Legal ,medical and health related information	6	12	7	25
6	Education and training information, literacy class, continuing literacy programme	13	23	11	47
7	Information about government schemes and programmes	Nil	Nil	Nil	-
8	Consumer information	Nil	Nil	Nil	-
9	Credit system, business and	Nil	Nil	Nil	-

	trade information				
10	Career employment	9	18	11	38
11	Crafts and hobbies	Nil	Nil	Nil	-
12	Political information	Nil	Nil	Nil	-
13	Information on people and other cultures	Nil	Nil	Nil	-
14	Loan facilities	Nil	Nil	Nil	-
	Total	28	53	29	110

Table 27reveals that only three types of services are provided by the rural libraries in tribal areas. They are legal, medical and health related information (25), Education and training information,literacy class, continuing literacy programme (47) and Career employment (38).

Library services are essential to the educational, political and social development of the tribal people. The information gap can be filled by effective library services. The state and local governments have the responsibility to better the lives of tribal community by reaching them through effective library services. The failure of the libraries in the tribal areas in Wayanad district may be due to lack of political will, poor infrastructure, inadequate funding and inadequate human resources.

6.6. PROGRAMMES CONDUCTED BY RURAL LIBRARY

The tribal people face many problems, including rising food prices, threats to health and loss of traditional social protection based on the family and community. One can imagine the condition of those who do not have two meals a day and who are doomed to a future of endless poverty. Because of their poverty, they do not send their children to school, when they fall sick,

they do not even get proper medical care. After independence, the central and state governments implemented many programs for the development of the tribes, but do not meet success. And cannot understand the root cause of the failure.In this regard the investigator realized that the rural libraries are the organization that is closely related to the tribal community. To understand the programme conducted in the tribal community, the investigator asked to indicate the lists of programmes conducted by the rural libraries in the tribal areas as follows:

- Film shows
- Drama
- Seminars
- Documentaries
- Debates
- Special programmes connected with Literacy
- Family planning programmes
- Agricultural programmes
- Health awareness programmes

The above mentioned programmes, the rural libraries have conducted some programsonly. They are film shows, documentaries, special programmes connected with literacy, family planning programmes, and health awareness programmes, but are limited numbers of rural libraries. It is clear that the rural librarians do not realize the power of information and the role play in the tribal areas inthe overall development of those communities.

From the details of the services and programmes of rural libraries for the tribal communities, it is clear that large numbers of libraries are not providing information services and programmes suitable to tribes. The investigator assumes the reasons are:

- Libraries located in the tribal areas are limited in number

- Most of the tribes do not realize the importance of the libraries

- Literacy level among the tribes is low.

6.7. ROLE OF THE RURAL LIBRARY

The rural librarians were asked to specify the usefulness of a rural library for the tribal community in the areas of social, educational, economic, cultural and political fields. The rural librarians suggest that the library has a significant role to play in the social, economic, political, educational and cultural levels. The discussions with the rural librarians regarding the above mentioned facts revealed the following.

Rural librarians argue that the progress of a community mainly depends upon the education of its citizens and libraries play an important role in this factor. For all round development, a wide and unfettered reading is essential.Generaltype of books is to be provided in public libraries. Public libraries are established not only for the distribution of books, but also for conducting extension activities which include mainly social economic and cultural activities. Their extension activities should focus mainly on the socioeconomic and cultural development of the public.

6.7.1. Social Development

As a social unit, they agree that a rural library in tribal area is designated as a community information centre entrusted with social functions. According to them, the library has to perform in the tribal community services as

- Acquiring of documents related to the needs of the tribal community

- Giving reliable and essential information

- Helping the productive drive of the tribal mass

- Giving intellectual recreation

- Developing tribal social homogeneity

- Socializing the individuals

- Cultivating friendships

- Giving people the opportunity to mingle with others belonging to different classes, castes, religion, political parties.

- Helping people to learn social behavior

- Helping to promote social-cultural educational and economic activities suitable to the tribal community.

6.7.2. Economic Development

It has been pointed out that an important function of a library is to improve the economic level of its community. The libraries in the tribal areas have to give due importance to improve the living standards of the tribes, particularly their economic development. The tribes are less educated, poor, having a less effective social organization and bounded with structural economic inequality. To reduce the above disabilities, libraries should have systematic dissemination of survival information, such as suitable employment opportunities.

The librarians opine that all round development of the community and its economic progress can be achieved through an effective library system. In every economic development activity, it can contribute something to agricultural development, industrial development, health, nutrition and social welfare, community development programmes. Distribution of books and other literature in the concerned areas are indispensable for the development of various economic aspects. Literature related to daily needs, agriculture, industry, handicrafts, health, hygiene, maternity, child welfare and home economics are a must for village development. The rural library service

should focus attention to relevant information such as skills, resource, and raw materials, and market facilities, policy of true government services and programmes of the local authorities.

6.7.3. Educational Development

Education provides an opportunity to change in the social, economic, moral and spiritual issues facing humanity. The libraries in the tribal community should be an agency for social education. Through books and other literature as well as other educational activities, the libraries can do a commendable work in this regard. Rural libraries can also act as social institutions. For the tribal people, where illiterates are to be educated with the aid of audio visual aids, pictures, stories, demonstrations, discussions, lectures. Adult literacy classes can be imparted to the tribes through magic lantern, puppet shows and theatre. Thus the rural library can be considered as an agency in the tribal community to improve the people socially, economically, culturally, educationally and politically.

6.7.4. Cultural Development

Rural libraries through its various cultural activities, can contribute considerable impact on the development of the cultural aspects of the tribes. The activities of the rural library in this regard should include indoor games, film shows, music recitals,dramas, sports, seminars, debates, quiz programmes, elocutions which can unfold and develop the potentialities needed for the cultural medium of the people through which they receive the necessary skills to blossom their hidden potentialities for overall cultural development.

6.7.5. Political Development

Political development in the modern context is the acquisition of knowledge regarding democracy.The library in a tribal setting can provide facilities to the literates and even to illiterates to get knowledge required to participate effectively in a democracy and thus be better citizens of the country. Discussions, debates, seminars, film shows, quiz programmes are helpful to get this knowledge.

6.8. CONCLUSION

After independence as a part of industrial and high literacy rate libraries have received encouragement from the government for their growth and development. The pivotal role library can play in the educational, scientific, industrial and social development of the country has been recognized both by the government and the public only by the middle of the present century.Both the tribes (553) and the rural librarians (132) when contacted by the investigator have very special mentioned in their statements that a rural library is a social institution. As such a society gets the services of the library for the enlightenment of the users.From the analysis of the data, we have identified that the tribes have special needs in the domain of health, food and nutrition, family planning and welfare, handicrafts and cottage industries to supplement their family income. They agree that the library becomes a potential force in the social and cultural life of the community through various programmes–both audio and visual–enriching the tribal people.

The rural libraries have become in the present day, an indispensable element in the life of the community. But limited funds, lack of proper trained librarians, lack of well-organized collection of books, journals, newspapers and other relevant literature and lack of awareness creating programmes are all impediments in the communication system.

The analysis clearly shows that there is a discard in the whole system and instrument of communication is in disharmony.So here is a challenge for the investigator to plan an effective and efficient communication system through a rural library to cater and to overcome all the defects revealed in the analysis. The rural library should be a central nodular point of this information system so that the needs of the tribes who are illiterate and Neoliterates and who are in the lower bottom of the society are adequately met.

FINDINGS, CONCLUSION AND RECOMMENDATIONS

7.1.INTRODUCTION

The main objective of this study is to design an effective information and communication system for the overall development of the tribes in Kerala. Many studies on the effect of rural libraries in the rural community, excluding the tribes for their total development were identified. To gather more information on the spot visit to tribal hamlets, rural libraries and meeting officials working in the field were done by the investigator. In addition, studies of the available government reports were also made. These studies, visits and interviews have convinced the investigator that there is very little impact of rural libraries in the rural communities as well as the tribesThe investigator started working on the aspects of how to correlate the services of the rural libraries and the community it serves, in an effective manner as they are complementary bodies. Though the relationship between a rural library and the community it serves is of great importance, the investigator has seen that they stand in isolation from each other.

The population for this study consists of tribes of Wayanad District and the rural libraries recognized by State Library Council in that area. The focus of the study was to identify the need of an information system to meet the information needs of the tribes in Wayanad and the role of rural library in their overall (socioeconomic, cultural, political and educational) development.A properly designed interview schedule is capable of yielding valuable and highly revealing data.But there was no ready-made tool available for collecting data from the tribes and rural libraries. Therefore a well-structured interview schedule was made and used for this study.The investigator approached the respondents personally to collect data from them.The collected data were consolidated for the analysis.Estimation of percentage and chi-square test was the methods employed to analyze the

collected data.This chapter makes an attempt to summarize the major findings of the study.The findings are as follows:

1.   A good number of the respondents are illiterates (34.17 per cent). The tribes stand at the centre of an educational irony.The main reason for lack of education is the particular nature of their habitat.

2.   A few of them are laborers in agriculture (28.93 per cent) and engaged in general work (23.14 per cent).Their meagre income is not sufficient to meet both ends. In most of the month they experience unemployment.

3.   The economic conditions of the tribal are very pathetic.The tribes face the problems such as low income and job insecurity. Due to job insecurity they are willing to do any job with low income.The majority of the tribes lives under below the poverty line.Changes in the wage level in general will not influence the tribal economy.

4.   Newspapers were the most used reading material by the respondents.The purpose of reading is only for pleasure and general knowledge.

5.   A few numbers of tribes (15per cent) depend on the library as a source for reading. Respondents who have received some formal education recognized the value of a library in their village

6   The considerable time spent on reading by tribes is, very few (8.83 per cent).The variation is possible due to many reasons like low level literacy in the tribal areas; lack of reading tradition and so on

7.   The reading habit of tribes in Wayanad district is very poor.The tribes who had reading habits of newspapers, magazines and other reading materials that they are educable.Libraries provide access to reading materials through which tribal children and tribal youths can gain and

improve their skills.Libraries help introduce the use of reading for information, pleasure, passing examinations and personal growth through lifelong learning.

8.   The tribal communities needs all types of information. The major information needs of the tribal communities were related to their everyday activities.

9.   Only three types of services are provided by the rural libraries in tribal areas. They are legal, medical and health related information (25), Education and training information, literacy class, continuing literacy program (47) and Career employment (38).The rural libraries did not take more effort to provide services to meet the information requirements of the tribes.

10.   Changes due to reading habit are seen in the tribes, but it is only in a minority.So it is clear that Neoliterates people can be improved by providing useful, readable material.Hence the illiterates could also be approached and educated and motivated through audio visual aids which are a necessary part of a rural library.

11.   Changes in attitudes are seen in the users (tribes) of the rural libraries.A good number of tribes have reading habits (38.87 percent). It is interesting to note that among the tribes who are not the users of rural libraries have shown no impact or no change.This exactly is the problem of the tribes.They are not fully aware of their social problem and they lack in their leadership quality.The roles of a rural library in creating awareness in these two aspects are noteworthy.

12.   The changes in attitudes and beliefs in social practices are seen favorably among the educated group those who have reading habits

(38.87per cent). The majority of the respondents who are away from the rural library environment (66.54 per cent), and they are not enjoying the fruits of reading.

13. Five programs are conducted by the library.They are film shows, documentaries; special programmes connected with literacy, family planning programmes, and health awareness programmes. It is noted that the library does not conduct dramas and any agricultural programs.Adrama is a mental improved instrument to convey any nodal idea for change.Agricultural programmes are more important to convey information on agriculture and related topics for the tribes because some of them are cultivators (Kurichias) and agricultural laborers.

14. The statements given by the tribes clearly show that they are aware of the need for improvement in general and in particular relating to their problems.The methods suggested by educated tribes are:

- Providing facilities for socioeconomic,cultural,educational and moral development of tribes

- Encouraging the reading habits among the tribes, especially newspapers, to get relevant and up to date information

- Arranging informative talks and seminars relating to the needs and problems of the tribes

- Conducting film shows, dramas and other cultural programs based on education and recreation to encourage the arts

- Formulating programs for adult education

- Starting night and other study centres

- Continuing the adult literacy programmes so that this may not slacken in their progress

15. Students and general people are common users in all libraries (132).Tribes are members in 31 libraries.

16. Libraries in the tribal areas of Wayanad have newspaper section and General book section.No separate section for tribal collection, except two libraries that exist in Mananthavadytaluk

17. All the libraries (132) are subscribed Mathrubhoomi, Malayala Manorama, Mangalam, Keralakaumudi, Deshabhimani, Madhyamam. Some of the libraries are subscribed all the Malayalam dailies.Most of the libraries understand the importance of newspapers and they are subscribing the leading dailies in Malayalam for their users.

18. Most used English dailies are Times of India and The Indian Express.

19. The popular magazines and periodicals in Malayalam language are subscribed by 92 libraries.

20. The most subscribed English magazine is 'The Week 'followed by India today.

21. Most subscribing career publications are Mathrubhoomi Thozhilvartha (67).

22. The lion's share in the library is claimed by fiction and nonfiction.All the libraries (132) have collected novels, short stories and dramas and followed by children's literature, miscellaneous, biographies, science and technologies, religion and philosophy.The library collection, mostly meets the recreational functions and do not meet the information needs of the tribal community.The collection is just like any other public library in the State and not oriented towards the tribal community.

23. The lists of programmes conducted by the rural libraries in the tribal areas are Film shows, Documentaries, Debates, Special programmes connected with Literacy, Family planning programmes, and Health awareness programmes.

24. The rural librarians suggested that the rural library can be considered as an agency in the tribal community to improve the people socially, economically, culturally, educationally and politically.

7.2. FULFILLMENT OF THE OBJECTIVES OF THE STUDY

The study was conducted with the objective to design an information and communication system for the tribal development in Kerala.The study examined the characteristics and problems of tribal communities, the importance of the information and its needs in their daily life, status of the rural libraries in tribal areas and the roles played by rural libraries to meet the information needs of the tribes.The study made an assessment of the sources, services and the programmes of 132 rural libraries existing in the tribal areas of Wayanad district.Data was collected among the rural library staff and the 6 tribal communities in Wayanad using an unstructured interview schedule.

The study observed that the rural libraries are far away the tribal communities.The limited numbers of educated tribes are using the library facilities.The existing facilities and services are not adequate to meet the information requirements of the tribal communities in the study areas.Based on the findings, the study succeeded in designing an informationsystem to overcome the communication barriers of the development of the tribes.The proposal, if implemented the rural libraries can be act as a communication link between the government and the tribal communities to disseminate the right information at the right time, which will lead to improve the

socioeconomic, educational, political and cultural development of the tribal communities in Kerala.

7.3.TENABILITY OF HYPOTHESES

On the basis of the findings drawn out of the study, the tenability of hypotheses formulated for the study is tested and presented below:

The first hypothesis formulated for the study was 'the rural libraries have no prominent role in the socioeconomic, political, cultural and educational settings of the rural communities'.An analysis of the collected data, it was found that, most of the libraries are established near to the tribal areas and they play the traditional roles as well as the recreational functions. Due to the illiteracy of the tribal communities, the present rural library collections and services are not adequate to meet the information requirements of the tribes.On the basis of the findings No.1, 7,8,11,17 to 23, it can be concluded that the rural libraries had no prominent role in the socioeconomic, educational, cultural and political development of the tribal communities. Hence the hypothesis is fully substantiated.

The second hypothesis is that 'there is a lack of an effective communication medium to disseminate the information from government level to tribal communities'.The existing information services and sources are inadequate to provide need based services to the tribal communities in Kerala. The analysis has proved that according to findings No.3 and 15 the tribal communities have various types of information needs.The policy planners and local authorities are unaware of the exact conditions of the tribal communities.It is also found that the existing governmental infrastructure is not adequate to find solutions to the problems faced by the tribal communities today. And there is no participation of the tribal communities in the planning and policy making. To overcome the communication barriers between the

government and tribal communities the proposed information and communication system is a nodal point in the overall development of the tribal communities in Kerala.Hence this hypothesis are substantiated.

7.4. SUGGESTIONS AND RECOMMENDATIONS

Future rural library services initiatives should have flexible programmes to meet the information needs of the tribal communities in Kerala. The following suggestions are not absolute, they can be modified to nee the information needs of that community.

1.   Incorporating oral tradition, the transmission of information in tribal areas is necessary, since the majority of the population is illiterates.The rural libraries should incorporate both oral and print based modes of information transmission.Special types of library services designed for tribal communities.Consideration should be given to the format of delivery of information services.For example: - print materials should be available for those who can read and these same materials should be translated orally for those who cannot read.Oral transmission can take the form of group discussions, workshops, person- to- person-interaction, and other forms of learning through drama, poetry and song.

2.   Advanced communication technologies are required to meet the information needs of the tribal communities.Communication technologies like radio and television can be used to provide relevant information on agriculture or health related information. Agricultural information is very relevant most of the tribes are agricultural laborers. Serious health problems are found in tribal areas. Infant death is very common in most of the tribal areas.To make awareness of this critical

situation the rural libraries should provide adequate information through the visual aids.

3. Existing libraries can set goals that take into account the needs of tribal communities.The rural libraries take keen interest in conducting workshops on various subjects related to the tribes and conduct skill development programmes.

4. There is urgent need to train and educate the rural librarians in the provision of information to tribal communities.A librarian knowledgeable in tribal problems and their culture can make decisions about the needs of tribal communities and effective format to use.Librarians can collaborate with ST promoters, elders, community leaders and government officials, researchers to organize workshops, meetings and seminars where the relevant information can be passed.

5. The rural librarians in tribal areas need to address the problem of low use of libraries.The role of libraries has not always been explained to tribal communities. There is a need to market library services to tribal communities through the media.The problem of low use will continue until tribal communities realize the connection between the rural libraries and community development.

6. The lack of materials in tribal language hampers the transmission of information.So there is a need to publish materials in tribal languages to meet the information needs of tribal communities are able to read and write in other languages.To achieve this government should focus on producing materials in the tribal languages for those who can read and write; and the activities based on the oral tradition can be designed for those who are unable to read and write.

7. Preservation of indigenous knowledge and documentation of oral literature and local technology (farming, traditional medical practices, crafts, house building techniques,) is necessary because most of the knowledge and skills are being lost through the death of elders and the community chiefs (Mooppan).This can be achieved through the collaboration of existing rural libraries,museums and Governments.

7.5. SUGGESTIONS FOR FURTHER RESEARCH

The following are suggestions derived from the study for conducting further research.

1. Designing curriculum for training the librarians to work in the tribal areas.

2. A study on use of school/College libraries by schedule tribe students

3. Marketing Library services to the tribal population in Kerala

4. A comparative study on public library services in tribal areas of Kerala and to those of other states in India.

5. A study of utilization of communication channels and information seeking behavior by the tribes for improving their living standards.

6. A study on socioeconomic background and its influence on information use by tribal communities in Kerala.

7.6. CONCLUSION

The tribal communities have been historically marginalised and oppressed by various developmental factors and forces.The policies and schemes implemented by the Central and State governments have further worsened the situation.The tribal communities suffer from an acute low productivity, social and economic retrogression due mainly to ignorance

which also results from total absence of information dissemination.The results from the research indicated that a need exists for an information and communication system that can provide services to improve the life of the tribal communities.The implementation of the proposed Tribal Information and Communication System (TICS) to fill the gap of information needs and will help to access the livelihood resources and assets such as financial credit, education and capacity building, electrification, roads and other basic services that can improve their standards, sustain their escape from poverty and eventually make them self-dependent.

TRIBAL INFORMATION AND COMMUNICATION SYSTEM (TICS): A PROPOSAL

8.1. INTRODUCTION

Information is a basic need of life which helps in the proper fulfillment of the needs such as food and shelter for the survival and growth of any community.It can be said that without information, survival and development is not possible.Therefore, it is the basic responsibility of any Government to provide exact information services to the communities it serves.In Kerala, many developmental programmes have been implemented by the State and Central Governments in their own way.There is no agency to collect, organize and disseminate information in a suitable format as per the requirements of the tribal communities in Kerala.But the existing rural library services are not adequate to meet the information requirements of the tribal communities.In this context, there is a need of an effective medium to provide effective information services to the tribal communities to meet the requirements at the right time.

The findings reveal that rural libraries have no prominent role in providing services to meet their daily information needs of tribal communities.Tribal communities need relevant information in the most appropriate format.At the same time the library users (tribes) get the benefits. To tackle these problems there is a need for designing an efficient information and communication system which should have information pin pointed, exhaustively and expeditiously.Creating an information and communication system is a task that will require commitment and participation from all segments of the tribal communities.Such a system can definitely contribute to the strengthening of the information infrastructure to support the tribes in their socioeconomic, political, cultural and educational development.

This chapter makes an attempt to explain the proposed model of the information and communication system for the tribal development in Kerala.

8.2. OBJECTIVES OF TRIBAL INFORMATION AND COMMUNICATION SYSTEM

1.   To identify the information needs of the tribal communities.

2.   To function as an information base so that the policy makers and administrators can access the information in tribal development.

3.   To function as a computer based information storage and retrieval system and database, thatcollects structured information generated by the institutions and continuously updated and make the information available to the tribal people.

4.   To act as an active network mode, in which the planners and policy makers get access to the tribal community in the development programmes and gets information in an interactive mode.

5.   To examine, promote and develop existing information service and resources to meet the information requirements of the tribal people.

6.   To serve as a repository and to organize a data bank for the culture and art of the tribes.

7.   To maintain an up-to-date record of the development programmes of the government.

8.   To establish and maintain links with the government organizations in the country.

8.3. TYPES AND NATURE OF INFORMATION NEEDS OF TRIBAL COMMUNITY

Everybody has information needs, but all people are not equally capable of satisfying their needs.The need of information has become greater as the society is becoming more and more complex.Those who wish to use

community information services will come from a wide range of socioeconomic, cultural, educational and other such backgrounds.The availability of information is fundamental for a healthy community, so that information surrounds people, which can be used to stimulate ideas and initiatives and flourish.Information is an essential ingredient in community development.The sustenance of the community to cope with the economic and social change depends on access to information.

The needs of a community can be classified into general and specific needs.General information needs are those which are felt by all people in a community. In addition to these general information needs of all people, there are specific information needs of special groups of people in the community.They are disadvantaged and cannot even identify and express their information needs. They are not aware of the agencies that offer welfare services and special programmes to improve their living conditions.

Information is an important component in the strategy for the promotion of economic and social development, for the improvement of the economic and social life of the people.Societal needs for information are identified at two levels, survival and local information.Survival information relates to housing, income, health, law and the human rights.Local information relates to recreation, education, local events and community developments.Community is increasingly depending upon access to information to enable its members to participate fully, effectively and equally in the daily life of their communities.Information is needed by both individual and groups of individuals.The nature of the need depends on the type of society in which they live.The need for information is problem oriented at personal and group levels. The people seek information in the hope of finding answers or solutions to their problems. The tribes need the following types of information:

1.   Health, food and nutrition information.

2.   Agricultural information.

3.   Education and training information.

4.   Environmental information.

5.   Information about government policies, schemes and plans.

6.   Appropriate technological information.

7.   Credit system, business and trade information.

8.   Information on people and other culture.

8.4. TRIBAL INFORMATION AND COMMUNICATION SYSTEM (TICS) : A PROPOSED MODEL

The fact that there is a lack of information flow from the policy makers, planners to the tribes and vice versa, on a continuous basis call for an immediate effort in this sphere.The development communication in our situation required not only conventional approach to the information organization, which is highly needed by the planners and the decision makers and others in the field - but also the non-conventional (audiovisual material, mass media, etc.) required by the mass of the population with the illiterate and low income and socioeconomic attributes that go with.They have to be informed and motivated to accept and use a sizeable body of unfamiliar ideas and skills.Bringing these two segments in one information system is very essential for the process of tribal development.

The Tribal Information and Communication System (TICS) proposed have tried to satisfy the need felt in this sphere. It provides for an active

combination of both the needs of the tribal development process.Hence it combines the use of modern methods of data processing retrieval which is necessary to meet the information requirements of the tribal people, the social workers, planners and the researchers and the interpersonal communication at the grass root level. The use of Radio, television and other audio-visual materials is equally important.

It may be desirable to take advantage of the existing agencies, however skeletal, obtaining at the state and district levels.For e.g. Directorate of SC/ST development (Thiruvananthapuram) has been acting as clearing house of information at the state level.

Public library systems exist, each district will be profitably incorporated in the proposed network at the district level.

8.4.1. Users of the Tribal Information and Communication System (TICS)

Clientele who come into the tribal information and communication system can be identified as:

1. Tribal people.

2. Persons concerned with administration and policy making.

3. Social workers who working in various government and non-government institutions.

4. Teaching and research personnel.

5. Miscellaneous groups- Organizations and persons who are industry concerned with tribal development in Kerala.This group includes Entrepreneurs in cottage industries, Agricultural credit agencies and other institutions.

Overall objectives of the system will be to provide up-to-date and comprehensive information on all the aspects of tribal development with the use of modern techniques of data storage and retrieval. On the other hand, to satisfy the needs of the tribal mass by providing the required information on current plans and programmes, new techniques of agricultural production and other relevant information in convenient packages including audio visual aids, personal communication etc.

8.4.2. Structure of the proposed Tribal Information and Communication System (TICS)

The Tribal Information and Communication System (TICS) envisages grouping of various rural libraries and providing linkages among them.It will be an integrated network of the rural libraries.It allows for the free flow of information from rural libraries to tribal communities.While designing an information and communication system for tribal development, the available resources, i.e. document collection, finance, manpower and services, in respect of the existing rural libraries have been the guiding principles, whereas the needs, demands and preferences of respondents acknowledge the need for proposing an information and communication system in tribal areas of Kerala.

The proposed model of Tribal Information and Communication (TICS) has been designed to handle and disseminate the information effectively.It is a simple five-tier structure comprising of national information centre, state information centre, district information centre, block information centre and village information centre. The suggested structure of information and communication system is followed:

- National Information Centre

- State Information Centre

- District Information Centre

- BlockInformation Center

- Village Information Centre

8.4.2.1. National Information Centre (NIC)

The National Information Centre (NIC) will be established as a part of Central and State Government departments, Government of Kerala.And it will link with KIRTADS (Kerala Institute for Research, training and Development Studies of Scheduled Castes and Tribes) and consider it a resource centre. They will cooperate with the policy makers, planners and NGOs (Non-Government organisations) and societies who engaged in the tribal development.National Information Centre (NIC) may act as a clearing house of information relating to various aspects of tribal development. It occupies the central position in the whole structure and co-ordinates the activities of other centres at state, district, block and village levels. The main objective of this centre is to provide a more focused approachfor the integrated socioeconomic development of the Scheduled Tribes in a coordinated and planned manner. The National Information Centre (NIC) is the nodal centre for collecting information on policy, planning and coordination of programmes for development of Schedule Tribes.So it should act as a depository centre to get the details of the projects, policies and programmes for the Tribal Information and Communication System (TICS).

8.4.2.2. State Information Centre (SIC)

The State Information Centre (SIC) will be established as part of the State Central Library and the Directorate for SC/ST Development, Government of Kerala which is a State Government Department for social

economic development of SC/ST in Kerala.The State Information Centre (SIC) within it will have a number of units, like Translation unit, Bibliographic unit, Current reports unit, and Publication unit.

The main functions of the State Information Centre (SIC) as follows:

- It should act as a statewide information collection centre and coordinate it to the District, Block and Village information centres.

- Keep the other information centres and institutions abreast of the innovations which would initiate the tribal development.

- Achieve the effective communication among the other information centres.

- Conduct seminars, workshops which would promote tribal development to the other centres.

- Act as a good supplier of relevant information to the other information centres.

- Providing translation services in the local languages

8.4.2.3. District Information Centre (DIC)

The District Information Centre (DIC) will be established as part of the district library, district development office.It serves the information needs of the elected representatives and officials involved in tribal development activities.The main activities of the District Information Centre (DIC) as

- Supplying information to the District Development Officers who have actively participated in tribal development programmes in the district level

- Conducting Television programmes and other talks and discussions related to their living conditions and the world events

8.4.2.4. Block Information Centre (BIC)

The Block Information Centre (BIC) will be established as a part of Taluk or Block libraries and Block DvelopmentOffice.These centres come in contact with all the leaders of the area and programme staff - BDOs, Extension officer who engaged in the tribal development programmes. The main programmes of the Block Information Centre (BIC) as

- Supplying information to the Extension Officers who have actively participated in tribal development programsat the Block level.

- Conducting informal education programmes for the tribal communities.

8.4.2.5. Village Information Centre (VIC)

Village Information Centre (VIC) will serve the mass of people living in tribal areas, through audio-visual materials, personal demonstrations, group discussions, specific programme talks, etc. Mimeographed handouts on how to grow a crop, how to make any tool or craft product putting across new techniques will be valuable.Children's art theatre, writer's workshop, young men's debating club, science club, women's craft center, farmers' forum, wildlife preservation group, and many more could be organized around the local village library converting it as the virtual community centres.This will assist in promoting functioning literacy and adult literacy programmes and further all follow up activity relating to tribal development.

The graphic presentation of Tribal Information and communication system is given below:
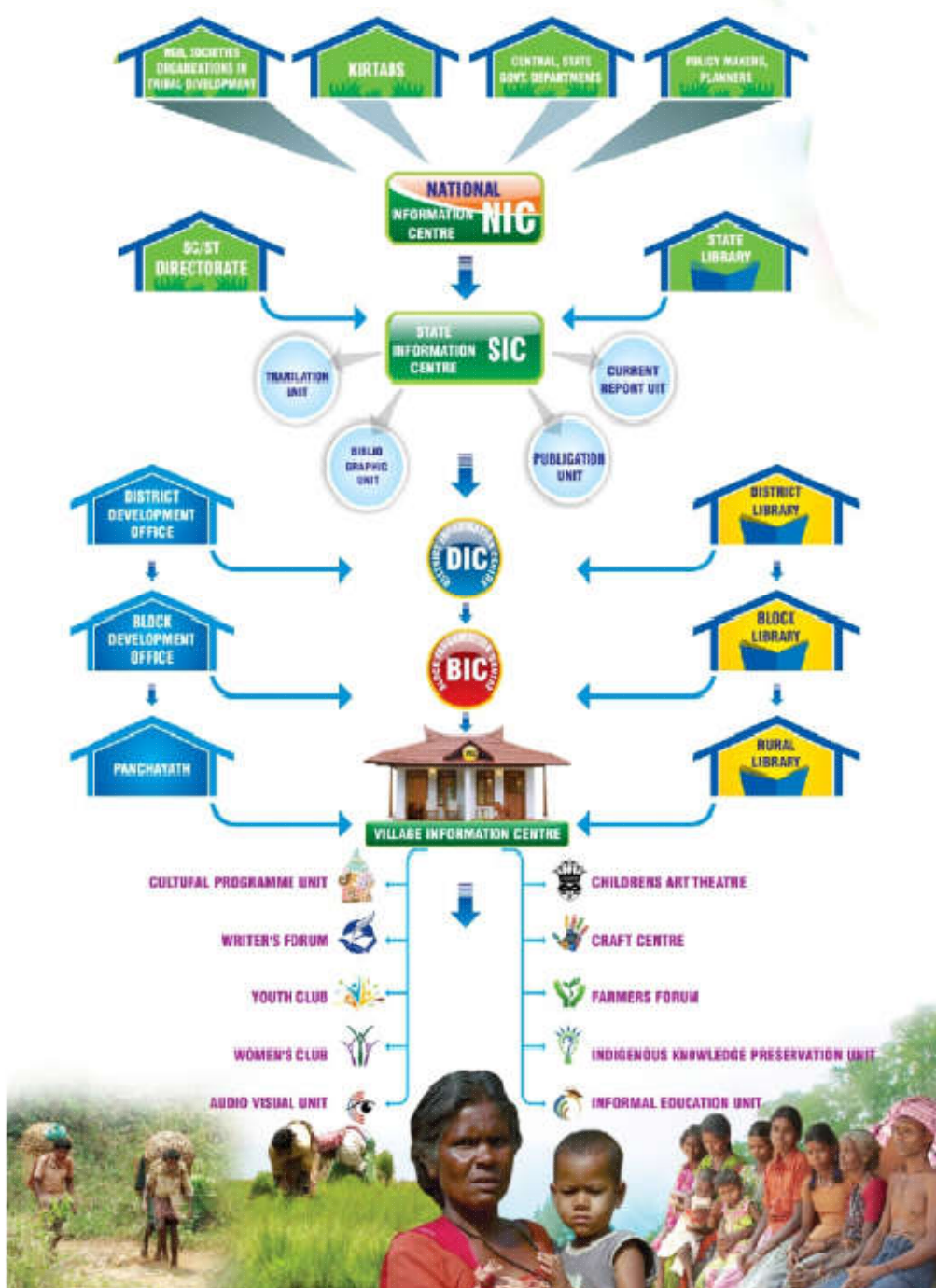
Figure 20 Tribal information and communication   system

The proposed Tribal Information and Communication System (TICS) can take initiatives to assess the need of the tribal communities, appreciate the traditional culture and indigenous knowledge and preserve this cultural heritage. The proposed system should take steps in collecting demographiccharacteristics, including life style, culture of the tribal communities and record this lives with the help of audio visual technology. Audio-video cassettes, CDs can be prepared and can be kept as resources.Translation of this cultural heritage of the communities to other regional languages will help in the exchange of cultural diversity.The proposed system cooperates with other research institutions, government departments, non-government organizations in promoting fairs, festivals and thus in disseminating cultural heritage.The well-organized system can be used to remove the cultural barriers and to form the base for unity in diversity.

8.5. CONCLUSION

In this chapter the investigator explains the structure and functions of the proposed system for tribal development in Kerala.The development of tribal communities in the process of allocating information resources to meet the daily life needs of that community and optimally utilize the existing resources and raise the living standards of tribal communities.One of the notable features of tribal communities is the closeness to the nature. It brings a few problems. The inter village distance, over dependence on natural cycles, lack of employment opportunities, illiteracy, etc. acts as a trap of incessant poverty to them.The need to setup Tribal Information and communication System (TICS) has therefore to be considered in the context of the lack of information for the tribal development.The focus of Tribal Information and communication System(TICS) is proposed to be on information that would be of help in decision making in planning and management of development plans for tribal communities in Kerala.The system would be mainly geared to the

information needs of the various development programmes of tribal communities in Kerala. All operational efforts of the working of the Tribal Information and communication System (TICS)are primarily aimed at providing user satisfaction. Dissemination of information to the users is the most vital component in the whole system. It is hoped that the system will meet the information needs of the tribal communities in the important field of research related to tribes of Kerala in the near future when the system gets fully operational.

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APPENDIX I

ആദിവാസികൾക്കുള്ള ചോദ്യാവലി

I.   വ്യക്തിഗത വിവരങ്ങൾ

1. താലൂക്ക്............... പഞ്ചായത്ത്

2. പേര്

3. ലിംഗം: പുരുഷൻ/സ്ത്രീ

4. ഗോത്രം

5. വിലാസം

6. തൊഴിൽ

7. കുടുംബ വരുമാനം

8. വിദ്യാഭ്യാസ യോഗ്യത

   a) നിരക്ഷരർ

   b) നവസാക്ഷരർ

   c) പ്രാഥമിക വിദ്യാഭ്യാസം

   d) ഹയർ സെക്കന്ററി

   e) ബിരുദം

   f) ബിരുദാനന്തര ബിരുദം

   g) മറ്റുള്ളവ

9. നിങ്ങൾക്ക് സ്വന്തമായി ഭൂമിയുണ്ടോ

   ഉണ്ട്/ ഇല്ല

10. ഉണ്ടെങ്കിൽ എത്ര?

11. ഉണ്ടെങ്കിൽ ആ ഭൂമിയിൽ കൃഷി ചെയ്യാറുണ്ടോ?

12. ഭൂമിയില്ലെങ്കിൽ നിങ്ങൾ എവിടെ താമസിക്കുന്നു?

II.   വായനാശീലം

1. നിങ്ങൾ പത്രങ്ങളും ആനുകാലികങ്ങളും വായിക്കാറുണ്ടോ?

   ഉണ്ട്/ഇല്ല

2. ഉണ്ടെങ്കിൽ താഴെ പറയുന്നവയിൽ നിങ്ങൾ വായിക്കുന്നവ അടയാളപ്പെടുത്തുക

   a) പത്രങ്ങൾ

b) മാസികകളും ആനുകാലികങ്ങളും

c) ....

d) വിദ്യാഭ്യാസ സംബന്ധമായ പുസ്തകങ്ങൾ

e) മതഗ്രന്ഥങ്ങൾ

f) ഇന്റർനെറ്റിലൂടെ ലഭ്യമാകുന്ന വിവരങ്ങൾ

g) ആക്ഷേപഹാസ്യ കഥകൾ

3. നിങ്ങൾക്ക് വായിക്കുന്നതിനാവശ്യമായ പുസ്തകങ്ങളും മാസികകളും മറ്റും എവിടെ നിന്നാണ് ലഭിക്കുന്നത്?

a) വായനാശാലകളിൽ നിന്ന്

b) പുസ്തക ശാലകളിൽ നിന്ന്

c) സുഹൃത്തുക്കളിൽ നിന്ന്

d) ഇന്റർനെറ്റിൽ നിന്ന്

4. ഒരാഴ്ച്ചയിൽ നിങ്ങൾ വായിക്കുന്നതിനായി എത്ര സമയം ചിലവഴിക്കും?

a) ഒരു മണിക്കൂറിൽ താഴെ

b) രണ്ടു മണിക്കൂർ (1– 2)

c) 4 മണിക്കൂർ (3 – 4)

d) 6 മണിക്കൂർ (5 – 6)

e) ഏഴുമണിക്കൂറിൽ കൂടുതൽ

5. നിങ്ങൾ വായനാശീലം ഉദ്ദേശിക്കുന്ന ലക്ഷ്യമെന്ത്?

III. വിവരങ്ങൾ, സേവനങ്ങൾ, പദ്ധതികൾ

1. നിങ്ങൾക്ക് എന്തു തരത്തിലുള്ള വിവരങ്ങളാണ് ആവശ്യം?

a) ആരോഗ്യപരമായ വിവരങ്ങൾ

b) കൃഷിസംബന്ധമായ വിവരങ്ങൾ

c) കീടനാശിനി പ്രയോഗങ്ങളെ കുറിച്ചുള്ള വിവരങ്ങൾ

d) കാർഷിക വിഭവങ്ങൾ സമാഹരിച്ച് സൂക്ഷിക്കു..................

e) മൃഗപരിപാലനം

f) സാമ്പത്തികമായ വിവരങ്ങൾ

g) മതപരമായ വിവരങ്ങൾ

h) രാഷ്ട്രീയപരമായ വിവരങ്ങൾ

i) കുടുംബപരമായ വിവരങ്ങൾ

j) മനുഷ്യാവകാശങ്ങളെ കുറിച്ചുള്ള വിവരങ്ങൾ

k) ഉപഭോക്തൃ സംബന്ധമായ വിവരങ്ങൾ

2. താഴെപറയുന്ന സേവനങ്ങൾ നിങ്ങളുടെ ഗ്രാമത്തിലെ വായനശാല നിങ്ങൾക്ക് നൽകുന്നുണ്ടെങ്കിൽ അടയാളപ്പെടുത്തുക.

a) പ്രാദേശികമായ വിവരങ്ങൾ

b) പോഷകാഹാരങ്ങളെ കുറിച്ചുള്ള വിവരങ്ങൾ

c) കൃഷി സംബന്ധമായ വിവരങ്ങൾ

d) പരിസ്ഥിതിയെക്കുറിച്ചുള്ള വിവരങ്ങൾ

e) നിയമപരവും, വൈദ്യശാസ്ത്ര പരവും ആരോഗ്യം സംബന്ധിച്ചതു മായ വിവരങ്ങൾ

f) വിദ്യാഭ്യാസവും പരിശീലന പരിപാടികളെക്കുറിച്ചുള്ള വിവരങ്ങൾ

g) ഗവൺമെന്റിന്റെ പദ്ധതികളും പരിപാടികളും

h) ഉപഭോക്തൃ സംബന്ധമായ വിവരങ്ങൾ

i) വ്യവസായവും വാണിജ്യപരവും വിൽപനാവകാശങ്ങളെ കുറിച്ചു മുള്ള വിവരങ്ങൾ

j) തൊഴിൽ സംബന്ധമായ വിവരങ്ങൾ

k) കരകൗശല വിദ്യയും വിനോദപരിപാടികളും

3. വായനശാലകളുടെ സേവനങ്ങൾ നിങ്ങൾക്ക് ലഭ്യമായതിനുശേഷം, താഴെ പറയുന്നവയിൽ നിങ്ങൾക്ക് എന്തെങ്കിലും പുരോഗതി ഉണ്ടായിട്ടുണ്ടോ?

a) ചിന്തിക്കാനുള്ള കഴിവ്

b) ഭാഷാ പ്രാവീണ്യം

c) പുസ്തകങ്ങളെ വിമർശിക്കാനുള്ള കഴിവ്

d) പുസ്തകങ്ങളിലെ, സദാചാരവും സദാചാരവിരുദ്ധവുമായ കാര്യ ങ്ങൾ

e) വായിക്കാനുള്ള കഴിവ്

f) മറ്റുള്ള ഭാഷകളിൽ പ്രാവീണ്യം

4. വായനശാലകളുടെ സേവനങ്ങൾ നിങ്ങൾക്ക് ലഭ്യമായതിനുശേഷം താഴെ പറയുന്നവയിൽ ഏതെങ്കിലും നിങ്ങൾക്ക് മാറ്റങ്ങൾ വന്നിട്ടുണ്ടോ?

a) സാമൂഹികമായ ഇടപെടലുകൾ

b) സർഗ്ഗപരമായ കഴിവുകൾ

c) സമൂഹത്തിൽ സ്വാധീനം

d) നേതൃത്വ പാടവം

e) സാമൂഹ്യപ്രശ്നങ്ങളെക്കുറിച്ചുള്ള അറിവുകൾ

f) സാമൂഹിക പുരോഗതിക്കുതകുന്ന പ്രവർത്തനങ്ങൾ

g) സാമൂഹിക തിന്മകൾക്കെതിരെ പോരാടാനുള്ള കഴിവ്

h) സാമുദായിക സംഘടനകളിൽ അംഗത്വം

i) മറ്റുള്ള സംഘടനകളുടെ പ്രവർത്തനങ്ങളിൽ പങ്കെടുക്കുന്നതിനുള്ള കഴിവ്

5. വായനശാലകളുടെ സേവനങ്ങൾ നിങ്ങൾക്ക് ലഭ്യമായതിനുശേഷം താഴെ പറയുന്നവയിൽ നിങ്ങൾക്ക് എന്തെങ്കിലും മാറ്റം സംഭവിച്ചുണ്ടോ?

a) അന്ധവിശ്വാസങ്ങൾ

b) മിശ്രവിവാഹം

c) വിധവാ വിവാഹം

d) ശൈശവ വിവാഹം

e) കുടുംബാസൂത്രണം

f) സ്ത്രീകൾക്കെതിരെയുള്ള അക്രമങ്ങൾ

g) സ്ത്രീ സമത്വം

h) മയക്ക് മരുന്നിന് അടിമയാകൽ

i) മദ്യനിരോധനം

j) വർഗ്ഗീയതയും പ്രാദേശിക വാദവും

6. തൊഴിൽ സംബന്ധമായ എന്തെങ്കിലും വിവരങ്ങൾ നിങ്ങൾക്ക് വായനാശാലകളിൽ നിന്ന് കിട്ടിയിട്ടുണ്ടോ?
   ഉണ്ട്/ഇല്ല

7. വായനാശാലകളിൽ നിന്ന് തൊഴിൽ സംബന്ധമായ പരിശീലന പരിപാടികളിൽ പങ്കെടുത്തതിന്റെ അടിസ്ഥാനത്തിൽ നിങ്ങൾക്കോ നിങ്ങളുടെ ബന്ധുക്കൾക്ക് എന്തെങ്കിലും ജോലി കിട്ടിയിട്ടുണ്ടോ?
   ഉണ്ട്/ഇല്ല

8. ഉണ്ടെങ്കിൽ അതിന്റെ വിശദാംശങ്ങൾ

9. സ്വയം തൊഴിൽ പദ്ധതികളെക്കുറിച്ച് എന്തെങ്കിലും വിവരങ്ങൾ നിങ്ങൾക്ക് വായനശാലകളിൽ നിന്ന് കിട്ടിയിട്ടുണ്ടോ?

ഉണ്ട്/ഇല്ല

10. ഉണ്ടെങ്കിൽ അതിന്റെ വിശദാംശങ്ങൾ.......

11. ബാങ്ക്‌വായ്പയെ സംബന്ധിച്ച എന്തെങ്കിലും വിവരങ്ങൾ നിങ്ങൾക്ക് വായ നാശാലകളിൽ നിന്ന് കിട്ടിയിട്ടുണ്ടോ?

12. ഉണ്ടെങ്കിൽ, നിങ്ങൾ അത് എങ്ങനെയാണ് ഉപയോഗപ്പെടുത്തിയത്? അതിന്റെ വിശദാംശങ്ങൾ?

13. താഴെ പറയുന്ന കൃഷിസംബന്ധമായ വിവരങ്ങൾ നിങ്ങൾക്ക് വായനശാല കളിൽ നിന്ന് കിട്ടാറുണ്ടോ?

     a) പുതിയ വിത്തിനങ്ങൾ

     b) കൃത്യമായ വിളവിറക്കൽ

     c) വളപ്രയോഗം

     d) വിളവെടുപ്പ്

     e) പുതിയ കൃഷിരീതികൾ

     f) വളങ്ങൾ

     g) കീടനാശിനികൾ

     h) ജലസേചനം

     i) ക്രയവിക്രയങ്ങൾ

14. നിങ്ങൾ ഈ വിവരങ്ങൾ നിങ്ങളുടെ കൃഷിസ്ഥലത്ത് പ്രയാഗിക്കാറുണ്ടോ?

ഉണ്ട്/ഇല്ല

15. ഉണ്ടെങ്കിൽ, എങ്ങനെയെന്ന് വിശദീകരിക്കുക?

ഉണ്ട്/ ഇല്ല

16. വായനശാലകളിൽ നിന്ന് കിട്ടിയ വിവരങ്ങളുടെ അടിസ്ഥാനത്തിൽ കൃഷി ചെയ്ത് കൂടുതൽ വിളവ് ഉൽപ്പാദിപ്പിച്ചിട്ടുണ്ടോ?

ഉണ്ട്/ഇല്ല

17. നിങ്ങൾ ഏതെങ്കിലും രാഷ്ട്രീയ പാർട്ടിയിൽ അംഗമാണോ?

അതെ/അല്ല

18. അതെങ്കിൽ അവരുടെ പ്രവർത്തനങ്ങളിൽ പങ്കെടുക്കാറുണ്ടോ?

ഉണ്ട്/ഇല്ല

19. ഉണ്ടെങ്കിൽ എങ്ങനെ?

20. രാഷ്ട്രീയ സംബന്ധമായ പുസ്തകങ്ങൾ വായനാശാലകളിൽ നിന്ന് നിങ്ങൾ വായിക്കാറുണ്ടോ?

ഉണ്ട്/ഇല്ല

21. വായനാശീലം കൊണ്ട് കിട്ടുന്ന അറിവുകൾ നിങ്ങൾ നിങ്ങളുടെ രാഷ്ട്രീയ പ്രവർത്തനങ്ങളെ എങ്ങനെ ഉപയോഗിക്കുന്നു?

22. താഴെപറയുന്നവയിൽ ഏതെങ്കിലും പരിപാടികൾ വായനാശാലകൾ നിങ്ങൾക്ക് വേണ്ടി നടത്താറുണ്ടോ?

    a) സിനിമാ പ്രദർശനം

    b) നാടകം

    c) സെമിനാറുകൾ

    d) ഡോക്മെന്ററികൾ (മലയാളം)

    e) ചർച്ചകൾ

    f) സാക്ഷരതാപ്രവർത്തനങ്ങൾ

    g) കുടുംബാസൂത്രണ പരിപാടികൾ

    h) ആരോഗ്യപരമായ പരിപാടികൾ

IV.   സ്വദേശീയമായ അറിവുകൾ

1. സ്വദേശീയമായ അറിവുകളുടെ പ്രാധാന്യത്തെക്കുറിച്ച് നിങ്ങൾക്കറിയാമോ?

ഉണ്ട്/ഇല്ല

2. നിങ്ങളുടെ മൂപ്പന് ഏത് തരത്തിലുള്ള സ്വദേശീയമായ അറിവാണ് നൽകാൻ കഴിയുക? അതിന്റെ വിശദാംശങ്ങൾ

V.   ഗോത്രസംബന്ധമായ പുരോഗതി

1. നിങ്ങളുടെ ഗോത്രസംബന്ധമായ പുരോഗതിക്ക് വേണ്ടി ഏതൊക്കെ പദ്ധതികൾ നടപ്പിലാക്കാൻ കഴിയും? വിശദീകരിക്കുക

APPENDIX II
INTERVIEW SCHEDULE FOR TRIBES

I. PersonalDetails

1.   Taluk…………………………….Panchayat……………………..

2.   Name……………………………….

3.   Sex:Male…………………Female………………..

4.   Clan……………………..

5.   Address…………………………………………………………………

6.   Occupation………………………………………

7.   FamilyIncome…………………………..

8.   EducationalBackground

      a)   Illiterates

      b)   Neoliterates

      c)   Primary

      d)   Highersecondary

      e)   Graduate

      f)   Postgraduate

      g)   Technicalgraduate

      h)   Others

9.   Do you have land of your own?

      Yes/No

10.   Specifyarea………………..

11.   If yes, is itcultivated……………………

      Name crops………………………………

12.   If there is no land, where do you stay?………………………….

II.   ReadingHabits

1.   Do you read newspapers and magazines?Yes/No

2.   If yes, list the types ofmaterials

    a.   Newspaper

    b.   Magazines and journalarticles

    c.   Fiction/Novel

    d.   Academicbook

    e.   Textbooks

    f.   Religiousbooks

    g.   Websites

    h.   Comic

3.   From where do you get newspapers and magazines and other reading materials?

    a.   Libraries

    b.   Bookshops

    c.   Friends

    d.   Internet

4.   Give the details of time Spent in a Week forReading.

    a.   Less than Ihour

    b.   1-2hours

    C.   3-4hours

    d.   5-6hours

    e.   Above 7hours

5.   Purpose ofreading

    a.   Education

    b.   Information

    c.   Recreation

    d.   Others

III. **Information needs, services andprogrammes**

1. Give the details of information needs oftribes

    a. Healthinformation

    b. Agriculturalinformation

    c. Information on pestcontrol

    d. Preservation of farmproduce

    e. Treatment of domesticanimals

    f. Economicinformation

    g. Religiousinformation

    h. Politicalinformation

    i. Information on family and domesticmatters

    j. Information on humanrights

    k. Consumer and creditinformation

2. Give the details of the information services provided to the tribes by the rurallibrary

    a. Local informationnews

    b. Food and nutritioninformation

    c. Agriculturalinformation

    d. Environmentalinformation

    e. Legal, medical and health relatedinformation

    f. Education and training information

    g. Information about government schemes andprogrammes

    h. Consumerinformation

    i. Credit system, business and tradeinformation

    j. Careeremployment

    k. Crafts andhobbies

3.   Since you started to receive services from the library, have you in any
        way   improved one or more of the following?

        (a)   Thinking Power

        (b)   Word power in the language

        (c)   Ability to criticize books

        (d)   Ability to differentiate moral and immoral lessons in the books

        (e)   Ability in reading

        (f)   Ability in any other language

4..   Since you started to receive services from the library, have you in any
        way improved one or more of the following?

        (a)   Social contacts

        (b)   Creative capacity

        (c)   Influence in the community

        (d)   Leader ship quality

        (e)   Awareness of social problems

        (f)   Awareness of developmental activities

        (g)   Working against social evils

        (h)   Membership of other organization of the community

        (i)   Participation in other organization's developmental activities

5.   Since you started to receive services from the library, have you in any
        way improved one or more of thefollowing?

        (a)   Superstitiousbeliefs

        (b)   Inter-castemarriage

        (c)   Widow remarriage

        (d)   Childmarriage

        (e)   Familyplanning

        (f)   Crime against women

(g)   Equality ofsexes

(h)   Drugaddition

(i)   Prohibitions

(j)   Communalism andregionalism

6.   Do you get any information about employment opportunities from the library?

     Yes/No

7.   Have you or your relatives and friends got any job by using the career guidance facilities from thelibrary?

     Yes/No

8.   If yes, specify the details……………………………………………

9.   Do you get any information about self-employment schemes fromthe library?

     Yes/No

10.   If yes, specify the details……………………………………………

11.   Do you get any idea about the loan facilities of bank or other institution fromthelibrary?   Yes/No

12.   If yes, are you benefited from the information andhow?
     ……………………………………………………………………………
     ……………………………………………………………………………
     ……………………………………………………………………………

13.   Do you get the following information about agriculturalprogrammes from thelibrary?

(a)   Newseeds

(b)   Timelyplanting

(c)   Timelymanuring

(d)   Harvesting

(e)   New farmingmethods

(f)   Fertilizers

    (g)   Pesticides

    (h)   Irrigation

    (i)   Marketing

14.   Have you used this information in your agricultural field?

    Yes/No

15.   If yes,explain

……………………………………………………………………………
……………………………………………………………………………
……………………………………………………………………………

16.   Did you get more production after using thesemethods?

    Yes/No

17.   Are you a member of any political party?

    Yes/No

18.   Do you participate in their activities?

    Yes/No

19.   If yes,how….

20.   Do you read books related to politics from the library?

    Yes/No

21.   If yes, how do you use this information in your politicalactivities?

    (a)   Voting based on the caste orparty

    (b)   Politicalideas

    (c)   Worship of politicalleaders

22.   Did rural library conduct any one of the following programmes foryou?

    (a)   Filmshows

    (b)   Drama

    (c)   Seminars

    (d)   Documentaries

(e)   Debates

(f)   Special programmes connected with literacy

(g)   Family planningprogrammes

(h)   Agriculturalprogrammes

(i)   Health awarenessprogrammes

IV.   Methods for TribalDevelopment

Specify any additional methods to be implemented for the development of   Yourcommunity

…………………………………………………………………………
…………………………………………………………………………
…………………………………………………………………………
…………………………………………………………………………
…………………………………………………………………………
………………………………………………………………….

APPENDIX III

INTERVIEW SCHEDULE FOR RURAL LIBRARIAN

I.   Rural LibraryProfile

1.   Name of the library……………………………………………………

2.   Grade…………………………………………………………………..

3.   Year of establishment…………………………………………………

4.   Location……………………………………………………………….

5.   Is the library affiliated to Kerala State Library Council?

Yes   No

6.   If No, how the libraryfunctioning?...

7.   If the library functioning as part of any institution, please name the institution…………………………………………………………………

8.   Type of users who visit yourlibrary?

   a)   Students

   b)   Researchscholars

   c)   Farmers

   d)   Generalpeople

   e)   Women

   f)   Tribes

9.   Please specify the total number of tribes as member of thelibrary?

II. Sections in theLibrary

1.   What are the different sections in thelibrary?

   a)   Newspapersection

   b)   Periodicalsection

    c)   General booksection

    d)   Referencesection

    e)   Others

2.   Does your library have a separate section fortribes?

III.   **DocumentCollections**

A.   **Newspaper**

1.   Name of newspapers subscribed to by the library

Malayalam	**English**
Mathrubhoomi	TheHindu
Malayalamanorama	IndianExpress
Keralakaumudi	Decanchronicle
Madhyamam	Times ofIndia
Mangalam	
Deshabhimai	
Deepika	
Veekshanam	
Thejas	
Chandrika	
Janmabhoomi	
Janayugam Siraj	

B.Periodicals

1.   Name of periodicals subscribed to by thelibrary

Malayalam	**English**	**Children's periodical**
Mathrubhoomi weekly	Time	Balarama
Madhyamam weekly	The Week	Balabhoomi

Kala kaumudi	Frontline	Kuttikalude deepika
Chandrika weekly	CSIR	Kalikkudukka
Deshabhimani	Children's digest	

Science report

Karshakan

Karshakasree

Aarogyamasika

Aarogyam

Yathra

Veedu

Designer

Fast track

Pachakkuthira

2.   Do you subscribe any magazines published for tribes?

Yes   No

3.   If yes, specify thename

C.   BOOKS

Please give the details of gen general book collections in your library

1.   Fiction and Non-fiction

2.   Children'sliterature

3.   Biographies

4.   Science &Technology

5.   Religion and Philosophy

6.   Miscellaneous

IV.   LibraryServices

1.   What are the services providing yourlibrary?

1.   Local informationnews

2. Food and nutritioninformation

3. Agricultureinformation

4. EnvironmentalInformation

5. Legal Medical and Health relatedinformation

6. Education and training information, Literacy Class,

    Continuing literacyprogrammes

7. Information about Government schemes andprogrammes

8. Consumerinformation

9. Credit system, Business and tradeInformation

10. Carrieremployment

11. Craft andHobbies

12. Politicalinformation

13 Information on people and othercultures

14. Loanfacilities

3. Do you provide these services to tribes?

    Yes   No

4. Does your library conduct the following programmes for thetribes?

    a) Filmshows

    b) Drama

    c) Documentaries

    d) Debates related totribes

    e) Special programmes withliteracy

    f) Family planningprogramme

    g) Agriculturalprogramme

    h) Health relatedprogramme

i)   Readingclubs

j)   Exhibitions

k)   Culturalprogrammes

VI.   Culturalprogrammes

1.   Please specify the various cultural programmes conducted fortribes

……………………………………………………………………………
……………………………………………………………………………
……………………………………………………………………………
……………………………………………………………………………

VII.   Methods for the developments oftribes

1.   Do you think library is useful for the tribal community in the following areas of development?How?

a)   Social

b)   Educational

c)   Economical

d)   Cultural

e)   Political

APPENDIX IV

LIST OF RURAL LIBRARIES IN WAYANAD DISTRICT

Vythiri Taluk

Sl.No	Reg.No	Name and Address
1	7225	Yuvasakhti,Elavayal
2	5836	AksharamGrandhasala,Meppady P O-673 577
3	7072	SamanwayamGrandhasala,Rippon ,P O Pudukkad,Meppady
4	6119	Nova Recreation Club &Library, ThazheArapatta ,Meppady P O-673 577
5	6262	Anjali Grandhasala Arts and sports Club,,Pudukkudi,Nedumbala,Meppady P O 673 577
6	6694	SahrdayaGrandhasala& sports Club ,Ezhamchira,Thrkaipatta,P O, Meppady (Via),673 577
7	6118	Grace Gradhasala,VazhavattaPO,North Kalpetta-673 122
8	5388	Mahatma Grandhasala,Arts&Sports Club Kallupady,Kakkavayal P O ,673 122
9	6929	Yuvajana Public Library Arts & Sports Club,Karikhannikunnu,673 122
10	5936	Udaya Grandhasala,Nellimalam,Thrkaipatta P O 673 122
11	5591	JanasakthiGrandhasala,Thrkaipatta P O,673 122
12	4957	Gramodhayam Club&Library,Mandad,Muttil P O,673 122
13	6760	Sangamam library Arts and Sports Club,Muttil P O,673 121
14	6774	K B C T Vayanasala&Club,Chenamkolli,Muttil P O, 673122
15	7098	PrathibhaGrandhalayam,Kolavayal, Muttil P O,Peral,Kalpetta
16	4790	PulariGrandhalayam,Pudur,Karyambadi PO ,673 591
17	3793	Janatha Library & Reading Room,Karani, Varadoor P O 673 591
18	7029	Darshana Grandhasala,Cheekkalloor,Koodothummal PO ,Varadoor
19	6374	Bhavana Club &Library,Vellachimoola,Pallikkunnu , 673212
20	6664	YuvasabhadhamGrandhasala,Vandiyampatta ,Karikkutti PO, 673 121
21	4220	PodujanaGrandhalayam,Kottathara, P O, Kalpetta 673 121
22	4221	YuvajanaGrandhasala,Thekkumthara,Kalpetta(via),673 121

23	4985	YuvachethanaGrandhasala,Pudukkudikunnu, Vengapalli PO,Kalpetta
24	6617	E K NAyanarSmarakaGrandhasala,Ponnada,North Kalpetta,673 122
25	6467	ShrshtiGrandhasala,Munderi,Kalpetta 673 121
26	4415	Sakthi Grandhasala,Kalpetta P O,673 121
27	5188	TRV Grandhasala ,Edaguni,PuzhamudiPO,Kalpetta 673 121
28	3001	Jawahar Grandhasala,Bavadi ,PuzhamudiPO,Vythiri
29	6375	DayaGrandhasala, M H Nagar ,Pinangod,Vengapalli 673 121
30	4139	Udaya Library,Kottathara,Madakkunnu P O ,Kalpetta 673121
31	5792	GramachaithanyaGrandhalayalm,Valal,Madakkunnu, Kottathara, P O ,673 121
32	6495	SPC Library,Manjoora P O,Padijarathara,Pozhuthana, 673 575
33	6263	BhavachithraGrandhasala Arts and sports club Parathodu ,achuraanamp.o, 673575
34	7028	JanasakthiGrandhashala, Aanoth, PozhuthanaP.O , Kalppetta., 673575
35	6634	Jawahar Grandhashala, Pazhaya Vythiri, 673576
36	6261	JVK arts club and Grandhashala, Thalimala, Chundel.P.O.,673576
37	2673	Sahrudayakarshakavayanashala., Chennalodu ., P.O., Kalppetta., 673121
38	6733	Nayanarsmaraka tribal library., Kurumani., Mundakkutti.P.O, Mananthavady vazhi.
39	6952	AKG grndhashala, Bank kunnu, Mundakkutti .P.O, 670645
40	2352	Grameenagrandhalayam, Mundakkutti P.O., Mananthavady vazhi ,670645
41	5137	Prasaralibrary ., pathinaram mile., Mananthavady vazhi., padinjarathara P.O.,670645
42	6769	Kurukshethravayanashala, Chembaka moola, Padinjarathara P.O., Kalppettavazhi, 673575
43	6490	Kairali grandhalayam, aalakkandy, vaarampatta P.O.,670645
44	5621	Prathibhavayanashala, Peral., Manjoora P.O, Pozhuthana vazhi., 673575
45	6495	Samsakara Library., Padinjarathara P.O., 673575
46	3632	Sahrudayagrandhashala, Pallikkunnu

Sulthan Bathery

Sl.No	Reg.No	Name and Address
1	4953	DesheeyaVayanashala, Nelliyambam, Kayakkunnu P.O., Panamaram 670721
2	6317	Kairali cultural organization, Veettimoola, Bhoothanam P.O., Pulppalli, Wayanad-673579
3	5726	Tagore library, Cheppila, Pulppalli
4	5136	Udaya library, Chettappalam, Pulppalli
5	4460	Surabhi arts & sports and reading room, Manjada, mullan kolli, Pulppalli P.O, 673579
6	6216	Thamburulibraby arts & sports club ,Kadambooru, Marakkadavu, Pulppalli.P.O.,673579
7	4952	National library, pattanikkooppu, perikkalloor P.O., Pulppalli, 673579
8	4198	Jubilee memorial library and reading room, Marakkadavu, Prikkalloor.P.O., Pulppally 673579
9	5727	Sruthi grandhashala arts and sports club, kabinigiri P.O., S.batheri
10	4205	Janathagrandhalayam and sports club, padichira.P.O., Pulppally, 673579
11	5138	Jubilee arts and library ,Channothkolly, Shasimala P.O., Pulppally
12	6217	Akshara grandhashala arts and sports club., parakkadavu, shashimalaP.O., pulppally, 673579
13	4956	Prabhathgrandhalayam arts and sports club, shashimala P.O ,Kappi site, Pulppally, 673579
14	4509	Navodayamvayanashala, Amarakkuni P.O., Pulppally
15	4641	Jaihind library arts and sports club, AmarakkuniP.O, Pulppally, ambatharu, 673579
16	4924	Public library pulppally, 673579
17	5250	Pulari library and club, moodakkollyP.O.,Batheri
18	7325	EK Nainarsmarakavayanashala, Papplasheri,
19	4222	Janathagrandhalayam, Choothupara, Kenichira P.O, 673596
20	4056	Janathagrandhalayam, Thazhamunda, P.O, Kenichira
21	3492	Deshiyavayanashal and grandhalayam, Poothadi P.O, Kenichira
22	4785	Yuvaprathibha library and reading room, Kenichira P.O, 673596
23	5670	Aruna public library and reading room, AthittukunnuP.o, Kenichira, Batheri

24	6260	Galaxy library arts and sports club, Manal vayal, Sulthan batheri
25	4958	Swaraj library and reading room, Shed cheeyembam P.O., Pulppally, 673579
26	6469	Viswabharathi library arts and sports club, Chheyembam , P.O, new Cheeyembam, Pulppally, 673579
27	5161	Saimalibrary ,Chethalayam P.O, Batheri, 673592
28	7073	Yuvarashmi library arts and sports club, Kadamanchira, 673592
29	7187	Archana library arts and sports club, Odappallam, Valluvaadi P.O., Sulthabatheri
30	4117	National library, moolamkaavuP.O, Batheri 673592
31	6669	Navya tribal library and reading room, Maathamangalam,
32	7093	Sulthan Batheri public library, sulthanBatheriP.O
33	7205	Raag rang Grandhashala arts and sports club, cheru kazhambu P.O, Sulthan batheri
34	6431	Cheeral public library arts and sports club, Cheeral P.O, 673595
35	6047	Chulliyod public library, ChulliyodP.O, S.batheri
36	6078	Sarvvodayamgrandhashala arts and sprots club, Maanivayal, thovarimala, P.O, 673593
37	6652	Aiswarya library and reading room arts and sports club, Kuppakkolli, Ambalavayal P.O., 673593
38	6079	Ambalavayal public library. AmbalavayalP.O, S.batheri, 673593
39	5187	Gandhi smarakavayanashala and grandhalayam, Kalathuvayal P.O, Ambalavayal
40	5226	AKG vayanashala, Kumbaleri
41	6318	Bodhi grandhashala and samskarikavedi, karachal, karachal P.O, Meenangadi, thazhathuvayal, 673591
42	6488	Green hills grandhashala, Krishnagiri P.O, Meenangadi
43	5389	AKG smarakagrandhashala, Meenangadi

Mananthavadi Taluk

Sl.No	Reg.No	Name and Address
1	2455	Gramodhranavayanashala, Ellumandham P.O, 670645
2	3198	Udaya vayanashala, kallodi, EdavakaP.O.
3	2387	Desheeyavayanashala and grandhalayam, Ailamoola, EdavakaP.O.
4	6663	Sanghachethanagrandhalayam, thettamala, Vellamunda
5	4984	Grammenagrandhalayam ,Vanjodu P.O, Vellamunda, 670731
6	6519	Jawaharlal smarakavayanashala and grandhalayam, Thondarnad P.O,670731
7	4954	K P Krishnan Nair smarakavayanashala and grandhalayam, Mattilayam P.O, Niravilppuzha, Vellamunda
8	3002	Prathibhagrandhalayam, Mothakkara, Kottaramkunnu P.O, Vellamunda
9	2362	Public library ,Vellamunda, kattayadu P.O, 670732
10	3196	Deepthi vayanashala, Changadam, Mananthavady
11	2361	Renaissance library ,Cherukara, Tharuvana P.O, 670732
12	2564	Pazhassirajasmarakagrandhalayam, Manathavady P.O, 670645
13	7238	EMSgrandhalayam, Choottakkadavu, Mananthavady P.O, 670645
14	2482	National vayanashala and library, Ozhakkodi, Vimala nagar P.O, Mananthavady
15	2449	Thavinjal public library, Vimala nagar P.O, Mananthavady
16	3197	Grameenagrandhalayam, Kazhukkotoor, thavinjal P.O, Mananthavady
17	2871	Sarvvodaya Library, Porur P.O, Thalappuzhavazhi, 670644
18	3042	Kalapozhinigrandhashala, Kattimoola, Porur P.O, Mananthavady, 670644
19	6739	Udaya library arts and sports club, Ayinikkal P.O, Aalattil, Mananthavady
20	7269	Tagore grandhashala Winners arts and sports club, Varayaal
21	7240	NethajiGrandhalayam, arts and sports club, Kannoth mala, Kambetti P.O, Thalappuzha
22	2479	Prabhathvayanashala arts and sports club, kaniyaaram, Mananthavady P.O, 670645
23	6779	Udaya library arts and sports club, Kallumottalkunnu anakkettu , Mananthavady
24	6668	Solidarity library, PB No19, Mananthavady 670645

25	2470	Vidyaposhinivayashala and grandhashala, Mananthavady P.O, 670645
26	6772	Vakku library and folk study centre ,Thrissilery, 670646
27	6651	Sakhavususeelangopalansmarakavayanashala, Thrissilery, Mananthavady 660745
28	6470	EMS smarakavayanashala arts and sports club, Ananthothu kunnu, thrissilery
29	5935	Yuvatharagrandhalayam arts and sports club, Payyampalli P.O, Mananthaday, Cheroor
30	7324	Samskrithivayanashala recreation club, Muttankara, payyampalli, Kattikkula P.O.
31	6640	Kalikavayanashala and grandhalayam, Neervaram, PanamaramP.O
32	4488	Eikyadeepamvayanashala and recreation club, Payyam palli, Cheroor P.O, Mananthavady
33	6246	Udaya vayanashala, Koyileri P.O, Kammana , Mananthavady670645
34	2413	Mangolodayamvayanashala, Kamman P.O, 670645
35	5793	Yuvadharavayanashala, Nalloornadu P.O, Pulikkadu
36	2363	Navachinthavayanashala, Nalloornadu P.O, Dwaraka
37	3512	Yuvajanavayanashala, thonichal, naloornaduP.O
38	6671	Gramadeepamgrandhalayam, Peechemkodequaryilkollur
39	3667	Arts and library tharuvana, Mananthavady
40	4794	Navajeevangrandhashala and reading room
41	4244	Tagore smarakagrandhalayam, Kommayadu, Karakkamala P.O, Mananthavady
42	2469	Pothujanagrandhalayam, Anchkunnu P.O, Mananthavady
43	3308	Nehru Smarakavayanashala, Arincherummal, PanamaramP.O