

**OCCUPATIONAL MOBILITY AND EDUCATIONAL
STATUS OF KAVARA COMMUNITY IN KERALA**

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By

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This is to certify that this thesis entitled “**Occupational mobility and educational status of Kavara community in Kerala**” is a bonafide record of the research work carried out by Kiranraj K.R. under my supervision and guidance. The work presented in this thesis has not been submitted for the award of any degree, diploma, fellowship or any other recognition earlier.

Place: Thrissur

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DECLARATION

I, Kiranraj K.R., do hereby declare that the work presented in the thesis entitled **Occupational mobility and educational status of Kavara community in Kerala** is based on the original work done by me under the guidance of Dr. Sunil Kumar K., Assistant Professor and Research Supervisor, PG and Research Department of Political Science, Sree Keralavarma College, Thrissur (Affiliated to the University of Calicut), and has not been included in any other thesis submitted previously for the award of any degree. The Contents of the thesis are undergone plagiarism check using iThenticate software at CHMK Library, University of Calicut, and the similarity index was found within the permissible limit. I also declare that the thesis is free from AI-generated contents.

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സംഗ്രഹം

തൊഴിൽ മൊബിലിറ്റിയും വിദ്യാഭ്യാസ നിലവാരവും
കേരളത്തിലെ കവറ സമുദായത്തിൽ

കേരളത്തിൽ പാലക്കാട് ജില്ലയുടെ എല്ലാ താലൂക്കുകളിലും കുട്ട,വട്ടി,മുറം എന്നിവയെടുത്തുണ്ടാക്കി ഉപജീവനം നടത്തിവരുന്ന പട്ടികജാതി വിഭാഗക്കാരാണ് കവറ.ഇവർ അധിവസിക്കുന്ന ഉന്നതികളിൽ(നഗർ) ഭവനങ്ങൾ കയറിയിറങ്ങി ഇവരുടെ തൊഴിൽപരവും ഉന്നതവിദ്യാഭ്യാസത്തെ സംബന്ധിച്ചതുമായ വിവരങ്ങൾ ശാസ്ത്രീയമായി വിശകലനം ചെയ്യുന്നു. കവറ സമുദായത്തിന്റെ ഉന്നമനം ലക്ഷ്യമാക്കി കൊണ്ടുള്ള ഒരു പഠനമാണിത്.മറ്റ് പട്ടികജാതി വിഭാഗക്കാരിൽനിന്നും ഈ വിഭാഗം തൊഴിൽ മൊബിലിറ്റി കൈവരിച്ചിട്ടില്ല.പരമ്പരാഗത തൊഴിൽ ഇപ്പോൾ ആരും തന്നെ ചെയ്യുന്നില്ല.ഈറ്റ,മുള എന്നിവയുടെ അപര്യാപ്തത,വില ഇടിവ്,പ്ലാസ്റ്റിക്കിന്റെ കടന്നുവരവ് എന്നിവ ഈ തൊഴിലിനെ പിന്നോട്ടാടുകയുണ്ടായി.അങ്ങനെ ഇവർ കെട്ടിടനിർമ്മാണ തൊഴിൽ ,കാർഷിക വൃത്തി എന്നിവയിലേക്ക് പരിച്ചു നടപ്പെടുത്തു.ഇത് കാരണം ഇവരുടെ പരമ്പരാഗത തൊഴിൽ ചലനാത്മകത സംഭവിച്ചു. ഇതുകൊണ്ട് ഉപജീവനം നടത്തുന്ന ആളുകളുടെ സ്ഥിതി മോശമായി.വിദ്യാഭ്യാസ പരമായും ഈ വിഭാഗക്കാർ മറ്റ് പട്ടികജാതി വിഭാഗക്കാരിൽനിന്നും ഏറെ പിന്നിലാണ്.കേരള സർക്കാർ ,കേന്ദ്ര സർക്കാർ ജോലികളിൽ ഇവർ വിരളമാണ്.കവറ ഭാഷയും പാടേ ഇല്ലാതായി.ഈ വിഭാഗത്തെ പൊതുജന മധ്യത്തിൽ നിന്നും ഒഴിവാക്കുകയും മാറ്റി നിർത്തുകയും ചെയ്യുന്നുണ്ട്(exclusion and marginalisation).ഭരണ ഘടന ഉണ്ട് ,എന്നാൽ അതിന്റെ ആനുകൂല്യങ്ങൾ അനുഭവിക്കാൻ ഇവർക്ക് കഴിയാറില്ല.

കവറ സമുദായം ഇന്ന് നിരവധി പ്രയാസങ്ങൾ നേരിടുന്നുണ്ട്. അതിലെ രണ്ടു മേഖലകളാണ് തൊഴിൽ, വിദ്യാഭ്യാസം. വിദ്യാഭ്യാസനിലവാരം വളരെ കുറവായതിനാൽ ഇവർ സമൂഹത്തിന്റെ മുഖ്യധാരയിൽ എത്തിപ്പെട്ടിട്ടില്ല. മാത്രവുമല്ല, ഉന്നത വിദ്യാഭ്യാസം നേടിയ ആളുകൾക്കു ജോലിയും കിട്ടാനില്ല. മിക്ക PSC ലിസ്റ്റ് കളിലും മറ്റ് പട്ടികജാതി വിഭാഗക്കാർ സ്ഥാനം പിടിക്കുമ്പോൾ ഇവരെ ഇതിലൊന്നും കാണാനില്ല. സർക്കാരിന്റെയും പൊതുജനങ്ങളുടെയും വഞ്ചനയ്ക്ക് ഇരകളാണ് ഇവർ. കാരണം നിരവധി പൊതുആസൂത്രണത്തിൽ ഇവരുടെ പേര് എവിടെയും കാണാനില്ല. ഈ നില തുടർന്നാൽ ഈ സമുദായം വംശനാശം സംഭവിക്കും. 2011 ലെ സെൻസസ് പ്രകാരം കേരളത്തിൽ 16,162 പേരാണ് കവറ ജനസംഖ്യ. അതിൽ 13,825 പേരും പാലക്കാട് ജില്ലയിൽ അധിവസിക്കുന്നവരാണ്. ഇങ്ങനെയൊരു വർഗ്ഗത്തിന്റെ ആവലാതികളും പ്രയാസങ്ങളും മാനസിക ബുദ്ധിമുട്ടുകളും സമൂഹം മനസ്സിലാക്കുകയും സർക്കാർ ഇവരുടെ പ്രശ്നത്തിൽ ഇടപെട്ട് പരിഹാരം നിർദ്ദേശിക്കുകയും ചെയ്യണമെന്ന് അറിയിക്കുന്നതിന് വേണ്ടിയാണ് ഈ പ്രബന്ധം ലക്ഷ്യമിടുന്നത്. ഈ പഠനം കൊണ്ട് കവറ സമുദായത്തിലെ വരും തലമുറയിലെ കുട്ടികൾക്ക് പ്രയോജനപ്രദമാകുകയും, പാഠ പുസ്തകങ്ങളിൽ ഈ സമുദായത്തിന്റെ ചരിത്രത്തെ സംബന്ധിച്ച് ചേർക്കുകയും ചെയ്യണമെന്ന ഉറപ്പിലാണ് ഈ പ്രബന്ധം സമാപിക്കുന്നത്.

ആത്യന്തികമായി, കേരളത്തിലെ പട്ടികജാതി വിഭാഗത്തിൽപ്പെട്ട കവറ സമുദായത്തിന്റെ ജീവിതത്തെ പരിഗണിക്കുമ്പോൾ, സംസ്ഥാനത്തെ പട്ടികജാതി വിഭാഗത്തിൽ പോലും കാര്യമായ സ്വാധീനം ചെലുത്തുന്നില്ല. പരമ്പരാഗത തൊഴിലുകളിലെ അവരുടെ പരിമിതമായ പ്രവേശനം, താരതമ്യേന ചെറിയ തൊഴിൽ പദവി, താരതമ്യേന ചെറിയ വിദ്യാഭ്യാസ പദവി, സാമൂഹിക സ്ഥാന പരിമിതികൾ എന്നിവ അവരുടെ ശേഷിയെ പരിമിതപ്പെടുത്തുന്നു. അർത്ഥവത്തായ പരിഷ്കാരങ്ങളും സംസ്ഥാനത്തിന്റെയും സിവിൽ

സമൂഹത്തിന്റേയും പ്രതീക്ഷാജനകമായ ഇടപെടലുകളും തീർച്ചയായും ഈ ജനങ്ങളെ പുനർനിർവചിക്കുകയും അവരുടെ സാമൂഹിക-സാമ്പത്തിക അസമത്വങ്ങൾ പരിഹരിക്കുകയും അവരുടെ സാമൂഹിക-സാമ്പത്തിക പുരോഗതിക്കും സമൂഹത്തിന്റേ മുഖ്യധാരാ മേഖലയിൽ അവരുടെ സാമൂഹികവും രാഷ്ട്രീയവുമായ ഇടപെടലിനും വേണ്ടി സമഗ്രവും സുതാര്യവുമായ ഇടപെടൽ വളർത്തുകയും ചെയ്യുന്നു. ഈ ഗവേഷണം കേരളത്തിലെ വ്യവഹാരങ്ങളെ കൂടുതൽ വിശാലമാക്കുകയും, കേരളത്തിലെ പട്ടികജാതി വിഭാഗത്തിൽ രാഷ്ട്രീയമായി ഒറ്റപ്പെട്ട ഒരു സമൂഹമായി കവര സമൂഹത്തിന് കൂടുതൽ അഭികാമ്യമായ പരിവർത്തനത്തിനായി വാദിക്കുകയും ചെയ്യുന്നു.

ഒഴിവാക്കൽ, മാറ്റിനിർത്തൽ, ഉപജീവനം, തൊഴിൽ മൊബിലിറ്റി, വംശനാശം, പ്ലാസ്റ്റിക്കിന്റേ കടന്നുവരവ്, കവറഭാഷ

Abstract

Occupational Mobility and Educational Status of Kavara Community in Kerala

Occupational mobility means, change from one occupation to another. The most of the scheduled castes communities include Kavara communities are change their weaving work, their hereditary occupation to another occupation, like building construction worksite, blacksmith et al for their better social and economic positions. Another dimension of occupational mobility, simply means change of occupation of lower prestige to higher prestige vice versa. In social science research the study of occupational mobility, particularly highlight social mobility. Social mobility refers to the shifts in an individual's social status from one status to another. Many indicators or determining factors of social mobility. Occupation, education, income, migration et al in this work I focused on occupation and education are the two variables, are tested. Migration is another indicator of social mobility, Kavara community are migrated from one place to another acquiring new skills, knowledge and occupy better positions and better opportunities for jobs.

Using historical, descriptive and analytical methods, the study examines the evolution of occupational mobility and educational status of Scheduled Caste in general and Kavara community in particular. A comparative analysis situates the concept mobility with special care to occupation within broader theoretical frameworks, drawing from primary and secondary sources, including government documents, books, journals newspapers and online materials. Various theoretical interpretation postulates proper linkages between the concept of mobility and occupation and take education considered as an agent through which the mobility can be became possible. In the words of Sorokin,

horizontal mobility in occupation (with special reference to the Kavara community as a Scheduled Caste) is a change of jobs or profession that does not result in a change of social status or class. Transformation from traditional occupation to non-traditional occupation does not create any upward mobility in the social status of Kavara community. An individual moving to a comparable position in a different company, such as a manager in one firm to a similar manager in another, or a doctor becoming a medical school professor, experiences horizontal mobility because their overall social standing, prestige, and class remain the same. This conceptual interpretation can be clearly manifested in the nature of occupational mobility of Kavara community. According to Sorokin, Vertical mobility in occupation describes an individual's movement up or down the occupational or social hierarchy. It may be resulting in a change in status, income or power. This can happen internally within a company, such as a promotion or through career changes that result in a higher (upward mobility) or lower (downward mobility) socio-economic position. Key factors influencing vertical mobility include education, skills, economic conditions, and government policies. Kavara community is historically marginalised section as Scheduled Caste in Kerala, and are even politically isolated within the Scheduled Caste people in Kerala in their population, occupation and economy, political participation and education. This people have no occupational mobility but occupation scarcity only. As far as the occupation mobility and educational status of Kavara community is concerned, their occupational mobility is not based on vertical because they have relatively very small occupational status that cannot help them to improve their position upward, and their weak educational status does not help them to find any vertical mobility for their social position.

Ultimately, while considering the life of Kavara community as a Scheduled Caste in Kerala having no significant influence even within the Scheduled Castes in the state. Their limited access in traditional occupation, relatively small occupational status, relatively small educational status and social position constraints limit their potential. Meaningful reforms and hopeful interventions by state and civil society definitely

redefining this people, addressing their social-economic disparities and fostering inclusive, transparent engagement for their socio-economic improvement and their social and political engagement in the mainstream sphere of society. This research contributes to broader the political discourses on the Scheduled Caste category like Kavara community, and thus, this study advocating for a more desirable transformation for Kavara community as a political isolated community in Scheduled Caste section in Kerala.

Key words: occupational mobility, educational status, horizontal mobility, vertical mobility, occupational scarcity, marginalisation.

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LIST OF ABBREVIATIONS

AAV	Anthodaya Anna Yojana
B. Ed	Bachelor of Education
BWU	Bamboo Workers Union
CDS	Centre For Development Studies
CREST	Centre for Research and Education for Social Transformation
DNT	De notified Nomadic Tribe
G O	Government Order
ICSTS	Institute for Civil Service Examination Training Society
ITC	Industrial Training Centre
ITI	Industrial Training Institute
KILA	Kerala Institute For Local Administration
KIRTADS	Kerala Institute for Research Training and Development Studies of Scheduled caste and Scheduled tribes
KKS	Kerala Kavara Samajam
KSHB	Kerala State Housing Board
M.Phil.	Master of Philosophy
M. Ed	Master of Education
MFSC	Master of Fisheries Science
MGNREGA	Mahatma Gandhi National Rural Employment Guarantee Act
MSKCS	Mula Samskarika Kendhram Charitable Society
NET	National Eligibility Test
NCDNT	National Commission for De notified Nomadic Tribes
IOSN	National Institute of Open Schooling
OBC	Other Backward Castes

PETC	Pre Examination Training Centre
TA	Travel Allowance
ST	Scheduled Tribe
SSLC	Secondary School Leaving Certificate
SC	Scheduled Caste
PSC	Public Service Commission
TTC	Teacher Training Course
UNHCHR	United Nations High Commissioner for Human Rights

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CHAPTER I

INTRODUCTION

1.1 Background of the Analysis

The Kavara community is ranked “twenty third number” in the Scheduled Caste and Scheduled Tribes order (1976, amended in 2002 and 2003) of Indian Constitution other than Telungu speaking or Tamil speaking Balija, Kavarai, Gavara, Gavari, Gavarai, Naidu, Balija Naidu, Gajalu Balija or Valai Chetty. The Kavara community is inhabited mainly in Palakkad district and were migrated to Thrissur, Malappuram, Wayanad and Calicut districts. The cultural identity of this community is different as they speak their own language named Kavara language which is a mixed language of Kannada, Tamil and Malayalam. The traditional occupation of this community is mainly concentrated on hand skilled job on making baskets, mats, sieves and other household items with bamboo. The Kavara community is considered as the most deeply marginalised section among the Scheduled Caste people in Kerala. On population wise, they are the lowest among the Scheduled Castes in Kerala.

Occupational mobility is a multi-dimensional pathway to status achievement. The principle of functional theory concern that the ability to move is one-dimensional. It concerns the pattern of occupational mobility originates from a basic occupational paradigm. While occupations represents as social positions situated in a network of social relations, it distinguishes one occupation from another. Occupational labour mobility refers to ability of workers to change employment path secure suitable career or fulfil labour essentials. Mobility refers to the facility at where employers are able to transform one career for another. Here, workers might not have the ability explore new employment possibilities if their occupational labour movement is impeded. The speed at which employees can transition from one industry to another determines how easily employees can transition from one industry to another. While circumstances permit significant occupational labour mobility, it may support to can help to sustain high employment and productivity rates. State authorities may offer skill-development to aid workers to gain the essential abilities and hasten this process. Conversely, it pertains to the degree of versatility and choice, labourers can freely move to obtain suitable employment in their section. Public-sector and private-sector workforce training programmes have been created to enable labourers for the possibility to develop their employment mobility by educating new skills. The objective of so-called programmes is to increase the suitable employment opportunities career paths these individuals may achieve prosper in. Employment organizations my gain from the availability of such programmes because they expand the range of candidates available for existing positions.

The concept occupational mobility is more prevalent in the modern localities. Most of the Occupational movements in the urban centres do not contribute to changes in the occupational structure (Smelser and Lipsett, 1964). One of the serious dimensions in occupational mobility has been education (Lands, 1972). In modern production technology resulted in the increased need for a knowledgeable, dynamic and occupational mobility of human capital. It must be evident that the changing employment structure, emerging from economic and technological advancement gave emphasize to education.

Hence, increased educational attainment would make for a situation whereby positions of high ability in the occupational sphere would create a situation where high ability roles in the occupational domain are occupied by those with superior educational credentials.

The connection between education and occupation of parents constitute an element of the social background if it linked to parental occupation and higher education concerned (Morrish,1972 & Peter Clamp 1987). The influence of the social and parental occupation is an significant contributor to the under achievement of economically marginalized parent's children. Hence, it becomes evident that social, cultural, and economic factors play a key role in shaping the growth and advancement of various social groups (Coleman, 1961). The concept mobility is not wrongly called social mobility. Rather, Social mobility is a specific and widely accepted sociological idea that refers to the movement of individuals within the social stratification system for changing their social position or class.

The concept of mobility between horizontal mobility and vertical mobility, the first signifying a change in function and the second a change in status. Thus, the rank of an individual in any social system may be described by his position in a hierarchical scheme of relationships, his role as a member in group life and his location in space and time. It is clear then that a significant occupational change may be a promotion or demotion, a change in place of work and an alteration in function (Sorokin, 1964). Sorokin defined social strata as positions that could be separated horizontally (on the same level) or vertically (on different levels) based on indicators like income, education, prestige and occupational status. Sorokin's work highlighted the importance of horizontal shifts, showing how people move between different divisions and groups within society, even if their overall social rank remains the same.

1.2 Statement of Problem

Through this title “Occupational mobility and educational status of Kavara community in Kerala”, the study attempts to explore the idea of the occupational and educational status of Kavara community and analyse the socio-economic and political exclusion of this community in Kerala. The growth of globalisation also impacts the life of Kavara community as they are one of economically marginalised sections in Kerala. Today, majority of Kavara people transformed their traditional occupation to daily wage works and work in building construction fields and other similar rank occupations in Kerala. As a historically marginalised community in Kerala, what is nature of their mobility in their occupation? Whether the mobility in their occupation helps them to change their social or economic position? et al are very relevant question to understand. This study is a political discourse to evaluate the traditional as well as non-traditional occupation of this people and analyse their occupational mobility of today. This study also tries to disclose the current scenario of Kavara community in Kerala in regard to occupational mobility and educational status.

Historically, Kavara community is socio-economic and politically backward Scheduled Caste community in Kerala. They have been facing tremendous problems in the field of occupation and employment and education. Even though central and state governments implemented various welfare programmes and schemes to Scheduled Castes, the Kavara community stand outside from these programmes and schemes. The state mechanism is failure to preserve and protect their indigenous knowledge system. This community is unable to preserve their own indigenous knowledge and skills including cultural activities. This community has been facing serious threat in their traditional occupation.

1.3 Brief Profile of the Study

The traditional occupation of Kavara community as bamboo workers, have been grappling with multiple challenges, including shortage of raw materials. The major issues of Karava community are: (1) the lack of institutionalized marketing mechanism and plastic became the household items in the market. (2) The shortage of natural resources due to extensive destruction of bamboo forest caused to happened forceful occupational mobility. (3) The limited number of qualified candidates for claiming employment at government and other public sectors have been resulted constant occupational immobility. (4) Forceful migration from traditional occupation to daily wage works, do support laboring at building construction fields, cooli works. It is important to addresses these issues to evaluate the socio economic and political status of Kavara community. The study also intends to analyse about the welfare initiatives undertaken by government from state level to local level. The restriction of picking forest resources for doing traditional occupation is also another issue that also has to analyse. As far as education is concerned, the smaller number of participants in higher education, educational dropout and unemployment frustrated youths is a serious issue being faced by this community.

According to the 2011 census, the total population of Kavara community in Kerala is 12618. They are predominantly found in rural areas. According to Edgar Thurston (1975) his work “castes and tribes of southern India”, he argued that Kavara are Telugu trading caste. In fact, they are migrated from Karnataka, like Medhar caste in Karnataka. They speak in the “Kavarapechu” or Kavara language that mixed language of Kannada, Tamil and Malayalam. There is no script in Kavara language. The study mainly useful for poor people and helps for their educational and social orientation. There is no serious research has been conducted so far about their socio-economic working conditions and life situations. There is no bothered about education and government jobs for future generations and a very minor numbers are going to colleges. There are no Ph.D. holders from the community.

1.4 Review of Literature

- Karade, Jagan (2009). “Occupational mobility among Scheduled Castes”. This book discusses the occupational mobility and educational achievements among the Scheduled castes in India. It further aims to evaluate effect of government-provided inclusive polities in India.
- Sorokin, Pitirim A. (1959). “Social and Cultural Mobility”. This book thinking about how societies organize status, opportunity and change. Its theoretical frameworks are rich and still useful. Sorokin’s insistence on empirical evidence and the broad sweep of his comparative/historical lens give it lasting value. Sorokin introduced two ideas for the phrase mobility that are called vertical as well as horizontal. The former is (upward, downward): moving across status levels. But the latter is moving within the same status level without big change in status. Sorokin identifies a variety of channels like (institutions, societal changes and causes of mobility among them.
- Clamp, Peter (1987). “A claim for education”. This article examines William Morris’s views on education, criticizing the Victorian era's commerce-oriented system. The article explores Morris's horrified reaction to the formal schooling of his time. It is designed to create a drudge for a profit-driven society rather than fostering individual talent. The author advocated for a system where education would facilitate human flourishing. It is leading to emancipation from drudgery and the development of individual potential for all.
- Sharma, K. L. (1994). “Social stratification and mobility”. The book provides a insightful examination of caste and class, focusing on their linkage, persistence

and evolution. It also examines the ways in which ethnicity and class shape social relations among tribal communities are explored comprehensively.

- Ambedkar, B. R. “Annihilation of Caste”. Who fought against the country's practice of untouchability. It stands as one of India's most significant yet overlooked works of political writings. It offering a bold critique of Hinduism and its caste system.
- Anita. (2012). “Role of bamboo in sustainable rural livelihood in south Asia”. The work makes an attempt to investigate the livelihood, socio economic and welfare measurement of Kavara in Kerala. The book brings together different studies on the role of bamboo in promoting sustainable rural livelihoods across five South Indian states: Kerala, Karnataka, Tamil Nadu Andhra Pradesh and Goa. Bamboo serves numerous domestic, agricultural and commercial purposes and holds cultural significance for bamboo dependent and indigenous people.
- Iyar, L.K. Ananthakrishna (1912). “Tribes and castes of Cochin”. Despite, a clear picture about and history of Kavara caste in southern India. Particularly in Kerala state. This work has a detailed ethnographic study of Kavara community in southern India. Regarding their occupation and social status, he writes they make wicker work of all kinds.
- Thurston, Edgar. (1975). “Castes and tribes of southern India”. By this work an investigation of tribes in India, from this modest beginning resulted in the investigation on various classes and anthropological study of vulnerable tribal groups in Kerala.
- Kiranraj, K. R. (2017). “Palakkad Iillayile Kavara Samudayakkar”. It deals with a dismal picture of socio economic and political background of Kavara community as recent life situations and, they are facing various challenges.

According to him Kavara community is abnormal tribe and excluded, vulnerable tribal community. They are excluded from mainstream society in the reasons of poverty, educational and economic backwardness.

- Paul, Vinil (2022). “Dalit Charithra Dwasanam (mal)”. It deals with Kavara community condition during the British Period. This book is an Investigation into the Social changes in Colonial Kerala.
- Census Report (various years). The government of India examines the overall socio-economic development indicators of India and Kerala. This primary data greatly benefitted in the proper arrangement and analysis of the overall development parameters.

1.5 Objectives of the Study

1. To describe the occupational mobility and educational status of Kavara community in Kerala and Palakkad district in particular.
2. To analyze the socio-economic Profile of Kavara community under the backdrop of changing occupational mobility and education of Scheduled Caste in Kerala.
3. To examine the role of educational empowerment to help the occupational mobility and the social changes happened accordingly in the Kavara community.

4. To analyses how far their migration from Palakkad to various other places like Thrissur, Malappuram, Wayanad and Kozhikode improving the mobility in their occupation and social status of Kavara community.
5. To describe suggestions and recommendation to overcome the existing challenges of their community.

1.6 Research Questions

1. What extent occupational mobility and educational status helped the Kavara community in Palakkad district to their social transformation as a Scheduled Caste in Kerala?
2. Do they have any socio-economic and political transformation happened due to their occupational mobility from traditional occupation to other occupations?
3. What is the role of education to the occupational mobility and the social transformation of Kavara community in Kerala?
4. What are the imperatives for the effective empowerment of Kavara community as a Scheduled Castes in Kerala?

1.7 Hypotheses

1. There is a significant relationship between occupational mobility and educational status to improve the life of Kavara community in Palakkad district as a Scheduled Caste section in Kerala.

2. The changing nature of occupation mobility from traditional to other occupations helped the Scheduled Caste sections to improve their social transformation with special reference to Kavara community in Palakkad district in Kerala.
3. The migration of Kavara community from Palakkad to various other places like Thrissur, Malappuram, Wayanad and Kozhikode not improving any upward mobility in their occupation and social status.
4. The Kavara community have been facing various issues in their occupational mobility and in their educational empowerment.

1.8 Research Methodology

The thesis ‘Occupational Mobility and Educational Status of Kavara Community in Kerala’ is primarily a historical, descriptive and analytical research. This research employs historical, descriptive and analytical methods to explore the theoretical dimension of the concept of occupational mobility and educational status. Historical method used to examine the evolution of the concept of mobility and occupational mobility of Kavara community as a Scheduled Caste. The descriptive methods are used to analyse the occupational mobility and educational status with various conceptual developments of mobility. The analytical methods is used to describe the occupational mobility and educational status of Kavara community from their traditional occupation to non-traditional occupation, and the question of social transformation. The research also focused on the wide scope of political discourse about the occupational mobility as a phenomenon and how educational status help to improve the socio-economic profile of Kavara community as a marginalized section in the Scheduled Caste in Kerala.

Furthermore, the research has adopted various scientific methods to discourse educational status and analyse the changing occupational motion accordingly. The data were gathered from both primary and secondary sources, with primary data collected through the use of questionnaire, participatory method, casual observation and focused group interview. Field study has conducted among the Kavara household respondents mainly from Palakkad district where belonged majority of Kavara community settled in Kerala. Samples have selected by non-probability methods. Secondary sources are collected from selected Government documents, books, journals, articles, newspapers and websites. The questionnaires covered educational status, occupational mobility, migration related issue, geographical set up, socio-economic status, political participation et al. Both qualitative and quantitative methods used to analyse, interpret and verify the collected data.

1.9 Chapterisation

The study consists Six chapters including introduction, the conclusion and recommendations. The first chapter titled “Introduction” gives a brief idea of research problem and the nature and scope and concise overview of the study. It also contains review of literature, the specific objectives, significant research questions and hypotheses, methodology that will guide the study. This chapter provides a concise explanation of the theoretical framework used in the research with particular emphasis on the idea of occupational mobility.

Second Chapter titled “Occupational mobility and educational status: a conceptual framework”. It provides an overview of the conceptual and theoretical underpinnings of occupational mobility and educational status. It also provides an in-depth analysis of the study’s fundamental topics. The chapter has also addressed significant theories linking occupational mobility and socio-economic profile of Kavara community.

The Third chapter titled “The Scheduled castes in Kerala: a brief profile”. This chapter describe the brief sketch of socio-economic profile and political marginalisation of scheduled caste in Kerala. This chapter also looks at the historical social status of Scheduled Caste, their political isolation, raise the issues related from the initiatives of government towards scheduled caste people in general and Kavara community in particular.

The Fourth chapter titled “Profile of Kavara community in Kerala”. This chapter examine the historical profile of Kavara community as a marginalized sections in Kerala, the social status in their traditional occupation, reasons to give up the traditional occupation, the nature of mobility in occupation while replaced the traditional occupation with non-traditional occupations. This chapter also describe various people’s initiatives started by Kavara community for their community upliftment as Kavara community is low in population, educational status and political participation.

The Fifth chapter titled ‘Political Discourse on Occupational mobility and educational status of Kavara community. This chapter explore the scope of a political discourse of occupational mobility of Kavara community and analyse the educational status of them, how did education help them to get occupation in governmental and private sectors, and improve their social transformation. This chapter also discourse the scarcity of occupation and why an upward social mobility happened in Kavara community so far. This chapter also sketches the conditions of that community and their socio economic and political empowerment

Sixth chapter entitled ‘conclusion, major findings, Limitations, Policy suggestions and Recommendation of Future Research.

1.10 Research Gap

The existing literature study has significant research gap in its discourse on occupational mobility and educational status. Though there is number of literature available on occupational mobility and education in general, there is no study specifically addresses occupational mobility along the educational status. Since the existing literature has a significant research gap in its discourse on occupational mobility. There is a notable gap in the existing literature regarding its examination to occupational mobility and educational status discourses. This study speak to fill this gap by investigating the nature of educational status of Kavara community as a marginalized sections in Kerala. The study may give useful insight into the future discourse on Scheduled Caste communities as a marginalized sections in Kerala.

1.11 Limitations of the Study

In the pursuit of thesis study the researcher had to face many hurdles and limitations. No authoritative research has been conducted on the Kavara community as a Scheduled Caste in Kerala. Lack of transportation facilities was a vital problem to reach every settlement to collect the primary data. There was a delay in getting from Scheduled Caste Promoter to visit the Kavara region. The researcher had to stay for a fortnight in a thick forest are where there was the possibility of attack from wild animals. Regarding the misunderstand that the group came to Kidnap the children when they entered the houses to gather information. Girls who had reached marriageable age refused to disclose their information and full details. Many people did not respond frankly. Many family members tried to answer the Questionnaire by hiding the truth. There has been a history of Alcoholic house owner's behaving badly. Many households did not co-operate to answer the questions. What does this research do for as they ask?

OCCUPATIONAL MOBILITY & EDUCATIONAL STATUS: A CONCEPTUAL FRAMEWORK

2.1 Introduction

Mobility is a contemporary paradigm in social sciences that explores the movement of people, ideas and things as well as the broader social implications of those movements. According to Collins dictionary, the meaning of mobility in sociological aspect that “movement within or between classes and occupations”. In “gene” (the basic unit of heredity), it is the movement of information passed from parents to offspring, human migration, individual mobility, travel and transport. In “meme” (the basic unit of culture), it stands for unit of cultural information like idea, a belief, or a behavior, that is transmitted from one person to another spread by imitation. The phrase “Transport mobility” can also be thought as the movement of people through social classes, social mobility or income by transportation. In the, social science, the “mobility turn” began in 1990s in response to the increasing realization of the historic and contemporary importance of movement on individuals and society. This turn has been driven by generally increased levels of mobility and new forms of mobility where bodies combine with information and different patterns of mobility. The mobility paradigm incorporates the new ways of theorizing about how these motilities at the center of power structures, the creation of identities and the micrographics of everyday life (Cresswell, 2011).

In conceptual, the mobility turn arose as a response to the way in which the social sciences had traditionally been static, seeing movement as a “black box” and ignoring or trivializing the importance of the systematic movements of people for work and family life, for leisure and pleasure, and for politics and protest (Sheller and Urry, 2006). The phrase mobilities emerged as a critique of contradictory orientations toward both sedentarism and deterritorialization in social science. People had often been seen as static entities tied to specific placeless in a frenetic and globalized existence. The phrase mobilities looks at the forces that drive, constrain and are produced by those movements. Several typologies have been formulated to clarify the wide variety of mobilities. Most notably, John Urry divides mobilities into five types. Mobility of objects, corporeal mobility, imaginative mobility, virtual mobility and communicative mobility. Later, Leopoldina Fortunati and Sakari Taipale proposed an alternative typology taking the individual and the human body as appoint of reference. They differentiate between macro mobilities (consistent physical displacements), media mobility (mobility added to the traditionally fixed forms of media.) and disembodied mobility (the transformation in the social order). The categories are typically considered interrelated, and therefore they are not exclusive. In brief, mobility mean tendency to change the ability to move or be moved freely and easily.

In the words of Dipankar Gupta (1997), “mobility means accessibility of persons to occupational and educational opportunities. It means shift in an individual’s social status from one status to another. It means a social change of individuals for better attainment job or progress of better living standard. Here, mobility has expressed with the economic aspect. The individual mobility when individuals get into seats of political position, acquire money and extent influence over others because of their new status. For instance, Sree Narayana swami of Karnataka who was born in poor circumstances has now become the architect of an internationally reputed computer software company namely Infosys. Another example, Uma Bharathi who was born in an ordinary family has now attained the status of the Chief Minister of Madhya Pradesh by leading her party. (Shankar Rao).

Further, group mobility like individuals even groups also attain high social mobility. The Jews as a community in America and Parsis as a group in India, for example have been able to attain a relatively high position in their respective societies (India or USA).

2.2 Discoursing the term ‘Mobility’

Regarding the unit of mobility, the studies have considered both the individual and the family levels with divergent views. Barber (1968) emphasizes that mobility occurring in Hindu-India is characterized by mobility within a stable order and hence it is more a group phenomenon, though there is incident at individual mobility. He attributes this phenomenon of group mobility in the Indian society to factors such as location, importance of co-operative kin groups in agricultural and associated activities. Stein (1968) emphasizes the permissibility of social mobility of lower castes, even in the medieval period, where the social order was more governed by ritual criteria. He contends that some religious sects, from south India showed a considerable upward mobility among the lower castes. He also maintains that, the mobility of medieval India cannot be generally characterized as corporate mobility as was the case in modern times though he admits a stay incidence of corporate mobility even at that time. Similarly, Sharma (1968) and Atal (1979) also highlight how the structural factors such as the abolition of ‘Jagirdhari’¹ and ‘Zamindhari’² systems in different rural regions facilitate upward occupational mobility among the various caste groups. They point out that these factors have contributed considerable degree of structural changes in opportunity structure, which in turn, followed the changes in class structure. This structural change operated through the expanding occupations in the service sector which constitute teaching, clerical, military and police services and gave way to achievement principle from ascriptive situation. Further, Sharma (1968) maintains that the expansion of new type of activity in the rural areas resulted in a number of cases of downward mobility among the high castes and upward mobility among lower castes.

In continuation, Atal (1979) observed that because of the influence of structural factor, the traditional occupations were supplemented by agriculture in a number of castes specially in case of Nai, Mehar and Dhobi. He noticed that among the artisan castes of the lower strata, adherence to the traditional calling is much more prominent even when they have adopted other occupations along with them. He observed two kinds of occupational changes, namely, one with reference to those changes within the traditional occupational matrix and the second resulting from the acceptance of new and modern occupations. He divided the former category, those who have changed within the traditional occupational matrix into three kinds namely those who have completely abandoned their traditional occupations but only as a subsidiary source of income and finally those who have added a new subsidiary occupation to their traditional occupation, which still remains as their major source of Income.

In persuasion, multi caste analysis on occupational mobility in urban areas shows a considerable amount of mobility from all sections both in educational as well as in occupational fields. The multi-caste category constitutes four broad groups namely, (i) the upper castes; (ii) the upper middle castes; (iii) the lower middle castes. Social mobility amongst professionals was systematically analyzed to study the inter and intra generational mobility with a three generational approach in a middle-sized transitional city from the point of view of functional types of the cities. On the study reveals a considerable mobility from grandfathers to father's generation. In all the six professional categories of civil and railway officials, College teachers, engineers, lawyers, medical practitioners and university teachers. Dube also observed a considerable inter-generational perpetuation of social positions, where greater chances a better opportunity for the sons of non-manual. Further, ownership of substantial amount of land was also attributed as a facilitating factor for upward inter-generational occupational mobility besides this father's education and occupation. The observation of a considerable inter-generational perpetuation of social positions by Dube likely refers to the tendency for

individuals to inherit or maintain their social status from their parents or ancestors, especially within the context of Indian society. This perpetuation is closely linked to the caste system and its influence on social mobility and access to resources and opportunities.

Meanwhile, Philips (1979) analyzed social mobility in the city of Indore. He found that higher the occupational status of the father, the greater was the probability of the son's staying in the same occupation, indicating perpetuation of social of social positions. On the other hand, the chances of upward mobility increase with the increase in the number of hierarchical occupational categories. In another study (Philips, 1980) in the same city, he noticed an inverse relationship between caste hierarchy and upward mobility, lower the caste greater the probability of upward mobility. He also found a strong association between class and social mobility, namely higher the class, the greater the probability of upward mobility. Exclusive studies on scheduled castes and social occupational mobility in different parts of rural India also reveal the same divergent opinion. While occupational mobility is observed among various Scheduled Castes, mobility is attributed to factors such as education, migration to towns, technological changes, industrial enterprises, planned rehabilitation programmes (such as tailoring, weaving, and mat-making), the mode of agricultural farm in the colony, commercialization of traditional occupations more favourable opportunity structure and the way they respond or react to the economic opportunities.

On the other hand, the factors attributed for hindering their mobility process are their birth, dietary habits, defiling work and dress, economic dependence, administrative inefficiency, role of middle men and lack of organization. The exclusive analysis of urban occupational mobility pattern of different Scheduled Caste reveals in gradual shift from conventional and unclean activities to non-conventional activities and clean activities with a rare incidence of non-permissibility of social and occupational mobility even in urban areas, where no upward occupational mobility was observed. From these studies,

it is clear that mobility cannot be understood in terms of a single factor, rather it is a multi-factor phenomenon. The important correlates of social and occupational mobility are found to be education, decrease in demand for traditional crafts, inability to compete with the market situation and higher aspirational levels. But in certain rare situation, individuals achieved attributes for mobility factors which led to politicization and the resultant solidarity also contributed to upward social mobility (Rao, p. 71). Santals rebellion³ and Kharwar movement⁴ are cases in point which resulted out of economic exploitation and social oppression, they still contributed to the betterment of Santals. The Kharwar movement was more on the lines of Sanskritization process. Where emphasis was much more on reformative approach.

The school of Marxian variety (Srivastava, 1980) maintains that castes were mainly the creation of industries further, while questioning the ritual impurity of certain occupations. It puts forward the idea that class conflict and class exploitation are responsible for the existence of untouchability, the phenomenon of untouchability was imposed on certain sections by those who wielded power. But in spite of this Marxian orientation of subscribing to the extreme dichotomous division of society, Srivastava did recognize the existence of the opportunity structure and structural factors, which facilitate mobility. In this regard, he made a reference to the Muslim rule, which provided an opportunity to the low caste people, especially to the weaver community to raise in social status through conversion. In addition to this contended that the protective discrimination measures also provided an opportunity for upward mobility. These studies, in general, point out that the situation of Scheduled Castes is not one of absolute hopelessness and helplessness. Several studies do indicate that favourable opportunity structure has facilitated mobility among the Scheduled Castes. There are several factors as mentioned hitherto which tend to break the perpetuation of social inequality. They also indicate that higher social status of father does contribute to the social and occupational mobility of their sons, indicating the tendencies for the inter-generational perpetuation of social inequality. They also highlight the factors facilitating inter and intra generational occupational mobility (AVP

Rao p.72), Folkman and Cowhig (1963) and Bruce (1979). In short, the common observation of studies of different regions are, that the change in the occupational structure over a period time caused changes in the occupational shifts and inter-generational perpetuation of social positions in different degrees. It also emphasizes that certain factors like education, individuals own training and early experiences et al are exerting a greater influence on the individual's chances of success.

Besides these, a number of studies from other countries have explored the factor explanation of mobility which facilitate impede upward occupational mobility. Perrucci (1961) analyzed "Occupational mobility patterns within the American occupational structure at different points of time in the professional category of engineers". The study emphasized the inter-generational perpetuation of social positions in this group, hereby suggesting the rigidity of the American occupational structure. The study of Goyder and Curtis (1975) also upholds the stable pattern of occupational status over the past several decades. But contrary to these findings, the study of Jackson and Crockett Jr (1964) shows a declining trend of occupational inheritance in 1957 as compared to 1945, this also suggests the operation of social positions in the American occupational structure but to a lesser degree as compared to the past.

In appraisal, in divergent geographical regions like American, European, Asian, Scandinavian and Oceanic societies also point out the phenomenon of intergenerational perpetuation of social positions. These studies also state that the changes in the occupational structure acted as a structural factor in terms of either facilitating or impeding the upward occupational mobility process. The third set of studies mainly explored the social and political consequences of upward educational and occupational mobility. These studies point out that higher the vertical Occupational mobility. Wilensky and Edwards (1974) study points out that skidders are more conservative in their values and beliefs regarding stratification rather than non-skidders and this appears to be true for all attitudes towards class and mobility. The American sociologist Dr. Charles Lopreato

(1974) study on political consequences of upward occupational mobility points out that upward occupational mobility is more often associated with conservative political orientation. Sampson (1976) studied the effects of upward and downward occupational mobility in terms of normlessness and powerlessness in ascriptive oriented societies. In continuation, occupational mobility is the movement of men from one occupation to another. There are two aspects to this movement, one may be called the intergenerational and the other intra-generational. The intra-generational mobility meant men moving from one occupation to another during their working life. Whereas the inter-generational meant the movement of offsprings as compared to the occupations of their parents.

Moreover, occupational mobility depending upon the status of society. In a stationary or declining society, the lack of effective demand or differently the decline in levels of different activities force people to move down whereas in a growing society the occupational mobility is clearly visible. In this phase, people move out of occupations bringing in changes in the content of these activities. One other way, people migrate from other societies for willing to perform activities. In one way people are forced to move of occupations owing to lack of effective demand, whereas in another people move out and bring about in existing activities. In Brief, the content of skill and knowledge in the different activities are subject to the requirement of training and education. Thus, schools, academies and training centers become the channels through which one enters these activities.

2.3 Contributions of prominent thinkers

Different knowledge in connection with the term mobility by prominent thinkers like Pitirim Sorokin, Jagan Karade, Virginius Xaxa, Pirrie Bourdieu, Antony Giddens, Barber, S. M. Lipsett et al. Pitirim Sarokin, first formulated the concept. He defined social mobility as “any transition of an individual or social object or value, anything that has been created or modified by human activity, from one social position to another”. It means transition in the sense that change or shift from one state, subject and place to another.

Social mobility means a transition of a person or a social object or value, that is a human activity, from one social position, that of an individual in a given society and culture. That culture includes linguistic social position to another. Most of the subaltern groups are transition from one position to another, acquiring new knowledge. According to Barber, the term social mobility has been in use for movement, either upward or downward between higher or lower social classes, or more precisely movement between one relatively full time functionally social role and another that is evaluated as either higher or lower.

The social scientists Lipsett and Bendix argued that “the process by which individuals move from one position to another in society positions, which by general consent have been given specific hierarchical values”. It is a process by means, it is function or system that peoples or persons move from one position included power that economic or social positions, which by given special graded values. According to Harold, mobility as a comprehensive up-to-date exploration of the economic and social divisions in human societies balances a focus on the nature of social stratification in the US with global perspective. In brief, the meaning of mobility simply means the ability to move or be moved freely and easily.

Furthermore, Jagan Karade explained the mobility as introductory part of his work “occupational mobility among Scheduled Castes” (2009). He argued that the social development of the world has been geared up in the last century. The social, economic and political movements and upheavals not only affected the traditional values but they challenged the moral values of the world. This milieu affected the developing nation like India too. A large section of Indian population called as ‘untouchables’ was deprived of their basic, legitimate human rights to live with dignity. They Suffered from many inhuman disabilities. Moreover, the factor that is most striking is the institution of untouchability. The ex-untouchables (now designed Scheduled Castes) occupied the lowest rank in the social hierarchy of Hindu caste system. They were the most oppressed

and downtrodden of the Indian society. They were always exploited socially, economically, educationally and culturally too, by the upper castes. After independence, the Constitution of India made certain provisions for the upliftment of SCs and STs. The government has laid down three kinds of arrangements for them. First, there is a reservation of seats in the Parliament and State Legislatures. Secondly, reservation of jobs in the government and semi-government services, Lastly, seats have been reserved in the educational institutions especially in institutions of the higher learning such as colleges and universities for their social and educational advancement. As a result, people sought employment away from their native exploitative system. Now persons of SCs are in a position to enter into non-traditional occupations in urban area.

In Fact, Karade 's work is an empirical study probing the occupational mobility amongst SC employees who have been working in a University and Government aided and non-aided arts, commerce and science, B.Ed and special B.Ed, colleges in an urban setting. Many sociologists and anthropologists have brought out this aspect of the correlation between caste and occupation. On the one hand, with regard to certain caste groups and at the same time the flexibility and facility for occupational mobility was structured with the caste system. His study discusses the inter-generational and intra-generational occupational mobility among three generations of the SCs. In addition to this, the study is focused on the motivating factors, which have resulted into occupational mobility among SC communities. Karade not directly mentioned the definition of occupational mobility. But he explained social mobility, and he borrowed the ideas from various sociologists.

Indeed, different authors have defined mobility in different ways. According to Karade occupation is one of the best indicators of class, because people tend to agree on the relative prestige they attach to similar jobs. Those at or near the top rung of the prestige ladder usually have the highest income, the best education, and the most of the power. The sociologists view work as an action performed with the object of achieving some

particular objective. This gives two meanings. In the first Place, the player gets some satisfaction of his physical and psychological need. In the second place, it is not possible to draw a dividing line between play and work. The same activity may be a game for one individual and work for another. Many sociologists opined that the occupation of a person reflects his socio-cultural status. The sociologists conceived that, as the movement from one occupational category to another, the person's category consists of manual to non-manual, semi-skilled to skilled and some rank, which consists with the social and cultural prestige. The occupational mobility, in the present context, refers to the transition from one occupation to that of another. This may occur in two different directions, horizontally and vertically.

The idea Inter-generational occupational mobility should be examined whether father influences occupational position of the respondent (son/daughter). The occupation indicates that, whether a particular group or section of population is engaged in primary, secondary or tertiary occupation, which is positive index of development. In this mobility, the respondents have changed their occupation compared to the occupation of their fathers. Intra-generational occupational mobility is one position or one point of an individual's career is compared with another position or point of his/her career. In the words of Karade, most of the social movements in India have helped the SCs for their educational, social and occupational mobility. And he tries to reveal his study that educational achievement and occupational mobility with the SC's as well as the rural and urban background.

Indeed, Caste remains an impediment to occupational mobility in the Indian society. The caste system is one of the most distinctive features of Indian society which attempts to divide it into four distinctive hierarchical varnas, namely the Brahmin, Kshatriya, Vaishya and Shudra, with a large-sub population of untouchables excluded entirely from the system. A key feature of the caste system is that the Varna status is inherited by birth. Given the traditional distribution of jobs according to the Varna or the caste, the social

restrictions imposed by this hereditary system have been seen as one of the biggest impediments to social mobility for the poor and the downtrodden. It holds that the son of a poor, uneducated barber is also likely to end up as a poor, uneducated barber because owing to the several restrictions placed on him by the strict Varna system, the son of the barber finds it really hard to find employment in other occupations. Caste which was supposed to ensure 'Division of labour' has now transformed into a division of labourers. (Shashwant Singh, 2021)

According to Ambedkar, any civilized society requires division of labour in order to function efficiently, but no civilized society needs a division of labour accompanying it. He heavily criticized the caste system for acting as an impediment in the development of human capabilities to allow people to choose their own occupations, restricting them to the tasks that they have been appointed based on their birth in a particular caste with no preference given to their individual preferences and feelings. Economic mobility is one of the major requirements for development to take place. In an age, where the market constantly changes, the individuals must be allowed to choose their occupation, but the caste system tends to restrict this upward occupational mobility for individuals, becoming a major cause of unemployment in the country. Ambedkar was of the opinion that a great deal of inefficiency is bound to result in failure of social and economic mechanisms. This is because the workers are being forced to pick up an occupation based on their caste which they don't really wish to pursue, leading to an improper resource and labour allocation. Therefore, occupational mobility helps positively change the real labour income. Hence, improving the overall socio-economic profile of the concerned person and his family. It may also help in the upliftment of the Scheduled Caste, most of whom are still engaged in low-ranking fixed occupations, seldom engaged in an occupation as low as manual scavenging, helping them to improve their social and economic status.

The renowned sociologist and public intellectual, Pierre Bourdieu has made significant contributions to general sociological theory, theorizing the link between education and research into the intersections of caste, class and education. His work emphasized, how social classes, especially the ruling and intellectual classes, preserve their social privileges across generations. Despite the myth that contemporary post-industrial society, boasts equality of opportunity and high social mobility achieved through formal education. He believes that cultural capital may play a role when individuals pursue power and status in society through politics or other means. Social and cultural capital along with economic capital contribute to the inequality seen in the world. Further, Bourdieu in his work “Distinction: A Social Critique of the Judgement of Taste” (1979), argues that judgements and taste are related to social position or more precisely are themselves acts of social positioning. The argument is put forward by an original combination of social theory and data from quantitative surveys, photographs and interviews, in an attempt to both external social structures and subjective on the individual.

The prominent British sociologist Anthony Giddens, in his theory of structuration holds that structures that humans find themselves in are determined for them, and voluntarism, that suggests free to create their lived environment. According to Giddens, the lower castes continue to be discriminated against in the labour market. A vast majority of them are still being restricted to unskilled and low paying occupations. According to him, occupation is one of the major deciding factors in a person’s social standing and material comfort. In India, as already observed, there exists a close link between caste and occupations, especially in the rural areas with the lowest paying as well as degrading works “being done by the Dalits and other members of the Scheduled Castes. The Scheduled castes (SCs) for this very reason, have the highest incidence of poverty in India.

Indeed, concept of occupational mobility is the movement of people from one occupational status category to another. A shift in working population from agriculture and allied occupations to industry and territory activities is a widespread phenomenon in almost all the developing countries. Such change in occupational structure when the working population shifts from one area to another and from one generation to another is taken as occupational mobility. Thus, shifting of people from rural areas to urban areas and giving up of the traditional profession and taking up new ones are some of the examples of occupational mobility. Sorokin (1964) distinguished between horizontal mobility and vertical mobility, the former signifying a change in function and the later a change in rank. Thus, the position of an individual in any social system may be described by his rank in a hierarchical scheme of relationships, his functions as a participant in group life and his location in space and time. It is apparent then that a significant occupational change may be a promotion or demotion, a change in place of work and an alteration in function.

The sociologist Giddens's structuration theory helps explain the dynamic, two-way relationship between marginalized individuals pursuing higher education (agency) and the socio-economic and institutional systems (structure) that both constrain and enable their educational and occupational trajectories. Education can be a transformative resource enabling occupational mobility, but only if structural barriers are also challenged and reconfigured, which requires both collective agency (social movements, policy change) and individual agency (educational attainment, career strategies). In theoretical perception, in Pitirim Sorokin's sociological framework, horizontal mobility refers to a change in social position that does not involve a change in social status or rank. It is a shift within the same social stratum, unlike vertical mobility, which involves moving up or down the social hierarchy. Sorokin's 1927 work, *Social and Cultural Mobility*, is the first theoretical contribution to systematically examine these two types of movement within society. Sorokin defined social strata as positions that could be separated horizontally (on the same level) or vertically (on different levels) based on indicators like

income, education, prestige and occupational status. Sorokin's work highlighted the importance of horizontal shifts, showing how people move between different divisions and groups within society, even if their overall social rank remains the same. Based on his observation, Vertical mobility is a shift in social status, either up or down, due to changes in social factors like education or career. Horizontal mobility is a shift from one social level to an equivalent level. Such as a waitress moving into a hostess position at the same restaurant.

2.4 Types of Mobility

According to Pitirim Srokin, distinguished two kinds of mobility. First is Vertical social mobility and horizontal social mobility. Vertical mobility again classified into five (1) Upward mobility (2) down ward mobility (3) Intergenerational (4) Intra generational and (5) structural mobility.

2.4.1 Vertical social mobility

According to the sociologist Theodore Caplow (1964), it is a movement of the individual upward or downward, with a gain or loss in social rank. This may occur in several different ways. Change of occupation which involves a change in social position as when a waiter becomes a businessman or an unsuccessful accountant goes to work in a factory. A different form of mobility involves promotion within an occupational group, as when a naval officer receives command of a ship or a 10 combative fireman becomes an engineer. Another form of vertical mobility within the occupational group is incidental to aging each occupational level displays certain characteristics career curves and in addition, the mere accumulation of seniority represents a significant change in status. Fourth type of vertical mobility is the change in occupational assignment from one generation to another, usually studied as the correlation between the occupations of fathers and sons. There is another kind of vertical mobility which involves the ascent or

decent of an entire occupational group. For example, the increasing dignity of nurses or the diminishing prestige of midwives may serve equally. This is a phenomenon of primary importance but is more conveniently considered as an aspect of occupational change. According to Sorokin, vertical mobility occurs when a person changes one social status to another. Here, vertical occupational mobility is meant as the relations involved in a transition of an individual from one social stratum to another.

2.4.1.1 Discoursing vertical social mobility

It refers to any change in the occupational, economic or political status of an individual or a group which leads to change of their position. It means that a movement of an individual or a group from one status to another. It involves change in class occupation or power positions. It involves a change within the lifetime of an individual to a higher or lower status than the persons had to begin with. In short, vertical mobility means the movement from one status to another. change in economic status from a lower to middle class and from middle to upper class is an example for vertical mobility.

2.5.2 Horizontal Social mobility

To the sociologist Caplow (1964), it is a change in function including both the technical and the social functions which arise from group membership. It occurs where there is a change of occupation job within an occupation that does not entail a change in status. There are various kinds of horizontal mobility namely:

- It involves a change in employment within the same occupations, as when a general practitioner becomes a medical specialist, or manager may move from production to sales of the same company. In these cases, mobility takes place but there is a possibility that no change in status is involved.

- When a change in occupation involves new and different activities. For example, the punch press operator who becomes a lineman or the toymaker who undertakes to sale insurance.
- In which comparisons must be made between parents and children, rather than between successive status of individual career.

Yet another dimension of occupational mobility is denoted as spatial mobility. It includes two different things. The mobility involved in migration from place to place and the mobility involved in the performance of work, which is not attached to a single work-site. The former is treated under the heading of migration, which is strictly speaking a change of residence and need to necessarily involve any change of occupation. But it is closely associated with occupational shifts of one kind or another. The principal directions of migration are the more or less continuous movements from rural areas towards the city, from areas of stable population toward centers of industrial or commercial opportunity, from more densely settled countries toward less densely settled countries, from the center of cities to their suburbs.

Significantly, there is another type of spatial mobility, which must be considered among the salient characteristics of any occupation. It is the amount of travel and the changes in residence or in workplace, which are entailed by the occupation itself. All high status and low status occupations are relatively mobile in this sense. There are a number of callings, which are marked by an extreme degree of spatial detachment, such as diplomats dance band musicians, the rail road workers (Caplow, 1964). In addition, in the light of the previous observation it may further classified into three. The first reference is to process of changing residential locations through such mobility. Ordinarily, emphasizes changes in relative social standing. The other two referents of mobility focus on status changes, but differ in their points of comparison. These two types of occupational mobility are Intra-generational and Inter-generational occupational mobility (Lalhangliana, 1985). It comprises the status of grown-up children to that of their parents. Studies on inter-

generational occupational mobility report the relationship between occupations of fathers and sons that is the occupations which the son followed at the time of interview was compared with the major occupation which the sons, reported for his father, and the mobility between the generations was assessed accordingly. This is the most prolific area of research for sociologists as is evident from numerous studies which have been conducted on inter-generational occupational mobility.

Furthermore, increases in a dynamic economy, it may be measured in the space of individuals work life. According to Abrahams (1969), intra-generational occupational mobility contrasts the social positions of the same individual at two different periods in his life. Research on occupational mobility within the life span of a single worker reveals that the majority of workers do not experience orderly and regularly upward occupational movement. Most mobility takes place within the first ten years of life and the workers generally find their regular niche at this time. In the study of intra-generational occupational mobility therefore, one position or one point of individuals career is compared with another. The intra generational occupational mobility has been measured by the changes of job or occupation an individual has made during his life time, that is between his first job and the subsequent ones till the time of the interview (Lalthangliana, 1968). Occupational prestige, money and power associated with them. Occupations appear to be stratified along several dimensions has led many scholars to study societal stratification by studying occupational stratification. The idea of scale of occupations arranged in the order of their prestige is one that during the last twenty-five years has occupied the attention of many sociologists and social psychologists.

2.5.2.1 Discoursing Horizontal Social Mobility

Under this type of social mobility, a person changes his occupation but the overall social standing remains the same. Certain occupations like Doctor, Engineer, and Professor may enjoy the same status but when an engineer changes his occupation from engineering to teaching engineering, he has horizontally moved from one occupational category to

another. But no change has taken place in the system of social stratification. It is a change in position without the change in status. It indicates a change in position within the range of the same status. For example, a college graduate with a degree in chemistry planned to work in the research department of a large chemical company, but after a year he finds that the work seems dull and repetitive with no improvement in sight. He quits that job and instead becomes a professor of chemistry. Because of the two occupations are at roughly the same level his mobility involved no essential change of status. It was simply a move to more satisfying job. Second example, an engineer working in a factory may resign his job and join another factory as an engineer and may work in more or less the same capacity, or join an engineering college and start working as a professor. In this example also, though there is change of work place and work, the general status of the person does not change much. In brief, horizontal mobility can cause disruptions in family life and community ties. Some of the recent studies suggest that people are becoming more aware of these disruptions and increasingly resist to unwanted job changes. Most Indians typically cling on to jobs whenever they get into them. They are normally not prepared to take a risk to change their job (Shankar Rao).

In brief, horizontal mobility refers to change in the position without any change in the status. An employee, going on deputation of an equivalent cadre from one department to another department, can be an example for horizontal mobility. Here there might be a change in position, without change in one status.

2.5.3 Upward mobility

When a person or a group of persons move from lower position to upper position it is called upward mobility. Eg: a person belonging to a lower caste and occupying a lower position. After winning elections he/she becomes a minister and occupies a higher position. He/she may not be able to change his/her caste but with his/her economic and political power he/she may move upward.

2.5.4 Inter-generational

The amount of this mobility in a society tells that to what extent inequalities are passed on from one generation to the next. Eg: Bus conductors son becomes the chief minister of the state.

2.5.5 Intra-generational

Intra generational mobility refers to the advancement in one's social level during the course of one life time.

2.5.6 Structural mobility

It is brought about by changes in stratification hierarchy itself. The term structural mobility refers to the vertical movement of a specific group, class or occupation relative to others in the stratification system. Structural mobility is a type of forced mobility for it takes place because of the structural changes and not very much because of individual attempts. Eg: Military officers are likely to be regarded highly in times of war. Structural mobility can be defined as the amount of mobility accounted for by changes in the occupational structure. Eg: relatively more jobs created at the top than at the bottom alone would force some social mobility (Kerbo, 2003).

In addition to the above types of mobility, another classification of the phenomenon of mobility surrounded by social mobility, caste mobility and occupational mobility.

2.6 Discoursing Social mobility

Historical social mobility research has played an important part in the coming of age of the new social history as an active arena for empirical social research. The contribution of this social mobility research tradition can be traced in part to its success in providing three critical elements that lie at the heart of most coherent social science research traditions. These critical elements include the following;

- The identification of important substantive questions that are susceptible to empirical analysis,
- The identification of data sources that can provide empirical information relevant to these questions and
- The provisions of a setoff methodological operations and research practices that link substantive questions to the results of empirical analysis.

Moreover, in educational mobility the term mobility refers to the process by which individuals move from one position to another in society. It is the position which by general consent have been given specific hierarchical values. Here, the social mobility can be defined as “the movements of individuals families and groups from one social position to another”. There are many approaches towards the concept of social mobility. The movement of individuals from positions possessing a certain rank to positions either higher or lower in the social system. The sociologists S. M. Lipset and Bendix give two reasons for existing social mobility in every society, namely, (a) changes in demands for performance and (b) changes in supplies of talent. Further, in the words of Lipset (1967), the study of social mobility involves analytic steps like:

- study of the relationship between the starting point of a person’s career and the point the person has reached at the time of analysis.
- a second major questions involve the relationship between social inheritance and the means of mobility. Here, it may be concerned with the degree to which given backgrounds determine the level of education the acquisition of skills, access to people at different levels in the social structure, intelligence and motivation to seek higher positions.
- A person who moves up in the social hierarchy will tend to change his friends, join new organisations, move to a new neighbourhood perhaps he will change his religious affiliation often he will after his political attitudes.

Significantly, the study of social mobility involves considerations of the strategies which individuals and groups use, and are in turn used by for many years. Sociologists have, in fact, restricted social mobility to refer to the inter-generational and vertical male occupational mobility in industrial societies. Here, the unit of movement has almost been the individual. The driving force behind many mobility studies have been an interest in the degree to which modern stratification systems are open in the sense of allowing a high incidence of social mobility. The European and American social scientists have long been explicitly concerned with the degree to which elite positions in society can attract talented personal not matter what their social origins be.

Furthermore, the occupational structure is a major determinant of the social stratification system. Occupations have become more important as status determinants than other considerations. Occupational rank is closely associated with the other means of ranking, such as education and income. Therefore, occupations are central in conceptual and methodological approaches to stratification. On the other hand, the stratification system itself vitally affects occupations. The social origin of an individual plays a major role in the determination of his eventual occupational placement. Thus. the social system and occupational placement as a part of the broader system are in a two directional interaction process. Here, an important consideration in this relationship is the linkage between the two systems (Hall, 1969). Social mobility is the movement usually of individuals or groups from one social position to another within the socially stratified system in any society. The social mobility allows individuals to move either up or down the hierarchy. It may refer to class's ethnic groups or entire nations.

2.6.1 Indicators of social mobility

An indicator is meant to indicate something beyond the property education, occupation and income are considered to be the main indicators of social mobility.

2.6.2 Education

Education is the prime means of social mobility. It offers a chance to make up for the various wrongs suffered by one's previous generations. But it is also important to know that it cannot be considered as channel to acquire bureaucratic jobs. Education only increases one's ability to take advantage of the opportunity. Education may provide the know-how which is valuable in business or profession but there are other skills required to grade. For instance, a Ph.D holder is just as poor as unemployed illiterate she/he is jobless.

Indeed, education is a gateway to the professions. The education which provides professional credentials give some assurance of prestigious and a moderately well-paid career. Education aids mobility in the modern promotion process from the position of a management personal. In other case, an intelligent worker might start as an executive and might be steadily promoted through supervisory levels until the presidency is reached. One may move from unskilled to skilled jobs and eventually become a foreman, but beyond that point lie barriers which are difficult to pass without proper educational qualifications. Thus, it has two occupational ladders. One stops with the foreman, the other begins with the professional degree and a job in the executive class and ends with the presidency. To move from top rung of the first to the bottom of the second is rarely possible. Education not only helps an individual to acquire knowledge but is also a passport for occupational position for higher prestige.

In addition, it is clear that the more years one spends in education, the greater are one's chances of high income and upward social mobility. Education not only provides the credentials required to pursue many occupations, but also helps people understand beyond the traditional stereotypes. The more years of schooling people receive, the more likely they are to understand the importance of practicing contraception. The quality of

education does affect the life chances of students. Student's course selections at both high school and college have been found to affect their later earnings power. Education is not a direct channel of mobility but it may prepare people to take advantage of changes in the occupational structure. It means, education is only helpful to mass social mobility when expansion and changing technology create more high-level jobs. Occupation and education are the two indicators of social mobility.

2.6.3 Occupation

Social mobility offers society the ability to fill its occupational positions with the ablest people. The individual a chance to attain his/ her life goal. Occupation has been the most common indicator of social stratification and mobility both in closed and open societies. After the industrialization of the country, particularly after the two World Wars, a significant change has come to be observed in the traditional occupation of different castes. Restrictions on the change of occupation have been weakened and occupational mobility has become possible. For instance, sub caste if Khatik caste (caste of butchers) of Utter Pradesh are engaged in different occupations of butchery, masonry, rope making and selling of fruits.

Indeed, in an open society also lot of importance is given to occupation. However, occupational groups are not rigid because of the internal heterogeneity of the strata. One can freely change one's position in the system of stratification by changing one's occupation. There are more avenues for upward mobility with the increase of occupational opportunities. For instance, the multiplication of service sector has increased employment in service, retail, sales, marketing sectors.

2.6.4 Income

Income and economic conditions play a very important role in changing the status of an individual. On the basis of income individual as can achieve a high status in society. Even in caste system, one's status improves because of improved economic condition. The popular Indian sociologist and anthropologist, Prof. M.N. Srinivas in the concept of Sanskritization illustrates many examples where the lower caste groups, with the change in income adopt life styles of high caste people. In open societies as well, money is the important determinant of social class. It has also been found, that the 'New rich' have the money but they lack the life of upper-class people. They buy luxuries life to them but it takes longer to adopt the mannerisms of the upper-class people. Money has other subtle overtones like income from investments is more prestigious than income from welfare payments. Income from the professions is better than wages. Money from the speculation on stocks is better than the money earned from gambling on horses. Therefore, the nature and source of one's income carry suggestions as to one's family background and probable way of life. Income indicators are also one's way of life.

Thus, the three indicators such as education, occupation and income help us in developing better understanding of the phenomenon of social mobility. Hence, it can put fourth that education is helpful to create opportunities which further facilitate social mobility. Here, occupation is an important indicator of mobility. The Government and the expanding industry and service sector is opening more avenues for social mobility. And finally, income indicatives one's way of life. Each individual has a desire not only to have a better way of living but also wants to improve upon his social stand. This openness motivates people to work hard and improve upon the skills. So that one can attain higher social status. People migrated from one place to another either due to pull or push factors. People are forced to migrate to other places to earn their livelihood. The pull factors attract the people because they do not have those facilities at their place of residence and the new place attracts them by providing these facilities so that after acquiring new skills and knowledge, they could occupy better positions. People migrated from villages to cities because urban centers have institutions of higher status as well as opportunities for jobs.

People come to urban areas to acquire education and skills and occupy higher positions than their parents and brothers who continue live in villages.

2.6.5 Different aspects of social mobility

Social mobility stands for shift change and movement. Change may be of a place or from one position to another. Further change is value free. It cannot be said that change is for good or bad. When prefix social along with mobility it would imply that people or individual occupying a social position, move to another position or status. In the social ladder, this movement may be upward or downward or it may be intergenerational or intra generational. In short, social mobility stands for change in the position of an individual from one status to another. Sorokin was the first sociologist who wrote a book “social and cultural mobility”. He was of the opinion that there is no society which is completely closed (caste system in India) and no society which is completely open.

Here, mobility may be considered in different senses, such as a change in occupation that involves a consequent change in status. A Promotion within the same occupational group. The accumulation of seniority within a given occupation. A change in occupation from one generation to another, as from father to son. The members of priestly class were at one time rated higher than the members of the other classes in India. But today, it may not be so. A doctor, an engineer or a professional may sometimes enjoy a higher status than a priest. Likewise, if a common man becomes a minister, his social position will be enhanced. If a minister loss his position, he will be reverted to the earlier position or status. This people in a society continue to move up and down over the status scale. This movement is called individual social mobility. It refers to a change in social status which depends on factors like occupational position, organized membership, kinship relations, wealth and income. It is the movement or circulation of individuals, families or groups within a social space mapped by status, occupation, income and similar variables through which members of a society may be defined social mobility can be classified into following types.

Urbanization brought changes in the values, attitudes and life styles of those who migrate from villages to cities. New occupations are being introduced and the villagers prefer non-agricultural professions. It leads to occupational mobility. Industrialization brought changes in method of production, economic and social organization. It resulted the introduction of power-driven machinery and consequent rise of factory system. It is characterized by the replacement of hand-made production to machine made production, rise of class of factory workers. Modernization brings about a marked increase in the output per individual in the society. It is a process of change in economy and its related effect on social values and social practices. Modernization exposes the people to modern life through machinery, mass media, modern occupations, education and economic growth. Globalization resulted transition from the agrarian to industrial, postindustrial and finally to the stage of the information society. Globalization results in new market system and making the world to become smaller and also helped in the mobility of social status. Therefore, these instances can help one to understand the process of social mobility and how mobility affected in human locality.

In addition, spatial mobility is one of the important factors which contributes to social mobility. It is the change in place or space, change in one's permanent residence. It is directly related to change in the socio-economic status of a person. Kaistha (1989) stated that spatial mobility is the move from one territory or place to another, with a specific purpose, so as to improve the social, economic or power status of a person or his family members. It indicates upward vertical social mobility. While discourse the social mobility of the Kavara community analysed through their spatial mobility. It understood that their socio-economic status so far indicates that they are continue an upward horizontal social mobility. Here, the effects of educational and occupational mobility of the Kavars on their spatial mobility have been studied with focus on the reasons for change in place.

2.6.6 Caste Mobility

Caste has been viewed as a rigid and closed system. Hence, change of social status has been virtually impossible for an individual. But today the system has lost much of its force, though some old caste practices are still observed. The social mobility in the caste structure takes place at two levels, namely mobility of on family or a few families. Within the caste and mobility of an entire caste group as a whole or most of the families within a caste to higher or lower position. But for a caste or raise its rank, it is essential that there is mobility of all individuals, families and groups within a caste. According to M. N. Sreenivas Sanskritization is a process by which a person belongs to a community a tribe or any group having a lower status in the caste hierarchy changes its customs, rituals, ideology and way of life in the direction of a high caste. The westernization brought changes in Indian society and culture. As a result, many of the traditional Indian cultural values, customs, ideology etc. were changed. According to this concept the so-called upper caste people tried to imitate the ways of life of western people, and thereby tried to enhance their status. In the changing situation of the present-day, persons belonging to the same caste may be found in different socio-economic strata, because of their differences in education, occupation and income. Therefore, traditional values of the people are changing with rapid speed. So that a new class system is gradually entering into our society, displacing the caste system.

2.7 Occupational Mobility

According to the well-known British sociologist Michael Young (1958) mobility is related to meritocracy that is largely used in literature and public debate to indicate a socio-economic system, where the merit seen as the sum of individual effort and talent. It is the only factor deciding the social status of an individual. In the words of Prais (1955), the concept occupational mobility based on three main determinants:

- income incentives
- Equality of opportunity which concur in the determination of true mobility and

➤ occupational shifts which determinants structural mobility

This model rationalizes the use of transition metrics to measure mobility and that allows to calculate synthetic mobility index directly referring to income incentives, equality of opportunity and occupational shifts. Indeed, occupational mobility is constant over time as the result of a contracting dynamics of income incentives and occupational shifts while equality of opportunity is stable (Irene Brunett et al, 2019). The change in income incentives caused a decline in mobility as the result of two opposite forces. The higher income incentives for individuals with father in lower-middle class to remain in the same class as opposed to the lower income incentives for individuals with father in upper middle class to remain in the same class. with the first effect prevailing on the later. On the contrary, occupational shifts positively contributed to aggregate mobility. In particular, they increased the probability for children with father in the upper middle class to move to occupations in the lower middle class. Income incentives mainly affected by higher costs of education and only marginally by the higher income and (risk) to belong to upper middle class. The steady equality of opportunities is the result of the drop in the worst outcome for children with father in the upper middle class to remain in the same balanced by a drop in the best outcome for children with father in the lower middle class to move to the upper middle class.

This study aimed at exploring occupational mobility and the resultant social integration among the major scheduled caste group named Kavara community who are historically belonged to Palakkad district in Kerala. In this study, the major concern is evaluating what extent the difference in the functional character of the urban area is related to the differential nature of the occupational mobility among the selected caste in Kerala. Further, to evaluate whether the generation of such occupational mobility has contributed to the integration of the Scheduled Castes with the mainstream of the urban society. Subsequently, an attempt will be made to examine the theoretical trends of the studies of stratification and occupational mobility with respect to castes in general and Scheduled

Castes in particular. Occupational mobility is the central issue of the study. So, it is necessary to deal with each dimension of mobility for proper analysis. Now, what is occupational mobility? Does it differ from the concept of social mobility? Some of the mobility studies treated occupational and social mobility in a synonymous way and one also notices a considerable overlap between these two terms.

In continue, while analyses the distinction between social mobility and occupational mobility, it has observed that social mobility is a much wider term. It includes the upward and downward changes in the economic, political or occupational of either of individual or of a whole group. Headrick defined “social mobility as the movement of persons from social group to social group”. His definition further clarifies that these social groups include either religious, political or economic characteristics. Smith defines “Occupational mobility as a change from one occupation to another, as a result of which the number and variety of social interactions is altered”. The multilingual demographic dictionaries (1958) draw a distinction between social and occupational mobility. Social mobility is referred to as movement of individuals between different social Status groups.

On the other hand, “Occupational mobility refers to movement of individuals from one occupational prestige category to another occupational prestige category”. Such changes in vertical direction are accompanied in shifts in occupational prestige grade that is social mobility process. It explains the overall status changes of either individuals or of groups keeping in view the changes from these multiple components. Hence, occupational mobility is one of the most important components of social mobility. It is a part of social mobility. Social mobility subsumes occupational mobility, whereas it is not the other way round. As such, occupational and social mobility are very much inter-related in the sense. Social mobility deals with the overall mobility of a person or group family of which occupational mobility is one of the most important dimensions. Social position or social status signifies certain rank with respect to the possession of certain goods or values esteemed and desired by a majority of the society.

Moreover, the changes in social position that interest the theory of social mobility are primarily variations in occupation, prestige, income, wealth, power and social class. A high or low rank in one of these values is often associated with a roughly corresponding rank in most of the values. This descriptive analysis of social mobility makes it clear that this two namely 'social' and 'occupational mobility' are very much inter-related but at the same time caution should be exercised not to equate occupational mobility with social mobility. Since the latter is constituted of multi-dimensional components, whereas the former is one such important component of social mobility. Here, occupational mobility is defined as a movement of an individual from one occupation to another, having same of different prestige dimension. But this itself does not explain the whole phenomenon. It has its varied dimensions. One such important dimension is that of time-phase dimension. It is manifesting occupational mobility is a process in which involves a considerable period of time. An individual cannot be mobile he has to acquire certain attributes such as education or some material comforts.

In addition to this, another important aspect which can be added to the time-phase dimensions is mobility. In relation to whom and to which point. This whole process includes the generational approach at two different levels, namely inter-generational and intra-generational. The former includes the comparison of the respondent's occupation with that of his father, grandfather et al. By doing this, one can give a better picture of mobility indicating the extent of mobility over the generations and the factors which contributed hindered the process. On the other hand, intra-generational mobility indicates the shifts within the individual career starting from the point, where the person started his career to the point of occupation at the time of the survey. Another important dimension is directional phase dimension. There is no doubt occupational mobility what does it indicate in which directional upwards or downwards without giving this directional phase dimension. occupational mobility cannot be a completed study. Within this directional

phase, there are two separate but, interrelated directional axis which can be identified. The first one is the vertical mobility, which in turn indicates upward or downward movement. When the occupational shift of the two individuals from one prestige category to a higher prestige category. It can be called upward mobility. Whereas the occupational mobility involves a higher prestige to a lower prestige category. It can be termed as downward mobility. The second axis is known as horizontal mobility, where the shift takes place from one occupation to another occupation of the prestige category. Dube (1975) has rightly observed that social mobility is a much wider term and it includes within it, the upward or downward changes in the economic, political or occupational status of either of the individual or of a whole group (Rangarao).

A critical examination of the various theoretical approaches suggests D'Souza's approach to be more relevant for explaining the process of occupational mobility in India. D'Souza's approach to occupational mobility focuses on the movement of individuals between different jobs or careers, either within their own lifetime or across generations. It examines how individuals transition between occupations after considering factors like skill transferability, and the impact of social and economic structures on these transitions. Accordingly, the process of social and occupational mobility among Scheduled Castes in the context of multi-caste situation in different regions of rural India reveal that there is considerable upward occupational mobility over a period of time. However, there is divergence of opinion on the point of occupational mobility between high and intermediary castes on one hand, low and ex-untouchable castes on the other. Some point out that, the mobility is more among the high castes, upper and intermediary castes than the low and once unclean castes and vice versa. The factors attributed for mobility in general are – education, modernization, migration to urban areas, occupational shifts, overcrowding in several traditional village occupations, land reforms and a desire to raise one's social status.

2.7.1 Different aspects of Occupational Mobility

Occupational mobility envisages changes in traditional occupation by adopting modern occupation irrespective of caste barriers. Individuals who received western education, attained high professional posts and earned large pay and perks and began to share a common lifestyle irrespective of their caste identity. Emergence of a large numbers of “caste free” occupations expansion of transportation and communication network, influx of population new democratic conception of equality, scientific outlook, increased facilities of education etc. Consequently, many Brahmins were found to join the service, trade, farming, business etc. giving up their traditional occupation priesthood. Similarly, persons from Shudra status were found to become scholars leaving menial work. Some of them managed the positions of school teachers, clerks, bank employees, typists and government officials.

In appraisal, occupational mobility is an outcome of a long-term process. It is an individual or group of individuals in a particular place and time. Mobility of a group is determined by shift in the rank of occupations consumptions, social power or social class. Composed of individuals who accepted each other as equals and qualified for intimate associations. Occupation is the most common indicator of social stratification. Lipset and Zetterberg (1960) have viewed the occupational class as one of the major factors which differentiate peoples beliefs, values, norms, customs. Inter-generational change in occupation exhibits different social and economic structures in which the respective generation acquire a particular job. The social origin of the people matters more to acquire education which is the precondition for the occupational attainment. In the transitional phase of occupational change, the education is an important criterion to claim the higher occupation and social status. Several earlier studies on occupational change reveal a significant transformation in the occupational pattern of younger generation in India. In the words of Gist (Gist 1954) he has remarked that “there is a strong probability that a vast majority of population has shown deviation from their parental occupations occupied the same social position”. This statement indicates the secularization of occupational

structure based on the different levels of modern education in modern urban centers. According to Ramu and Wiebe (1973) observed that even though there has been an upward mobility across generations as measured by educational and occupational achievements they have not been significant, especially, among the low caste social groups. According to Roy Burman (1970) and Sanyal, the social mobility movements among scheduled castes and scheduled tribes of India measured the occupational mobility in terms of proportion of the first and the second generations who have not followed the traditional occupation of their fathers, they have followed the non-traditional occupations. He concludes that industrialization and urbanization are the two compulsive forces which have led to shift the traditional occupations of the scheduled castes and scheduled tribes. According to Patwardhan and Ram in their study of the Scheduled Caste in Maharashtra and Kanpur Industrialized city respectively. It has been emphasized that educational attainment is one of the prime factors of change from the caste-based occupations. On the other hand, they also highlighted the spatial mobility, migration to urban centres for change in the earlier traditional occupations.

Singh (1980) and Nambissan (1986) have analysed the inter-generational occupational change in urban Delhi and the Rural Rajasthan respectively. Educational opportunities in Delhi metropolitan city have brought a radical change in the occupation of younger generation of the Scheduled Caste communities. Comparison to parental occupations, the siblings have achieved tremendous growth in non-manual occupations. On the other hand, rural-urban immigration from distant places has also called the change from their earlier occupation within the same generation. On the contrary, in rural settings of Rajasthan, the Bhils are still far behind in getting proper educational opportunities. The study of Nambissan reveals that very insignificant proportion of the Bhil youths have changed their occupations. But due to the lack of higher and technical education their occupational transformation is limited only to the skilled occupations. Occupational hierarchy of seven prestiges has been used to analyse the inter-generational mobility of Father-to-son pattern. (Page 129 tribal education and occupation).

2.7.2 Advantage of occupational mobility

Occupational mobility rapidly to the economic changes brought about by the technical developments. In modern economy, technical progress is rapid particularly if the economy is exposed to very keen competition. Consequently, the unit demand for labor tends to decrease rapidly particularly in sectors effected by technical progress. If demand in these sectors does not increase proportionately to the reduction in the unit demand for labour, the numbers employed in these sectors will decline. The typical case is agriculture where improvements in productivity have been considerable and demand has been quickly and fully satisfied. If labour has difficulty in switching from one job to other changes in economic structure will be help up. For example, developments in agricultural techniques lead to higher potential output, demand does not increase at the same rate for this reason and prices tend to fall and farmers' incomes to shrink. If a certain proportion of these farmers do not leave the land, the position of farmers generally will become difficult and will be a source of social unrest.

On the other hand, other sectors connect develop owing to a short age of the skilled labour required. This state of affairs may become particularly serious because, not only does it slow down economic expansion but it is also a cause of inflation. The shortage of labour leads to a rise in wage rates as one firm tries to outbid another to attract labor. This rise in wages is the cause of the rise in prices. Mobility has to be encouraged and steps taken to adapt labour to the demands of the economic system. Apart from the above, Occupational mobility improves the social status of worker. The labour mobility is also important in much as it provides an opportunity for social progress. Workers frequently take course of training outside the firms in which they are employed with a view to obtaining better employment.

2.8 Discoursing Educational Status

To begin with, education facilitates occupational mobility by furnishing individuals with the skills and credentials for higher-level employment. It is also leading to promotions and better job opportunities within a career. However, some studies show a negative correlation between education and the number of different occupations in a career due to specialized investments. Whereas, others highlight that within the same occupation, education strongly predicts upward mobility. In order to describe occupational mobility, Factors like the quality of education, the specific skills taught, and societal conditions such as caste and family income etc., are become very significant. It is because it can modify the link or highlighting the continued importance of background factors over educational attainment. Theoretically, education enhances social mobility by providing for social selection based on achieved rather than ascribed characteristics of individuals as education is widely viewed as both developing and reflecting individual skills and abilities, and it is therefore used as a means of social selection. In India, the higher the academic achievement, the greater will be the social mobility. Education helps the people to prepare themselves for self-employment which influences social mobility. At schools, colleges and universities in India are not equal in educational standards, some of them are rated high by the people of the society. Sunanda Pande (1986), in her book “Trends of Occupational mobility among migrants” explains the relationship between education and occupational mobility. She says, a child father’s occupation influences that child’s education. Pande explains the relationship between education and occupational mobility. In this section we propose to study the impact of education on the occupational mobility among the scheduled castes. In this connected with educational attainment and resultant occupational mobility.

Indeed, for socially and economically backward sections, education status strongly influences occupational mobility as higher education equips individuals with the skills and qualification for better employments. It is also leading to upward movement in the

social hierarchy. However, this link is not often straightforward for marginalised groups, where existing structural inequalities can hinder the transformation of educational gains into improved occupational status. Therefore, for socially and economically backward communities, in particular Scheduled Caste and Scheduled Tribes, education is a vital tool for social change. It offers a pathway to higher income, greater social status and increased opportunities for advancement, though barriers like social marginalisation in the employment market can curtail this potential.

The term education is derived from Latin word “educare” that is “to bring up” or “to nourish”. Education means both the acquisition of Knowledge and experience as well as the development of skills, habits and attitudes to help a person to lead a worthwhile life. Education is carried on by agencies of socialisation which are formally organised as schools. Latter agencies have an important bearing on the process of social mobility in all societies in general. The training of an individual receives in school determines whether the individual will be able to maintain the social class position into which he was born or sink into a lower one or rise into higher one. As the English sociologist, T. H. Marshall, has put it a man of forty may be judged by his performance in an examination takes at the age of fifteen. The ticket obtained on leaving school or college is for a life journey (Barber, 1957). Further a peer group hypothesis, formulated by A. O. Haller and C. Butter Worth, also stresses that lower class youngsters become oriented towards upward mobility because of their contact with middle class peers who transmit high levels of occupational and educational aspirations to them. One’s type and level of education also depends heavily upon the social status of one’s father. For higher status occupations, the parental status is important in providing opportunities. The quality of education has got its own influence on an individual’s mobility.

Further, education is important in the maintenance of the achievement of a relatively high social status. In the words of Warner and Abegglen, “Education is the royal road to success and to the positions of power and prestige at the higher rungs of big business”

(Sunanda, 1986). Not only is the amount but the quality of education positively correlated with occupational achievements, opportunities for occupational mobility and the maintenance or the advancement of one's social class, the more and the better the education one receives. Social class differences in socialization would suggest that such matters as attitudes towards education. Knowledge about different educational resources or family aspirations for social mobility are important determinants of access to education. Educational achievement is the prerequisite for highly evaluated occupational roles. Education is primarily a mechanism whereby social class positions are stabilized across the generations. These class positions attained through educational achievements, in turn help individuals to move socially in particularly with regard to occupational achievements. Thereby, it can be said that there is always a correlation between educational attainment and occupational achievement. (Sunanda, 1986).

Education has provided many Indians of all social classes with new knowledge and skills, giving them the necessary movement into new and more highly valued social roles than those formerly occupied by them or their parents. This education in modern times has accelerated the rate of occupational mobility. Education is considered as an important feature of industrial society, hence is given top priority and thus becomes an important factor for getting ahead in life. It has replaced some of the traditional occupations with modern occupations. It can be said that education is positively associated with one's occupational background. (Dubey,1975)

From the above examinations, it is clear that there is a basic relationship between education and the occupational system. The particular amount and the kinds of education are pre-requisites for entrance into the occupational system. There is a relationship between education, occupation and the total social system. Since occupations act as a link for an individual and family to the stratification system, the educational system becomes a major factor in the placement of people within the total social system. The distributional aspect and the close relationship of education and occupation is a very recent

phenomenon. In India also, one's occupational affiliation indicated one's caste background and not one's education. As already argued, the advent of industrialization was linked to a general growth of the educational system. Universal education becomes a fact and literacy became a general expectation. At the same time, formal educational requirements for most occupations were minimal until very recently, Industrialization in any country is dependent largely upon the educational development of the population. Education is, then, a pre-requisite for occupations in the industrialized and technologically changing societies. The nature of the relationship between the educational and occupational system is one of mutual dependence. The occupational system essentially relies upon the educational system for its supply of personal while, the output of the educational system is consumed by the occupational system (Sunanda, 1986).

2.8.1 Access to education

Education is intrinsic to human personality. It carries both intrinsic as well as instrumental values. education is enlightenment and enlightenment is empowerment. Education is an empowering force that endorse its recipient with such qualities of the head, the heart and the hand and liberates one from all imaginable human infirmities and elevates formal disabilities. Thus, education is a cornerstone of empowerment of human society because it creates capacity to respond to opportunities, to challenge their traditional roles and to change their lives. Hence, education is a resource of power and also is an agency that empowers people. Education is a powerful tool for empowerment of individual.

Historically, unequal access to education has been rampant in India. Discriminatory order in the caste system has been instrumental for this. Because in ancient times, there was a distinctive spiritual meaning associated with education and meant the realisation of the ultimate overcoming of all earthly temptations and desires. In the current scenario, the educational goals have become secular and primarily the acquisition of technical skills needed to achieve excellence in the techno-economic world. Ambedkar observed that education is the right weapon to cut the social slavery and to enlighten the downtrodden

masses to come up and gain social status, economic betterment and political freedom. Education thus is chosen to be the prime instrument for transforming India from a poor depending to chronologically backward country into an advanced nation. Further, it is viewed that massification of education including higher education is the likely key to massification of human welfare. Broad based efforts made during the last fifty years have resulted in a massive expansion of the education system in the country raising the overall status of educational provisions in terms of accessibility and participation.

The expansion of education system in the country has also expanded tremendously all level from school education higher education including technical education and adult education. Education of SCs and STs improving gradually due to the efforts of the government especially plan expenditure on different sectors. Yet the irony is that education is a privilege rather than a right for the children of the India. Despite efforts at social and economic development since attainment of independence, a majority our people continue to remain deprived of education. The disadvantaged groups have not realised the importance of using education as a transformative project due to several social rigidities. Social exclusion as diverse as poverty, low educational attainment, unemployment, and other labour market disadvantages, poor housing and lack of access to social and political institutions are few examples of such social rigidities.

2.8.2 Education and Mobility

The importance of education as a means of achieving upward social mobility is grasped by the Scheduled Castes. There is a conscious effort on their part to get their children educated. The Indian Constitution provides reservations for scheduled castes in the fields of education and employment. These are made use of by all the backward classes. The backward classes is a big undifferentiated group comprising of many castes.

Literature on social mobility lays great stress on education, occupation and political power in inducing mobility. Education enhancing the prospects for better occupation and or political power and all these cumulatively increasing the social status and prestige of an individual. Social mobility is not evenly spread across individuals and groups. In the ultimate analysis it depends mostly on the family background, cultural and social capital of the individual and his family the command over resources (material capital), Knowledge, skills, tastes etc. that are part of an individual's distinctive ways of life (cultural capital) and the network of relationships (social capital). In a sense this relationship between the inherited social advantage and the achieved social position is dialectical each contributing to the other and becoming its cause and consequence. Though it was in a different context Frantz Fanon puts this linkage cogently when he says the cause is the consequence here you are rich because you are white. You are white because you are rich thus even if the race is run democratically and the ultimate goal is social and economic equality, the relative socio-economic positions of the participants in the race will only reproduce the original pattern of inequality.

Further, when mobility is related to a caste or ethnic group, along with inherited social advantages certain other factors also surface like degree of political mobilisation. In a formal electoral context, it is the number of a group that matters in winning or retaining power. This would stand to its advantage even in the case of exploiting ameliorative state measures. An element of social development and political organisation always enhances such potentials as it is easy for politically mobilized castes to respond to state benefits and achieve greater mobility. Thus, the entire gamut of mobility depends on a cluster of factors ranging from the intrinsic worth of an individual and his inherited social advantages to political mobilization of castes and ethnic groups. As such, social mobility depends for its analysis a holistic approach which encompasses all these factors.

Generally, Scheduled Castes in Kerala today have better mobility score in the educational, occupational and political spheres. This study is discoursing the life of Kavara community as a scheduled caste mainly located in Palakkad district in Kerala who is still having no better mobility score in the educational, occupational and political spheres. It is very reflected and visible in Kavara community in their effort of migration from traditional occupations to modern ones for getting social and economic mobility. Today, the Kerala currently faces an acute shortage of labour in many occupations in the traditional sector is a reminder of this reality. Therefore, most of these people are now found in educational institutions, government service and in the state legislature and cabinet. All these definitely point towards the improved status of scheduled castes in Kerala.

Even though, the literature on social mobility emphasizes the role of education in social change unfortunately it is a matter of great dispute among educationalists and philosophers. While some concede its emancipatory potential, others consider it a defender of status quo. The Indian Education Commission (1964-66) views it as the only instrument capable of bringing about change on a grand scale. The most forceful argument in this regard comes from the renowned English Professor Francis Bacon that "knowledge is power". The philosophical dimensions of the statement apart in the ordinary life situation, education becomes power as it equips people to handle sophisticated roles in life. The expecting result is greater Occupational mobility and social climbing and radical capture with the status-quo. It is argued by many philosophers. For instance, Gramsci said that education stabilizes status quo, whereas Althusser education is an ideological state apparatus constructed by the ruling classes to ensure conformism with the resigning ideology and value system of the society. Gramsci also believed intellectuals as the deputies or functionaries of ruling class who exercise the subordinate functions of social hegemony and political government by diffusing the dominant ideology and manufacturing consent for the status quo.

Paulo Freire argues that the "banking concept of education," where teachers deposit knowledge into passive students, can reinforce the status quo by discouraging critical thinking and the ability to question oppressive structures. These arguments seem weighty used effectively the emancipatory potential of education is unfathomable where it is manipulated by the ruling classes. However, education still helps, though in a limited scale-in defusing knowledge and power to the hitherto marginalized sections of the society under conditions of special case strategies like reservation. It means education is act as the catalysts of social change.

2.8.3 Education mobility among scheduled caste

The educational incentives and other privileges of the post-independence period led to considerable educational advance among the SC. With the provisions of job reservations, this also led to geographical and occupational mobility amongst them.

To begin with, education serves as the primary driver for the social and economic upward mobility of scheduled castes in India. It enabling them to achieve dignity, self-respect and improved employment opportunities. Government reservation policies have significantly boosted SCs enrolled in higher education, leading them to increased engagement in secular and modern occupations. However, significant barriers persist including socio-economic disparities, caste-based discrimination, inadequate infrastructure and challenges in accessing quality education. Education equips SC individuals with skills and knowledge. It is allowing them to compete in the job market for better employment and economic stability. Access to education fosters critical thinking, awareness of rights, and the ability to advocate for social justice. It is leading to greater dignity, self-respect and social inclusion within communities. In certain extent, education empowers SC individuals to challenge long-standing stereotypes and discrimination, promoting a broader societal transformation towards inclusivity.

According to World Bank research, Higher educational attainment among parents can positively influence their children's educational success, demonstrating a degree of intergenerational mobility within SC/ST communities. However, there are number challenges scheduled caste sections are still facing. Socio-economic barriers are the first among these. Poverty, lack of access to resources, and socioeconomic disparities remain significant obstacles to accessing and completing education for many SC families. Yet another barrier is Caste-based discrimination and social prejudice. It continues to affect SC student's access to quality education and their ability to progress academically. High rate of drop out from schooling of SC/ST is another serious matter. Despite efforts, many SC students drop out of school, particularly before completing secondary education, due to a combination of economic, social, and personal factors.

Various government policies and actions largely benefited to SCs. India's affirmative action policies, including reservations in education and public sector jobs have been crucial in increasing SC enrollment in educational institutions. It is providing them opportunities for upward mobility. SC literacy rates have shown a significant increasing trend over the decades, indicating positive changes in educational access. There are various efforts have been even made to improve educational outcomes for women, who have historically faced the highest rates of illiteracy within SC communities. However, these initiatives of policies and programmes for SC are benefited to those categories of SCs who are more in population number or who are in close contact with mainstream political system, or whose first generation are economically and educationally stronger by means of government employment whose second and third generation are benefited with high volume in mobility as far as education and employment. In summary, education is a vital pathway for Scheduled Castes to overcome historical disadvantages and achieve social mobility, but continued efforts are needed to address persistent barriers and ensure equitable access to quality education. Though, education has brought about considerable acceleration in the process of social change of SC. But with many new features added to

it due to its recent pace. The SC educated get stratified according to their levels of education, accumulation of wealth, occupational positions, political power and social status etc. It also adopting them the norms of living and thinking of their class peers mostly of castes above them in the urban areas.

2.9 Conclusion

Several theories have greatly influenced the development of the concept of mobility and social mobility in specific for discoursing about the occupational mobility and educational status as a phenomenon. In this regard, different theories and concepts drawn in connection with to discoursing the term mobility by prominent thinkers like Pitirim Sorokin, Jagan Karade, Virginius Xaxa, Pirrie Bourdieu, Antony Giddens, Barber, S. M. Lipset et al. Pitirim Sarokin, first formulated the concept. He defined social mobility as “any transition of an individual or social object or value, anything that has been created or modified by human activity, from one social position to another”. Sorokin (1964) distinguished between horizontal mobility and vertical mobility, the former signifying a change in function and the later a change in rank. Thus, the position of an individual in any social system may be described by his rank in a hierarchical scheme of relationships, his functions as a participant in group life and his location in space and time. It is apparent then that a significant occupational change may be a promotion or demotion, a change in place of work and an alteration in function. Sorokin distinguished two kinds of mobility. First is Vertical social mobility and horizontal social mobility. Vertical mobility again classified into five (1) Upward mobility (2) down ward mobility (3) Intergenerational (4) Intra generational and (5) structural mobility.

In continuation, Jagan Karade explained the mobility as introductory part of his work “occupational mobility among Scheduled Castes” (2009). He argued that the social development of the world has been geared up in the last century. Karade pointed out inter-generational and intra-generational occupational mobility for discoursing the significance

of mobility. On the one hand, with regard to certain caste groups and at the same time the flexibility and facility for occupational mobility was structured with the caste system. Pierre Bourdieu has made significant contributions to general sociological theory, theorizing the link between education and research into the intersections of caste, class and education. According to Giddens, the lower castes continue to be discriminated against in the labour market. A vast majority of them are still being restricted to unskilled and low paying occupations. According to him, occupation is one of the major deciding factors in a person's social standing and material comfort.

In conclusion, among various the scheduled caste communities as socially marginalised sections in Kerala, the Kavara community is very small community in population who are mainly belonged to Palakkad district in Kerala. For promoting their social status, very few of them are even migrated to nearby districts like Thrissur, Malappuram, Wayanad and Kozhikode. Their representation in political participation and employment in public sector including private section relatively very low. They have not own big volume of land, and are living mainly in government sponsored colonies (now the term colonies replaced by the term Unnathi). While discoursing their occupational mobility and social status and education profile are very much connected. As a marginalised section, the mobility in their occupation is a big question, and they are facing occupational scarcity rather than occupational mobility. Education did not support them so far to improve their social mobility. Their plight for improving their social status have not gotten anywhere yet.

¹ The Jagirdari system was a land tenure and administrative system used in medieval India, particularly during the Mughal Empire. It involved the grant of land revenue

rights (jagirs) to officials (jagirdars) in lieu of salary or service to the state. This system played a significant role in Mughal governance, revenue collection, and agrarian relations.

² The Zamindari System, introduced by the British in India, was a land revenue system where intermediaries (Zamindars) were responsible for collecting taxes from farmers and paying a fixed amount to the government. This system, particularly the Permanent Settlement, led to significant exploitation of peasants and ultimately contributed to the Indian independence movement's focus on land reform.

³ The Santhal Rebellion is It was a rebellion by the Santhal tribes against the British Empire in 1855-56. The rebellion took place in areas spread across the states of Jharkhand, Bihar, West Bengal, and Odisha. The Santals revolted against British exploitation and eviction from their land.

⁴ The Kharwar movement, also known as the Safa Hor Movement, was a tribal uprising primarily led by the Santhal community in the late 19th century, specifically between 1858 and 1900. It began as a religious reform movement within the Santhal society, advocating for social and religious reforms like the worship of one God (Singbonga or Surya) and the abandonment of certain traditional practices.

A PROFILE OF SCHEDULED CASTE IN KERALA

3.1 Introduction

Scheduled Castes (SCs) are one of socio-economically disadvantaged communities in Kerala. Historically, they were considered as outside the traditional four-tier Varna system. They are also known as Dalits or Untouchables. As per the 2011 Census, SCs form 9.10 percentage of Kerala's population, totaling over 3 million people. Scheduled Castes (SCs) are considered socio-economically marginalized sections in Kerala. They are officially recognized in the Indian Constitution to address historical deprivation stemming from social, educational, and economic backwardness. They are often related to the practice of untouchability. While Kerala has made social progress, SC communities there still face significant socio-economic challenges. However, Kerala's government has implemented various developmental programmes and special recruitment initiatives to address the historical backwardness and improve the socio-economic conditions of these communities. They are still identified as an "outlier" group within the state's otherwise developed social landscape. Scheduled caste Population of Kerala is 3,039,573.

3.2 Who are Scheduled Castes?

The term 'Scheduled Caste' was coined by the Simon Commission (1927). During the colonial period, the terms 'depressed classes', 'outside castes' and 'untouchables' were commonly used to refer to the Scheduled Castes. Gandhiji called them 'Harijan' (God's people).

Indeed, Scheduled Castes are people in India who were historically excluded from the main four-tier caste system and were often subjected to extreme discrimination, leading to their common designation as "Untouchables". The term "Scheduled Caste" is coined during the colonial period. It is officially recognized in the Constitution of India to provide these groups with support and reservations. The Constitution of India and specific orders, such as the Constitution (Scheduled Castes) Order, 1950, formally define SCs to facilitate affirmative action and aid initiatives to promote equality. SC communities have historically suffered from social isolation and discrimination. This status leading them to systemic exclusion from education, employment and social space. From several decades, majority of SC population are often experience high rates of poverty, landlessness, limited occupational opportunities, and low ownership of property. Despite numerous development programmes, SC communities in Kerala still lag behind other social categories in various socio-economic criteria and quality of life. Certain SC sub-communities within Kerala are still identified as particularly vulnerable, experiencing higher rates of morbidity and mortality compared to the general population. The Kavara community in Palakkad district is an example of so called particularly identified section who are still facing many vulnerable situations in the field of occupation, social status and higher education.

Statistically, the Palakkad district has the largest number of scheduled castes in Kerala. There are 53 categories of sub castes in the scheduled caste list of Kerala state. (Census 2011). As amended by the Scheduled Castes and Scheduled Tribes order (amendment

Act) 1976 and as amended by the Indian Constitution (Scheduled Castes) orders second amendment Act , 2002 Act 61 of 2002 vide part VIII Kerala schedule I notified in the Gazette of India, dated 18 December 2002 and as amended by the Scheduled Castes and Scheduled Tribes orders (amendment) Act 2002 (Act 10 of 2003) vide Part VII Kerala - second scheduled notified in the Gazette of India dated 8 January, 2003. In this list the Pulaya community is the most common sub castes in Kerala. Kavara is the 23rd category in the Scheduled Caste list (See appendices I). In this SC list, 4 sections have been included in the list of vulnerable sections by Kerala government. They are Chakkiliyan, Nayadi, Arundhadiyar and Vettuvar. In this SC list of Kerala, they have been placed in the category of vulnerable based on the findings that they are economically and socially backward and are vulnerable group. The condition of all Scheduled Caste in Kerala is not the same. Some will be very higher position and some will be very lower position in economic aspect. But social aspect all are same, because of their social status.

3.3 Discoursing Social mobilization of Scheduled Caste

It was realised that the Scheduled Castes constituted some of the most backward sections of the population. Hence, to protect them from the difficulties of open competition and safeguard their interests, the policy of 'protective discrimination' was adopted. The term protective discrimination implies that the Government under the Constitution of India considers them as the scheduled castes. They are a separate category which has to be helped through welfare measures, reservation of seats in educational institutions, jobs, et al. Therefore, this backward section of Indian population can catch up with the other sections. The Constitution made provision for special safeguards and protection for the Scheduled Castes with the object of removing their social disabilities and promoting their educational, economic and political interests.

In pursuance of the Constitutional provisions of India, about 14 per cent of the total seats in Parliament and State legislatures and even Panchayath level have been reserved for the Scheduled Castes. The proportion of reservation in services is 15 per cent of the vacancies. The position of Commissioner for the Scheduled Castes and Scheduled Tribes has been created at the Centre. Five-Year Plans now have a special component earmarked for the welfare and the development of the Scheduled Castes.

To begin with, the theory of vertical mobilisation of Scheduled Castes refers to the process of political mobilisation across caste line by the upper caste people. Government's policy of reservation and special welfare schemes for the Scheduled Castes have facilitated this process in the post-Independence period. Certain individuals and families belonging to the scheduled castes have got the opportunity to engaged in the mainstream political system and have reached the top of the legislative and administrative bodies. They work as catalysts for vertical mobilization. The Scheduled Caste politicians have been largely co-opted into the major political party, which uses them for creating vote banks. The Scheduled Caste leaders may also be co-opted into upper caste factions in local and regional politics (Dushkin, 1972).

Secondly, the term horizontal mobilization refers to the political process in which emphasis is on increasing the solidarity among the scheduled castes. It is organising them into a political force so that their interest is safeguarded and promoted. Before independence, Ambedkar made ceaseless efforts in this direction. This process continued after Independence. This is reflected in the formation of political parties and pressure groups by the Scheduled Castes. As a result, few of them have started alliance with mainstream political parties aimed at fighting for equal opportunity and for special preferences, though it had limited effectiveness. Its noble ideals included removal of exploitation of man by man and class by class. It is observed that vertical mobilisation of the Scheduled Castes in politics made them an ally in the continuation of an unjust and inegalitarian social order. Their horizontal mobilisation through various political

movements have had only a limited effect. Andre Beteille (1969) rightly observed that after independence, there was a shift happened from Sanskritization to competition for position of and power.

Thirdly, there is an increased pace of urbanisation and migration to urban areas from the rural areas since the post-Independence period has opened up a secular avenue of social mobility. However, in the case of the Scheduled Castes, migration or urbanization does not very much result in upward social mobility. In urban areas, they are generally employed in low status and low-income occupations e.g. scavenging, boot polishing, construction work and unskilled factory work. Therefore, in spite of some increased earning they experience status immobility. Srinivas (1980) observed that rural barbers when they migrate to towns, work in hair cutting saloons, washermen start laundries, smith work in furniture shops, oilmen sell oil, if not press oil, Malis work as gardeners, Chamars work in shoe-shops and Brahmins are cooks, teachers and lawyers. Here, education is a big revolutionary initiative to tune their ambitions in certain extent to make in upward social mobility.

Historically, occupational mobility of the Scheduled Castes has been very limited. They are under-represented in Class I services and II services in employment in governmental section. They have been over-represented in Class III services and IV services jobs in public sectors. In politics, few of SC communities are treated as a 'vote bank' as they are large in numbers in various constituencies in Kerala. Educationally, they are still backward. The literacy rate is 21 per cent. Economically, they constitute the bulk of the people living below the poverty line. Oppression and atrocities against the Scheduled Castes still continue to exist even at the beginning of twenty-first century. On the contrary, now a days the emergence of an anti-reservation riots especially in urban areas and increasing atrocities on the Scheduled Castes in rural areas as well as result of the sharpening of conflict between the dominant section of the population and the Scheduled Castes. The provisions of reservation for the Scheduled Castes have given

rise to a feeling of resentment among the non-scheduled caste section of the population. Competition over scarce jobs and limited seats in professional colleges have generated tensions and conflicts. The emergence of Anti-reservation movements has also been witnessed in some parts of the country. Further, it is understood that the Scheduled Castes form a part of the large section of backward population of our country. Generally speaking, the whole of the backward classes is backward in social, economic, political and educational domains. Their backwardness is reflected in their under-representation in government services in which their overall proportion though they constitute about seventy-five per cent of the total population.

There are many Government institutions working for the Scheduled caste categories in Kerala. The Directorate of Scheduled Caste development department is functioning in Thiruvananthapuram. There are two regional offices under the directorate. One is south region headquarters at Thiruvananthapuram and North region headquarters at Calicut. Also, respective district Scheduled Caste Development Offices are functioning in all 14 districts of Kerala. The respective district Scheduled Caste Development Officers are in charge of those institutions. Also, Assistant District Scheduled Caste Development Officers (ADDO) are also in charge. In each district, the respective Block, Municipality, Corporation is functioning as Scheduled Caste Development Office. The respective block SC development officers are in charge of it. Each Block Scheduled Caste Development Office has SC promoters who are representatives of the panchayats under the block. Their duty is to deliver their benefits to the Scheduled Castes on time. The SC Promoters are desirable factor in SC development. Many other institutions are functioning under the SC development department. They are:

1. Pre Examination Training Center (PETC) at Thiruvananthapuram, Ernakulam, Calicut and Palakkad.
2. Institute for civil service examination training society (ICSTS) at Thiruvananthapuram.
3. Centre for research and education for social transformation (CREST).

4. Kerala institute for research training and development studies of scheduled caste and scheduled tribe (KISTADS).
5. Kerala state SC ST development corporation at Thrissur.

3.4 Various projects being implemented By the Scheduled caste Department

Historically, the efforts are needed to bring the socially, economically, politically and educationally backward sections of the society into the mainstream. During the constitution of India, it was discussed in detail. How to bring the marginalized people into mainstream. The argument on the members of the constituent assembly H. J. Ghadekar, who strongly opposed the idea of reservation in education and jobs is still relevant today. He said if we are disqualified today then you are responsible. You made us as servants and used us for your needs. Our bodies and minds are oppressed that we cannot move forward. 76 years of treatment alone is not enough to heal the wounds of thousands of years of hard living (SC Department guide 2021). The mainstream political platforms have to go a long way to address the problems of marginalized people.

In particular, a number of schemes have been planned for the welfare of the SC included in Article 341 of the Indian Constitution. As a result of many years of work by the central and state government, the status of Scheduled Caste days has improved considerably. But we still have a long way to go when it comes to catching up with mainstream society. The state government is implementing many schemes for SC categories. Often, there is a lack of grassroot knowledge about these projects. Such knowledge can be imparted to the target population only through continuous knowledge dissemination activities. Based on this, the state government is making efforts to make the process of Knowledge dissemination more robust and faster.

In continuation, Kerala Scheduled Caste development department is planning and implementing many welfare programmes. Other Backward Communities (OBC) and

economically backward of forward community are the beneficiaries of Scheduled Caste department educational schemes. The projects implemented by the Scheduled Caste development department are divided into five categories (SC department guide 2021).

They are:

1. Educational schemes
2. Economic development schemes
3. social welfare schemes
4. cultural schemes
5. Legal services

3.4.1 Educational schemes

This project classified into various programmes;

Pre –primary education: Under this department 102 nursery schools are working. A nursery school kid gets Rs.5/- per day for meals, Rs.200/- for uniform and Rs.50/- as lump sum grant. Rs. 2200/- is given to send a kid to a private nursery school where government schools are not reachable. Financial assistance is given through Local self-governments. Pre-matric education: Scheduled Castes students studying in aided schools from STD I to X are given complete free education along with study materials, dress etc. Even at the beginning of the academic year lump sum grant is given to them for this purpose. The more backward sections of the Scheduled Castes viz: Nayadi, Vedan and Vettuvan are given special incentives like monthly stipends. For meeting school expenses lump sum grant is issued in the following scale.

From standard 1 to 3 is RS.70/-

Standard 4 is RS.75/-

Standard 5 is RS.110/-

Standard 6 & 7 is Rs.125/-

Standard 8, 9 & 10 is Rs.175/-

(Failed students can avail themselves of 50 percentage of the above amounts. Monthly stipend is available to more disadvantaged candidates). The facility to study in private boarding schools is provided to the pupils who stand out in their standard IV exams. They are eligible for getting all the costs for this facility. This scheme is implemented through district panchayaths, municipalities and corporations (Handbook, 2017).

Fee concession in recognized unaided schools: Scheduled Caste students studying from standard 1 to 7 is given Rs.1000/- per year as tuition fees and students studying from 8 to 10 Standards are given Rs.1500/- as tuition fees. Fee concession, lump grant and monthly stipend for higher education: The assistance is available for post –SSLC studies. Lump sum grant ranging from Rs.245/- to Rs.1100/- is given to the students in accordance with the nature of the course. The monthly stipend is Rs.215/- or Rs.250/-. The hostlers will get money for food and stay along with pocket money. Reservation: Government recognized arts and science colleges offer 20 percentage reserved seats for Scheduled caste students. The technical and professional institutions earmark 10 percentage of the seats for them. Annually about 50,000 students avail themselves of this reservation facility. Pre-matric hostels: Around 97 Hostels (57 for male and 40 for female) including 2 sports hostels come under the department. Now they are controlled by block Panchayaths /municipalities /corporations. 10 percentage of the accommodation is open for students belonging to other communities. Subsidized hostels: Those students who sought accommodation in the approved hostels run by voluntary organizations are eligible to get a boarding grant of Rs.250/- per Month apart from uniform clothes.

Post matric hostels: Around 18 hostels (5 for female and 13 for male) are run by the department. An occupant will get a monthly hostel expense of Rs.600/- along with a pocket –money of Rs.50-65/-. The norm for accommodation is 68 percentage for Scheduled Castes, 17 percentage for STs, 5 percentage for converted Christians, 10 percentage for other forward castes. Encouragement for performance in studies: The students who register good performance in their examinations are eligible to get a cash award specified as below.

- SSLC Rs.750/-
- Plus Two, TTC, Polytechnic Rs.1000/-
- Degree Rs.1500/-
- PG/Professional course Rs.2000/-

Promotion & training for sportsmen: The Scheduled Caste students who saw unrelenting enthusiasm in sports are roped into Thiruvananthapuram schools. They are given accommodation in Ayyankali memorial model residential sports school in the compound of Vallayani Karshika College in Thiruvananthapuram. They are given special coaching with the assistance of the sports council of Kerala.

Pre examination training centres: The centers Ernakulam, Thiruvananthapuram, Kozhikode impart short term training to job aspirations for appearing for various competitive examinations. The job aspirations will get a stipend of Rs.400/- per month. Entrance coaching classes are also offered by these centers. Special coaching for civil service examinations: Institute for civil service examination training society, an autonomous institute, imparts special coaching for civil service examinations. The trainees get Rs.500/- as monthly stipend whereas hostlers get Rs.250/- as monthly pocket money. Those who get through preliminary exam will get a free stay and coaching in Delhi Institute. Pre examination practice centers: To attend in the various

P.S.C. competitive examinations special short-term coaching is given to SC job seekers. For this, Pre examination centers are established in the districts of Thiruvananthapuram, Ernakulum and Kozhikode. Book bank scheme: Financial assistance is given to students in medical, engineering, law, agricultural, veterinary, polytechnic and business management institutions for purchasing books and almirahs using central assistance. This scheme is known as book bank.

Ayyankali talent research scholarship: The best students are selected from the 4th and 7th standards through competitive examinations and higher education is given to them using the scholarship. The fund can be utilized for text books, uniform, special tuition, health, hostel facilities, personality development programmers, counseling for parents etc. Also, an amount varying from Rs.750/- to Rs.2000/- is given to all talented students who pass these competitive examinations and go for higher studies. The amount will be doubled for those who get distinction. Money help for failed students: To those who failed in their SSLC, plus two, Degree courses, financial help is given to try their chances in tutorials. Temple entry proclamation memorial scholarship: Scholarship is given to those students who stand out in their SSLC, plus two, degree, engineering, medical examinations. Chief Ministers scholarship: Four SSLC toppers from SC students are given scholarship of Rs.1000/- each by the chief ministers of Kerala. Awards to rank winners: The SC students who emerge first in the medical/egg. Entrance list get a cash award of Rs.2501/- each.

Dr. Ambedkar memorial medical & cash award: Those who come first in SC and ST category in the LLB examinations get this medal along with a cash award of Rs.5001/-. Model residential schools: Brilliant students are admitted in these schools (in Palakkad and Aluva) based on an entrance test. Assistance for parallel college students: The SC students in parallel colleges will also get all the financial assistance given in regular colleges. Self –financing/ Autonomous institutions: The SC students in these

institutions get all high rated free concessions and other assistance as well. To study abroad: The SC students who opt to study abroad get Rs.1.5 lakh as interest free loan. ITC s & production training centers: SC students are given training in 41 ITCs and in 3 production training centers. Kerala Kalamandalam: The SC students in this deemed university get all educational assistance as given in other educational institutions. Tourism and travel studies: The candidates aspiring to the course conducted by Kerala institute of tourism and travel studies are eligible.

Tutorial help: A scheme is being implemented to extend tutorial help to SC students in selected centers aiming at improved academic performance. Vocational training in private institutes. The SC youths who undergo training in private institutions are given all kinds of assistance. Courses in other states: SC students who obtain admission in much sought after courses in other states are given educational assistance. Assistance for Pharm, MFSc and the courses conducted by Hyderabad national Institute of Agricultural extension Management.

All educational assistances are given to SC students opting for the above courses. Audio visual education and Bharath Darsan programme: This programme is meant for SC students coming from BPL families and having good Academic records for plus two, Degree, P.G. Professional courses and diploma courses. On the basis of the marks, students are selected for picnic and study tour with financial help. They are sent to places of historical and cultural importance throughout India.

Financial help for failed students: Help is given to students who have failed in the SSLC exam but have obtained at least 20 percentage, and at least 25 percentage for plus two or degree at the first chance for continuing their studies. Programme for the improvement of standards: The students who are coming from families with annual

income of less than Rs. 24, 000 allied subjects. Apprenticeship for technical diploma holders: Students who have passed technical education course are given special allowance for apprenticeship. Special training program me and allied schemes: This is meant to give special training to SC students who are competing in the Kerala public service commission examination, staff selection commission examinations etc. Old age education: This fund is allotted to the Kerala Library Council to give incentives including pension to the employees who worked in the libraries of SC Development department. TA is given to SC candidates: TA is given to SC candidates for attending tests or interviews conducted by government/quasi government institutions (SC department guide 2023)

3.4.2 Economic Development Schemes

Around 53.78 percentage of the SCs depend on agriculture for livelihood. Only 2.83 percentage of them are connected with trade and commerce. So, the achievements in the field of industry have not reached the SCs. Therefore, they should be given all help to explore the employment opportunities in industry. With this aim the following schemes in the field of employment are implanted. Self-employed scheme: For promoting self-employment, special financial assistance is given based on self -employment projects. Bank loans are given for projects related to production, service and distribution sectors. Loans to the tune of 3 to 10 lakhs are given under various schemes. Industrial loan: For starting small-scale industries an amount subject to a maximum of Rs.25,000/- is given without any interest. Special grant is also given by the central government to SCs for their financial improvements. This is for implanting schemes in production and labor sector. This includes special programmers for increasing the income opportunities and for training programmers. Vocational training programmers: There are 41 industrial training centers in Kerala for the SCs. It gives all the finance for office expenses, rent, tax etc. Also, it distributes fund for the employee's salary, TA and expenses towards raw materials. Lump sum grants are given monthly to students whose parents are working in

unhygienic conditions. Stipends are also provided to dependents of those who were working in unhygienic conditions.

National Traders and Arts festival: This is meant for developing traditional skills and affinity towards arts, which help to produce articles and commodities related to handicrafts. Special schemes for cluster development through cooperative societies (This will enable the SCs to earn additional income and excess employment through SC cooperative societies) are also conducted. Coaching in Electronics, computer information technology and in other high-tech courses: To study various high-tech courses the entire expenses-course fee, hostel fee, study material, travelling expenses are given. Along with these privileges and financial aid to SCs, coaching to get better jobs for SC students passing ITI, ITC etc. is also provided. Programmes for rehabilitation of the educated unemployed are also being launched. Exhibition–Cum-Sale Meals: For popularizing products from SC units exhibition –cum-sale meals are organized.

Training for better job: The SC candidates who get the All-India Apprenticeship Trade test are eligible to get Rs.770/- Per month for undergoing additional apprenticeship for a year. Similarly, the candidates who get the ITC/ITI will get RS.500/- monthly for undergoing a one-year apprenticeship. Rehabilitation of the unemployed: Colonization scheme is implemented in Thonnakkal in Thiruvananthapuram, Jawahar colony in, Malappuram, Karikkattor colony in colony in Kottayam, Kadakkamom Colony in Kollam, Mniannadam colony in Ernakulam. In the scheme the rehabilitated families got 1 acre to 2.5 acres of land for cultivation and for living as well as for various steps for the economic betterment (Handbook 2021:67).

3.4.3 Social upliftment schemes

Social security programmers: long with economic progress, social security is also important for the SCs. For that Special laws are implemented to secure civil rights under the constitution of India. Practicing and spreading untouchability are punishable under the law. Special laws are also in force to prevent attacks and atrocities against the SCs. There are so many other programmers under this scheme. Conducting seminars and social awareness camps are some among them. Financial aid up to RS.20000/- is extended to inter-caste-caste marriages. Programmers to rehabilitate the landless SCs are also in force. Rs.70,000/- is issued for house construction and Rs.32500/- (or the price of the land, which is less) for the purchase of 5 cents of land. The amount can also be utilized for electricity, water facilities or for education or hospital expenses. To publish the books of SC writers, the department provides financial aid. Conducting literary workshops, awareness classes about various branches of literature etc. Are also included in the scheme.

Samoohika Ikya Dartya Pakshacharanam: Every year starting from October 2nd, which is Mahatma Gandhi's birthday, two weeks are celebrated as Sammohika Ikya Dartya Pakshacharanam. Under the auspices of SC/ST development department, plenty of development programmes are declared and implemented during this period. The slogans of religious harmony and social equality for the nation's welfare are raised and the concepts of equality and social harmony are planted in the minds of the people. Temple –Entry Proclamation Day celebrations: One the 27th day of Thulam in Malayalam calendar the celebration is being organized. The chosen social workers, excellent students, journalist, selected teachers and hostel wardens are given cash awards on that day. Arts competitions for SC students are also conducted and prizes given on the day.

Special training for the government employees: Government has been giving special training for its employees for understanding the problems and specialties of the SCs, to find solutions and to work among them as one. Special amount has been included in the plan fund for this every year. Information cum-guidance Centre & Padavukal – Magazine: The center is imparting awareness programmers to help students, unemployed youths and the aged belonging to the SCs. The Centre gives all the information about the various welfare schemes and programmers for SCs. Computer and electronic equipment's for the smooth functioning of the Centre are provided. It distributes posters and application forms for various competitive examinations. It also publishes a magazine called Padavuakal, which highlights all the welfare programmers implemented, by the Centre, state and local governments.

Folklore Mela: Folklore meals are conducted annually with a view to preserving the ancient art forms with their original beauty and color. The SC/ST art forums participate in these meals with great enthusiasm. People planning: Several welfare measures are being implemented as special component plans in peoples planning. For implementing special component plans the local self-governments will constitute a working committee consisting mostly of SC members. Special help for SCs who are suffering from critical diseases Rs.25,000/-is given for BPL SC Patients who are suffering from critical diseases like cancer, heart & brain diseases and urological diseases. Scheme for preventing attack: This gives special financial assistance for those SCs undergoing physical and mental tortures. Special scheme for marriage of SC women. Rs.5000/-is given for the marriage of those women who are daughters of widows, unmarried mothers, and financially poor parents. Special assistance: It is given for children depending on parents who are employed in unhygienic jobs.

Rehabilitation of Puramboke dwellers: The Puramboke dwellers belong to SC are being rehabilitated by giving Rs.50, 000/-each. Minister's Relief fund: When the breadwinner

of a SC family dies, or a member of the family requires prolonged treatment for acute illness or the family falls prey to fire accidents or natural calamities, the family can seek urgent financial help from this relief fund. The assistance ranges from Rs.1000/- to Rs.25,000/- During the eleventh five-year plan, the department undertakes new schemes viz: assistance to co-operatives through local governments, women enterprises through SHGs and financial assistance to Co-operatives for promoting cluster developments and land for agricultural labours.

Housing schemes: An intensive drive for providing houses to the houseless people was taken up recently. In accordance with this during the years 2005-2006, 2006-2007 and 2007-2008 (up to October 31st) the department constructed 4617,2154 and 1136 houses respectively. In addition to this local bodies, KSHB, state Nimiti Kendra, Rural development department etc. Are constructing houses for SCs periodically. The homeless but land owing people belonging to SC are being given Rs.35, 000/- for putting up a home. During 99-2000 this scheme was implemented throughout the state. This is known as comprehensive housing scheme. For maintenance work of houses existing for 5 years Rs.10, 000/- will be given on submission of application accompanied by maintenance estimate prepared by civil engineers.

3.4.4 Scheduled caste: concept

The term scheduled caste was coined by Simon commission in 1935. Those communities which are included in the schedule as per the provision of the article 341 of the Indian constitution are known as scheduled castes. According to 2011 census scheduled caste constitute 16.6% of the total population of India. They have been suffering from various social, economic and political disabilities. The Scheduled caste people have been suffering from the problem of untouchability and assigned the lowest position in the Hindu caste hierarchy. According to D. N. Majumdar -the untouchable caste are those who suffered from various social and political disabilities, many of

which had been traditionally prescribed and socially enforced by the higher castes. The concept of untouchability is related to the concept of pollution and purity. It was believed that even the shadow of these inferior people polluted the upper caste people. Scheduled caste are prevented from entering temples, schools and using public roads and public wells (*D .N. Majundar first formally trained Indian anthropologist to study the impact of non-tribal cultures the Indian tribes*).

3.4.5 Criteria for Scheduling Caste

Article 341 of the Indian Constitution specifies the Scheduled Caste in India as per the following criteria.

- Low position in the social hierarchy: Scheduled Castes, historically known as Dalit and Untouchables, occupy the lowest position in India's caste social hierarchy. Due to the rigid, birth-based caste system, they were excluded from the main four-tier varna system and relegated to menial and degrading occupations. This resulted in several social deprivation, discrimination and exploitation, leading to their marginalization and exclusion from many aspects of social and economic life.
- social, economic and political backwardness: Scheduled Castes face deep rooted social, economic and political backwardness due to historical oppression, discrimination and untouchability. Socially, they are marginalized and denied basic rights. Economically, they were kept in poverty through a lack of land and resources, forced into manual tasks and became indebted to landlords and moneylenders. Politically, they were excluded from decision-making and lacked representation, though post-independence policies aim to uplift them.
- Educational backwardness: the educational backwardness of Scheduled Castes is rooted in historical discrimination. It denied them access to education and social mobility. It is leading to deep seated poverty. This is exacerbated by a lack of

access to quality schools and resources, poor home environments, social and cultural prejudices and a lack of awareness about educational opportunities. Despite Constitutional provisions and government initiatives, challenges remain due to insufficient implementation of programmes and ongoing economic and social disadvantage.

- Very low representation in the government service: despite affirmative action policies like reservations, the Scheduled Castes have historically had low representation in government service.

3.4.6 Scheduled caste renaissance Heroes

The renowned social reformer of Kerala, Ayyankali is a renaissance leader who made a bow cart (Villuvandi) journey to get Dalits freedom of movement of public roads. Similarly, a school was established at Venganoor in Ayyankali for the students of Pulaya community in 195. Kunjaman: He belongs to Panan community, a Dalit community in Kerala. He is the second Keralite after Indian president K. R. Narayanan to hold Post Graduate in First Rank. Sunny M. Kapikkad talking about the marginalization of backward class and reservation. He has the Keralite who has actively participated in many protests against the problems faced by Dalit community. He continuously spoke about the issues of reservation given to Scheduled castes. Narayanan, Kerala first tribal novelist. He belongs to Malayarayar community. He deals with the life of tribal community in Kerala.

3.4.7 Problems Faced by Scheduled caste in Kerala

Social disabilities, prevention from the use of public roads, that Scheduled Caste people were prevented from using the public roads during the day times. consequently, they were forced to carry out their work at night. Even their shadow was considered to be enough to polluted the members of the higher castes. At case of prevention from the use of public wells, almost all Kerala villages the scheduled caste people were forbidden

from using the wells to fetch water. In some cases, these people were not even permitted to approach the well. Economic Disabilities, the disabilities of scheduled caste were restricted not only to social spheres but extended also to economic sphere as well. They were forced to do their traditional occupation. They did not have the permission to engage in the professions of higher castes. Their conventional occupations were associated with dirty and soiled works and their means for earning their bread and butter was limited (nios.ac.in 2024).

Religious disabilities: the Scheduled Caste people were subjected to various religious disabilities. They were prevented from entering into the temples. They were not permitted to make offerings because it was believed that these places would become impure by their mere touch.

Educational disabilities: the Scheduled Caste people did not have the right to enter schools. Upper caste people were believed to be polluted by the presence of lower caste learners. (Sahu and Chatturbhuj, primitive tribes of India 1998:231). No Physical contact for Scheduled Caste people did not participate in village meeting and worship. They lived in a separate hamlet. Their children did not attend school and play with children of higher castes. They had to play drum to pass through village streets (nios.ac.in page 91). Social exclusion used to refer to a wide range of phenomena and process related to poverty, deprivation and hardship, but it also used in relation to a wide range of categories of excluded people and places of exclusion. It is a process through which individuals or groups are excluded from facilities benefits and opportunities that the others enjoy. The main cause of social exclusion is the racial, caste discrimination that have existed from the Pre-Independence India. The major consequence of social exclusion is Poverty.

Marginalization: It is a process of pushing a particular group or groups of people to meet the edge of society by not allowing them an active voice, Identify, or place in it. Through both direct and indirect process, marginalized groups may be relegated a secondary position or made to feel as if they are less important than those who hold more power or privilege in society. Marginalization on the basis of identity, race gender, sexual orientation, socio-economic status age, caste and religion.

3.4.8 Constitutional Possibilities Through Reservation

In India there are many constitutional possibilities for SCs to get employment through reservation. But today these sections are not able to make full use of these constitutional possibilities. Reservation in India is all about reserving access to seats in the government jobs, educational institutions, and even legislatures certain sections of the population. Also Known as affirmative action, the reservation can also be seen as positive discrimination. Reservation in India is a government policy, backed by the Indian constitution. The constitution has brought these types of provisions to bring these sections into the mainstream of the society. The constitution aims at the upliftment of these sections. What I mean by this paper is what are the constitutional possibilities of getting employment through reservation for scheduled castes in India. In 1995, the 77th amendment to the constitution was made to amend article 16 before the five-year period expired to continue with reservations for SC/STs in promotions. It was further modified through the 85th amendment to give the benefit of consequential seniority to SC/ST candidates promoted by reservation. Reservation is the privilege to the SC, ST protected by the constitution. Reservation is a political promise of political parties they are asking vote; majority they are bargaining the power of election market. Because they are not sufficient majority. SC communities not a bargaining power of the election market. Reservation is a programme that has been going on for 73 years. It is necessary to think whether they are advance with this reservation.

Specifically, Scheduled Castes account for 16.63 percentage of the Indian population as per 2011 census. While the constitution has abolished representation on communal lines, it has included safeguards for the advancement of the backward classes amongst the residents of India (irrespective of their religious affiliations). So that, the country may be ensured of an all-round development. These provisions fulfil the assurance of justice social economic and political which has been held out by the very preamble of the Indian Constitution. A major section of such backward classes has been specified in the Indian Constitution as Scheduled Castes and Scheduled Tribes because the backwardness is patent. If we look at the history of reservation, the Indian Constitution provides reservation through 3 things (1) Employment (2) Election (3) Education. Again, if we look at the employment reservation or occupational reservation for Scheduled castes mentioned Constitution of India. Article 16 of the fundamental rights section of the constitution in employment.

To illustrate, Article 16(1) states that there shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office under the state. Article 16(2) No citizen shall on grounds only of religion, race, caste, sex, descent, place of birth, residence or any of them, be ineligible for, or discriminated against in respect of any employment or office under the state. Equal employment opportunity applies to; access to jobs, conditions of employment, relationship in the workplace, the opportunity for training and career development. Article 16(4A) Reservation in matters of promotion to any class or classes of posts in the services under the state in favour of SCs and STs, which are not adequately represented in the services under the state. Article 16 deals with equality of opportunity in matters of public employment or government jobs. But it is not getting it on time for scheduled castes. Many institutions violate the reservation norms and appointment the conditions for political interest. This is a big setback for scheduled castes communities. These opportunities should be equally distributed among the 62 Scheduled castes in India. Some of the categories on this list are at the very bottom and they don't even make it to top of the list. So, within

this category the reservation should be equally distributed by caste. Only then will the benefits of reservation reach everyone. Here, those who have benefitted one continue to benefit again.

Indeed, the highest dominant sections of the Scheduled castes are always at the forefront of government service. The remaining sections move from the most backward to the most backward. The Pulaya community is the dominant section of the scheduled castes in Kerala. They are the ones who will be at the fore front politically, economically and socially. They are even communities where there is not a single person in Government service. What will the government do for them? Is a reservation that does not include them a real reservation. There is a misconception in Kerala that Scheduled castes are living happily with reservation. Here SC-8 percentage, ST-2 percentage, Ezhavas-14 percentage and Muslims -11 percentage for reservation in Kerala. However, it is the Scheduled castes, who get the full blame for reservation. Even when the constitution gives benefits to the SC categories, have all the people joined this service? He does not get the rightful reservation in India. It can be seen that scheduled castes in India lack of educational and occupational mobility.

3.4.9 Reservation and Constitutional provisions

Article 335-The claims of the members of SC and ST shall be taken into consideration consistently with the maintenance of efficiency of administration in making appointments to services and posts in connection with the affairs of the union or of the state, while 82nd amendment ,to the constitution has made article 335 of constitution has been incorporated to provide for relaxation in qualifying makes and standards of evaluation in matters of reservation in promotion of SC and STs (Soran Singh 1987).

3.4.10 Reservation in public employment

Reservation was introduced to uplift the deprived sections of society. The main objective of the reservation is to ensure that equal and fair opportunities are provided to all the people. The provisions of reservation in respect of public employment as well as promotion have been specified in article 16 and clause 16(4),16(4 A). The central aim of the constitution is to secure to all citizens equality of status and opportunity and to promote among them all. Fraternity assuring the dignity of the individual and the nation. Initially, the reservation policy was limited only to scheduled castes and scheduled tribes. However, with time reservation has also been extended to other backward castes (OBC)and economically weaker sections (EWS). Reservations are pertinent for the communities that are stepping into the educational and employment mainstreams. At one time, the majority of the people were deprived of education by mere reason of caste and race thereby resulting in unemployment due to illiteracy. The primary concern of the government in respect of reservation is therefore always to safeguards those people from injustice owing to castes-based discrimination. Thus, the key elements of the reservation policy are to promote equality by way of providing fair opportunities and reassurance to the underprivileged sections of society with proper employment and education.

3.5 Obtaining Job by Improper possession of caste certificate

Most of the scheduled castes communities have certain occupations which have been engaged in for generations (Eg. Mannan-washing, Kavara-bamboo weaving). But on the basis of clan work non-SC members have obtained jobs by falsely claiming to be Sc members by possessing certificates (Eg; OBC members Veluthedathu Nair community have obtained SC certificates, to they claim for occupation. There are many such cases before the KIRTADS (Kerala Institute for Research Training and development Studies of Scheduled castes and Scheduled tribes). It challenges all the constitutional rights of the SC community to get employment (KIRTADS Hand book 2017).

3.6 Affirmative action in Protecting educational and employment benefits of Dalit

Affirmative action refers to a set of policies and practices within government or organization seeking to increase the representation of particular groups based on their gender, race, sexuality, creed or nationality in areas in which they are underrepresented. Such as education and employment. It ensures colleges and universities provide opportunity to those historically, shut out of the system because their race, ethnicity, income or identity. The provision is made to provide reservation which is a constitutional benefit to the Dalits in Kerala. It is of three types. (first), appointment and promotion in government services, (second) reservation in public educational institutions, and (third) Reservation of seats in central and state legislatures. In this regard the reservation given to them in getting education and employment does not really benefit the deserving sections. This is a denial of justice (Singh BP 2017).

Critically, while considering the educational and occupational prospects for the SC and ST in Kerala. Several Constitutional provisions exist for Dalits in Kerala to get education and employment. But the practical difficulties in using them properly are significant. Having higher educational qualification is not a criterion to get job for any this section in Kerala. Because those who qualified higher education like MA, M.Phil, Ph.D and NET in this sectors, the employment opportunities are not guaranteed. State is also unable to available to provide employment opportunities. But it can be said that even those who have studied SSLC & Plus two have a secure job today. This is a reality. The higher educational qualification, the lower the opportunities to get a job. Highly qualified are try to get top job but there is no vacancy in it, and they don't get it. If you want to get a Teacher in College, even if you pass MA, M.Phil, Ph.d and NET Have to pay lakhs. This is a shame for the education sector of Kerala itself. Today, the criteria of appointments of teachers in aided educational institutions is political influence and Money. Today, all the talented are outside the frame of getting opportunities. State is

also unable to available to provide employment opportunities based on their educational qualification. (Kiranraj.2023)

Subsequently, it is a denial of Justice for the deserving to not get the benefits of reservation that are constitutionally due to vulnerable groups. Affirmative action policies have had a huge impact on social justice. It plays a major role in protecting the constitutional rights of vulnerable groups. This Paper elaborates on the role of reservation in protecting Dalit youths right to education and employment where affirmative action is beneficial. It details the challenges young people face in moving forward to achieve these rights and how they can be addressed.

3.7 Discoursing on education and status of Scheduled Caste

To begin with, education plays a pivotal role in shaping an individual's life. Its significance extends across all domains of society, influencing both personal and collective development (Abbas A. E., 2024). More broadly, education is intrinsically linked to the concept of human capital and economic productivity. It is serving as a foundation for societal progress and individual empowerment. Article 45 of the Indian Constitution provides free and compulsory education to all children up to the age of fourteen years. Education is the basic and a key factor for tackling barriers and obstacles faced by the people, especially scheduled caste people. Education is the vital device for the scheduled caste to come into the mainstream of the economy. Education not only provides knowledge but also provides skills to fight against inhibitory factors of their livelihoods. Education also changes the attitude of the scheduled caste, that they are not subjugating people to the so-called upper caste in the economy. Educational upliftment of scheduled caste brings a positive attitude to overcome their inferiority. Indian Constitution provides many effective provisions for the development of scheduled caste, reservation and stipend in the educational field.

In appraisal, education has widely been considered as one of the important vehicles for social mobility. Mere provision of facilities or financial assistance for schooling alone will not be sufficient to make education a vehicle for social mobility. This is very much true in the case of the Scheduled Castes (the SCs) and the Scheduled Tribes (the STs) as well. The wider socio-political environment must be open to accept the changes taking place among the SCs and the STs. The capacity of the SC communities to absorb the assistance or support extended to them is equally important in this regard to make education a means for social mobility. Any effort for educational enhancement needs to be grounded in social context and it should address the intersecting, multiple factors- social, economic, political, cultural- that impact the rights to education and educational processes.

Furthermore, individuals from lower-income households face substantial barriers to accessing education. It perpetuates cycles of poverty and social inequality (Tiwary, Kumar, & Mishra, 2023; Naveed & Sutoris, 2020; Mishra & Pettala, 2023). These barriers are often compounded by limited financial resources, geographic isolation, and underfunded public education systems. All of it disproportionately impact economically disadvantaged groups (Stack, 2023; Rana, 2024). Gender inequality remains another persistent issue, with girls in many parts of the world, particularly in rural and impoverished regions, continuing to face lower enrolment and higher dropout rates compared to boys.

In Kerala, with the launching of Decentralized Planning since the mid-1990s, a shift in approach for SC and ST development occurred. The departments and local bodies were strengthened by earmarking proportional amounts of plan funds for specific schemes. The schemes were to evolve after stakeholder participation. The sharing of resources enabled the departments to take up state-wide projects and the local bodies to identify and fill up critical gaps in their development attainments. While the significance of land reforms and land distribution and collective actions in ending caste slavery, its role in

driving social development cannot be denied. The impact of exclusionary processes, exclusion from ownership of agricultural land – only homestead land distributed – placed SCs in a disadvantaged position. It is leading to other forms of exclusions in the development process. Several studies now suggest that social inequality in land ownership and lack of asset base have affected mobility patterns of SCs. The focus on land in the new social movements of 1990s onwards in Kerala. (Arun,Shobha, et al., 2010).

Dr. B.R. Ambedkar's view about education, it is the education which is the right weapon to cut the social slavery and it is the education which will enlighten the downtrodden masses to come up and gain social status, economic betterment and political freedom (Dr. Salagare, 2018). Provision of education must be brought to each and every one without any discrimination of caste and sex. The core of human resources contains the educated people in the society. There are about forty lakh scheduled caste people in Kerala. Most of them are poor and daily wage workers. The socio-economic backwardness of scheduled caste people is a historically determined outcome of a caste system in India. Education is the only way for them to get out of this historical whirlwind of economic deprivation, denial of rights.

Indeed, it has been observed that in terms of primary education of Scheduled Castes in Kerala, the achievement has been remarkable for the past few decades with 100% enrolment. It has also been noticed that the rate of drop out among them at primary school level is very minimal, unlike as it used to be in the past. However, it is observed that there is a small gap in performance level of Scheduled Castes students in primary classes in comparison with general category of students of the same age group. National Achievement Survey conducted by NCERT in Government and Aided schools of Kerala in 2017 has assessed that in terms of their performance in language and mathematics, students from Scheduled Castes lag slightly behind others.

While Scheduled Caste (SC) literacy in Kerala (88.7% in 2011) is higher than the national average. There's a significant disparity compared to the state's general population literacy rate (93.91%), indicating ongoing educational gaps. SC students face higher dropout rates in secondary and higher education and lower enrolment in tertiary institutions due to economic and social barriers, restricting their access to skilled jobs and upward mobility. The state implements policies like the Special Component Plan (SCP)¹ and provides financial assistance and residential schools to bridge this gap. The Economic and financial deprivations and a lack of social capital are significant barriers to SC student's educational attainment, particularly in higher education. The major challenges identified among Scheduled Castes are summarized as below:-

- Landlessness, houseless condition, livelihood insecurity and difficulty in getting access to opportunities for higher studies and appropriate job opportunities.
- Accessing IT and communication facilities in SC habitats is poor and gives only limited economic opportunities.
- Lack of proper infrastructure in the habitats, programme implementation agencies and poor credit facility are other difficulties which require effective solutions.

3.8 Social Development Programmes

3.8.1 Vijnanwadis

Vinjanwadis in Scheduled Caste residential settlements. It includes facilities such as libraries, reading rooms, computers with internet facilities, newspapers, journals and periodicals, and necessary furniture. At present, there are 143 Vinjanwadis functioning in the State. Marriage assistance is given to the parents of girls belonging to the Scheduled Castes who have an annual income of less than Rs 1 lakh.

3.8.2 Special package for vulnerable communities

The major problems faced by the vulnerable communities among Scheduled Castes, such as Vedar, Nayadi, Kalladi and Arundhathiar/Chakkiliar, involve land, housing, drinking water, electricity, education, and job-oriented training. A special package was included in the State Plan in 2018-19 to address these issues. This package includes integrated settlement development, completion of spill over houses, Samuhyapadanamuri, training on skill development and employment, and special tuition. A new programme for providing assistance for the purchase of agricultural land (up to a maximum of Rs 10.00 lakh for purchasing a minimum of 25 cents of land) has also been introduced. An insurance linked social security scheme Valsalyanidhi was started in 2017-18 for girl children belonging to the Scheduled Caste.

3.9 History of Reservation

Technically, reservation is a Constitutional mechanism. It is a protection for upliftment of backward sections. And Reservation is an accommodative constitutional measure. As part of the caste system in India, Reservation was introduced for the betterment of backward sections. There are two origins of dimension of caste system in India. First is religious dimension that means *Chathurvarnya*² (Brahmins, Kshatriya, Vaishya, Soodhra and untouchables.) Second is social construct. Its significance is there was a caste according to each occupation. Along with this Dalits have historically faced discrimination in India. They faced social inequalities and followed them later. During the British rule, English education was only available in the higher castes. This disparity also could see in elections in British India. But as the result of Dr. Ambedkar efforts, SC/ST members were given reservation in elections.

In continuation, if we look at the history of reservation, Indian Constitution provides reservation through 3 things (1) Employment (2) Election (3) Education. If we look at

the employment reservation or occupational reservation for Scheduled Castes mentioned constitution of India. Article 16 of the Fundamental Rights section of the Indian Constitution is about employment. Article 16(1) states that there shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office under the state. Article 16(2) No citizen shall on grounds only of religion, race, caste, sex, descent, place of birth, residence or any of them, be ineligible for, or discriminated against in respect of any employment or office under the state. Equal employment opportunity applies to; access to jobs, conditions of employment, relationship in the workplace, the opportunity for training and career development. Article 16(4A) Reservation in matters of promotion to any class or classes of posts in the services under the state in favour of SCs and STs, which are not adequately represented in the services under the state. Article 16 deals with equality of opportunity in matters of public employment or government jobs. But it is not getting it on time for scheduled castes. Many institutions violate the reservation norms and appointment the conditions for political interest. This is a big setback for scheduled castes communities in Many states in India including Kerala. These opportunities should be equally distributed among the 62 Scheduled castes in India. Some of the categories on this list are at the very bottom and they don't even make it to top of the list. So, within this category the reservation should be equally distributed by caste. Only then will the benefits of reservation reach everyone. Here those who have benefitted one continue to benefit again.

Indeed, the highest dominant sections of the Scheduled castes are always at the forefront of government service. The remaining sections move from the most backward to the most backward. The Pulaya community is the dominant section of the scheduled castes in Kerala. They are the ones who will be at the fore front politically, economically and socially. They are even communities where there is not a single person in Government service. What will the government do for them? Is a reservation that does not include them a real reservation? There is a misconception in Kerala that

Scheduled castes are living happily with reservation. Here, SC are consisting 8%, ST are 2%, Ezhavas having 14% and Muslims will have 11% for reservation in Kerala. However, it is the Scheduled castes, who get the full blame for reservation. Even when the constitution gives benefits to the SC categories, have all the people joined this service? He does not get the rightful reservation in India. It can be seen that scheduled castes in India lack of educational and occupational mobility (Sett abbas 2012).

3.9.1 Reservation for Scheduled castes and Scheduled tribes

Constitutionally, the claims of the members of SC and ST shall be taken into consideration consistently with the maintenance of efficiency of administration in making appointments to services and posts in connection with the affairs of the union or of the state, while 82nd amendment to the constitution has made article 335 of Constitution has been incorporated to provide for relaxation in qualifying makes and standards of evaluation in matters of reservation in promotion of SC and STs (Singh, 1996). These are also effective SC and ST in Kerala as well.

3.9.2 Reservation in public employment

Reservation was introduced to uplift the deprived sections of society. The main objective of the reservation is to ensure that equal and fair opportunities are provided to all the people. The provisions of reservation in respect of public employment as well as promotion have been specified in article 16 and clause 16(4), 16(4 A). The central aim of the Indian Constitution, as far as the SCs are concerned, is to secure to all citizens equality of status and opportunity and to promote among them all. Fraternity assuring the dignity of the individual and the nation. Initially, the reservation policy was limited only to scheduled castes and scheduled tribes. However, with time reservation has also been extended to other backward castes (OBC)and economically weaker sections (EWS). Reservations are pertinent for the communities that are stepping into the educational and employment mainstreams. At one time, the majority of the people were deprived of education by mere reason of caste and race there by resulting in

unemployment due to illiteracy. Therefore, the primary concern of the government in respect of reservation is always to safeguard those people from injustice owing to caste-based discrimination. Thus, the key elements of the reservation policy are to promote equality by way of providing fair opportunities and reassurance to the underprivileged sections in society with proper employment and education.

3.9.3 Reservation in Education

Scheduled Castes in India including Kerala provide Constitutional rights to education. It is enshrined in article 15 of the Indian Constitution. Article 15 (4) states that Nothing in this article or in clause (2) of article 29 shall prevent the State from making any special provision for the advancement of any socially and educationally backward classes of citizens or for the Scheduled Castes and the Scheduled Tribes. Further, Article 46 states that “The state shall promote with special care the educational and economic interests of the weaker sections of the people, and in particular of the scheduled castes and scheduled tribes and shall protect them from social injustice and all forms of exploitation. The special provisions are instrumented through the reservation policy, The Indian version of an anti-discriminatory affirmative action. The Constitution of India, thus made provision of reserving a certain number of seats, generally in the proportion of the population for the SCs and STs, in the spheres of education, public employment, and central and state legislators. (Jadhav.2008)

Notwithstanding, defective and even faulty implementation of the reservation policy, it must be admitted that, it played a catalyst role in securing the overall development of the members of the SC and ST communities. Like all other societies, in the case of SCs and STs also, education played a very crucial role in enabling these communities to access the benefits of economic development. Elementary, Secondary, higher, technical and professional education helped these communities to break the shackles of traditional occupations with abysmal earnings and source of all socio-cultural stigma and indignities. Particularly higher and professional education, made them

occupationally mobile, both from rural to urban, and also horizontally and vertically. (Jadhav.2008)

So far intra-generational occupational mobility is concerned, Dr. Karade rightly observe that the successive generations of the SC Communities aspire for still better occupational positions as these impart social prestige along with material empowerment. Dr. Karade also has drawn attention to an erosion of the Reservation policy due to declining space of the state in the economic activities in the aftermath of the process of globalisation, liberalisation, privatisation. After Independence, Constitution of India has made provision of protective discrimination policy, especially reservation policy. Therefore, many provisions and took responsibilities of new job or position, but those who have taken education and those have developed skills are taking more benefit and the tremendous change is observed in connection with their family as well as society.

The exclusion in the economic sphere by way of deliberate denial of equal opportunity, denial of jobs, denial of access to capital, agricultural land and denial of sale and purchase of commodities and consumer goods, denial from participation in certain categories of jobs are not very much experienced by the SCs of Kerala. What is more common is that the SCs are not provided with a favourable environment to access the potentials of the economic sphere. As a result, majority of SC workforce tend to engage in agricultural labour. Maintaining a labour force in favour of agriculture is beneficial to agriculture, but how far it is capable of providing significant and decent livelihood to SCs is often questioned. Exclusion of SCs from accessing public services like roads, waterbodies, education and health are not so common in Kerala. What is more common is that the SCs get excluded from basic amenities of life due to their segregated habitation and incapacity to avail the costly facilities of modern education and health care. They have strongly used caste associations and caste appeals for influence in education, employment and other concessions. In the system of higher education is virtually a monopoly of a select stratum of urban society which is a passport to high

occupational and social status. The Institutions of Higher learning are highly selective as far as the socio-economic background of the student is concerned. Students in such institutions are predominantly drawn from among the families belonging to the higher strata characterised by high educational, occupational and income backgrounds.

3.10 Conclusion

Scheduled Castes (SCs) in Kerala face ongoing issues including persistent economic backwardness and landlessness, hindering social mobility. They continue to experience social exclusion and discrimination. The inadequate access to quality education, particularly higher education. The standard living conditions characterized by insufficient housing, water and sanitation alongside limited access to productive resources also plague the SC. The Scheduled Castes in Kerala confront violence and atrocities and often struggle with limited political representation. A significant portion of the SC community remains landless people mainly dependent on agriculture for labour. They are lacking ownership of productive assets, which perpetuates economic backwardness.

In appraisal, the SC people are holding a very small percentage of land and face persistent inequality in land distribution. It restricts their access to economic resources and advancement. Despite legal protections, SCs still face social exclusion and systemic marginalization, which limits their full integration into broader society. SC students often have higher dropout rates and lower enrollment in secondary and higher education, restricting their access to higher-skilled jobs. Many SC children mostly have higher dropout rates and lower enrollment in higher education and restricting their access to higher skilled jobs. Many SC live in substandard housing with insufficient access to adequate water and sanitation facilities. Despite, Constitutional provisions, SC are often face challenges in accessing political representation and ensuring their voices are heard in policy making. While the state allocated funds for SC and ST welfare,

reports indicate that these funds are not always properly utilized or effectively implemented to the benefit to them.

In conclusion, dalits are facing caste-based discrimination and social exclusion. Since historically marginalized, they have limited access to resources, education and employment opportunities. Poverty, unequal land distribution, contribute to their economic disadvantages. High dropout rates, lower enrolment rates and limited access to quality education are the serious crisis faced by young generation in SC in Kerala. They are even facing violence and atrocities, including physical sexual abuse, harassment and discrimination. Despite Constitutional provisions for reservation of seats in legislatures, SC often face challenges in accessing political representation. Landlessness contributes to their economic vulnerability and perpetuates social inequalities. Due to limited access to quality healthcare services, a good extent of SC people facing health disparities and higher morbidity and mortality rates. Though a dehumanizing practice involving the cleaning of human waste. Manual scavenging exposing Dalits to health hazards and perpetuating their marginalization.

¹ crucial policy intervention aimed at bridging the development and educational gaps for Scheduled Castes.

² The Chaturvarna system is an ancient Hindu social system that divides society into four varnas (classes) based on function and duty: the Brahmins (priests, scholars), Kshatriyas (warriors, rulers), Vaishyas (merchants, farmers), and Shudras (laborers, service providers).

A PROFILE OF KAVARA COMMUNITY

4.1 Introduction

Kavara also Gavara, they are grouped as Scheduled Castes, they belong to Hindu religion. Making baskets and mats are their traditional Profession. According to the Constitution of India, Scheduled Castes and Scheduled Tribes order (Amendment Act) 1976 and as amended by the Constitution (Scheduled Castes) orders (Second Amendment) Act, 2002 (Act 61 of 2002) vide Part VIII-Kerala-Scheduled dated 18 December 2002) and (as amended by the Scheduled Castes and Scheduled Tribes Orders (Amendment) Act 2002 (Act 10 of 2003) vide Part VII-Kerala—Second Schedule notified in the gazette of India 8 January, 2003) that incorporated a list of Scheduled Castes in the Kerala state in which the Kavara community is mentioned in number twenty third that as “*Kavara*” (other than Telugu speaking or Tamil speaking Balija, Kavarai, Gavara, Gavari, Gavarai, Naidu, Balija naidu, Gajalu balija or Valai chetty). The Kavaras live in and around the district of Palakkad in Kerala. Population wise the strength of this community is very small, but the Kavaras are quite distinct from the other communities in their language, social customs and practices. Kavaras are usually shy and stay aloof from other settlers. They consider themselves superior to other low castes of the area. These people believe that they will be polluted by the touch of Kaakkaalans, Pulayans, Cherumans and other low caste men. They are very superstitious to the extent that if any unnatural death takes place, they attribute it to evil forces. They believe in good and bad humans. Kavaras believe that they

are the descendants of Paakkanaar,¹ a legendary character. According to (Dravidian Etymological Dictionary item 1330), Kavara means basket maker. Here, Kavaras identify themselves as 'medaru'. This particular term 'medaru' might have been derived from the Sanskrit language which means "a mixed caste" (DED 4178). 'Kavara' means basket made of reeds, bamboo strips etc. (Malayalam lexicon Vol III p.461). From this, it is assumed that makers of Kavara are known as Kavaras. This study is based on the PhD Thesis of Prema S Nair (1993) in University of Kerala titled "Language of Kavaras".

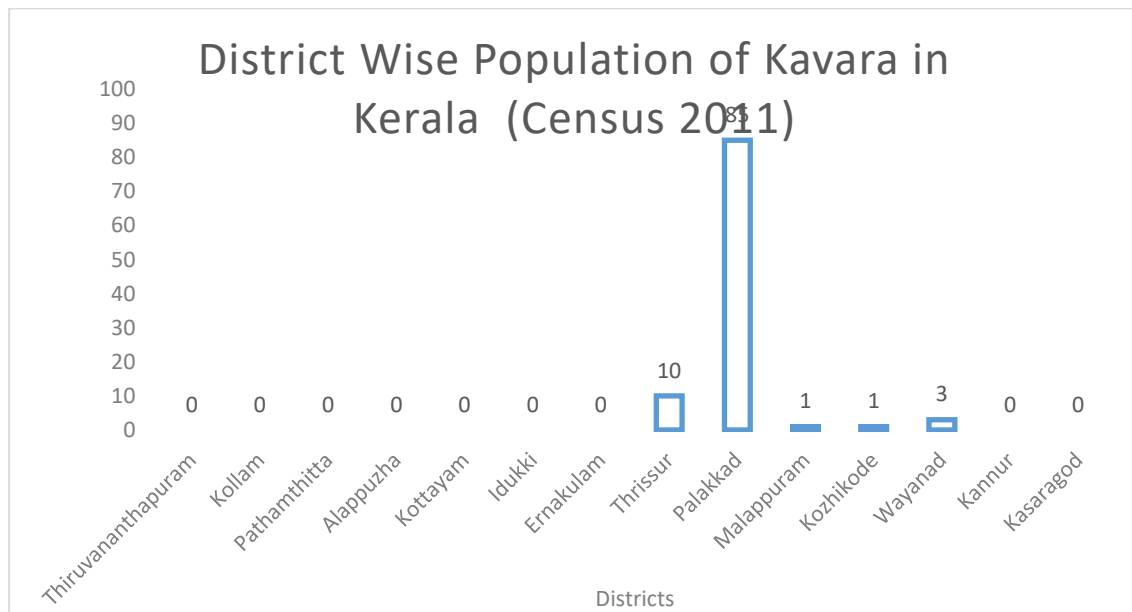
4.2 Historical Background

The renowned historian named Anandakrishna Iyer (1981) writes that 'Kavara is a Tulu caste found in the Chittur taluk of the erstwhile Cochin provincial state in Kerala, who speak mutilated form of Tulu and make wicker work of all kinds. The Kavara community are still continue and speak, this mutilated form of Tulu language-called Kavara dialect, with family members. This language is a cut of an essential part of Malayalam and Kannada.

Historically, Kavara community are the most popular communities in Palakkad district in Kerala, and they are belonged to Scheduled Caste community. Their origin is obscure, but it is clearly Dravidians as they speak a corrupt kind of Tulu. Nothing will induce them to take hold of an umbrella, as they have a rule or motto. The most remarkable custom of the basket makers is that as soon as the pains of delivery come upon a pregnant woman, she is taken to an outlying shed and left alone to live or die as the event many turnouts. No help is given to her for twenty-eight days even medicines are thrown to her from a distance, and they only assistance rendered is to place a jar of warm water close by them just before her child is born. Pollution from birth is held as worse than that from death. At the end of the twenty-eight days the hut in which she was confined is burnt down. The father, too, is polluted for fourteen days, and at the end of that time he is purified not like other castes by the barber, but by the water obtained from Brahmins at in "temples or die

where²¹, and on this point the Kavara in the most particular (Anandhakrishna Iyar, 1912:384).

Figure 4.1
District wise Population of Kavaras in Kerala



Source: Census India 2011

Indeed, Kavara are inhabited in 5 districts Palakkad, Thrissur, Malappuarm, Wayanadu and Kannur. According to the 2011 census, the population of Kavara is 16, 162. Out of this 13,825 people in Palakkad alone. Palakkad district has the largest number of Kavara community in Kerala. Thrissur has 978 people at the second position. Initially their place was Palakkad, it is believed that they migrated to Thrissur for work, education, marriage and other purposes.

Subsequently, it obtained information about the Kavara population in various districts of Kerala from the Scheduled Caste development office. Below is the information on the Kavara population as per the availabilities of information from Scheduled Caste

development office of various districts. According to 2011 Census report of Kerala, the total population of Kavaras throughout Kerala is 16162. From the census report it can be seen that Kavaras reside mostly in Palakkad district. According to Prema S. Nair (1993), Kavaras believe that they are the descendants of *Pakkannar*², a legendary character. In brief, Kavara community is known by different names in different states of India, like Kerala, Tamil Nadu, Karnataka and Andhra Pradesh.

4.4 Kavarai in Tamil Nadu

According to Chella Pandian “Kavarai or Balija are Telugu trading people have settled in Tamil country. The Kavara of Tamil country is registered as “Vadugar” in government records and claims superiority over Kamma. Originally the Kavaras were the inhabitants of Vishakapatnam district in Andhra Pradesh whose goddess was Gauridevi. (Devaraj:1998)

4.5 Balija caste in Andhra Pradesh

Balija was a social group spread across Andhra Pradesh but more concentrated in the Rayalaseema region. They are often considered to be a subcaste of Kapus in Andhra Pradesh. The Bellari district handbook observes that Balija’s as one of the castes of the society, held land and also a slave of lower Caste for agricultural purpose. The hereditary occupation of Balija and Kavara communities was agriculture and trade but during Nayak region they served in all administrative levels of government. The government servants of Naidu and Nayakar community lived in “Nayakkamar theru” like the brahmins of Agrahara.

4.6 Medhar in Karnataka

Medhar or Mehara is a community in northern parts of Karnataka which is socially and economically backward. The community Medhar in Karnataka who are already included as Scheduled Caste through a Central Government notification. But the term Medhara is somehow left out from the list of STs which is said to be due to oversight. This Scheduled Caste people do different jobs based on their traditional occupations. Different castes do different jobs. What the Kavara is doing in traditional work, like done by other SC communities (Paraya, Sambava, Kurava etc.), they are being given below.

4.7 Paraya

The term “Parayan” is used to denote different meanings such as the one who guards the burial grounds or as the one who beats the drums or as the one who speaks out very much. The hereditary occupation of the community is mainly centered around making mats, baskets and other handicrafts works with reed, bamboo cane, rattan, palmyra leaf etc. They are also employed as agricultural labourers.

4.5 Different dimensions

The term Kavara in the context of a census refers to a specific caste or community, with different interpretations depending on the region. In Tamil Nadu, it is associated with the Balija community while in Andhra Pradesh, it can refer to Gavara Komatis, a sub group of the Komati caste. A caste census would involve collecting data on the distribution, socio-economic conditions, and other relevant factors of various caste groups, including the Kavara community.

4.6 Understanding Kavara in different contexts

Tamil Nadu, In Kavara or Kavarai is often used interchangeably with Baliya, a Telugu trading community with a presence in the region. They are listed as a backward class in the state's reservation list. Historical texts indicate that "Baliya Valaichetti" a group within a Baliya community, were leaders of various "chetti" communities during the chola period. Whereas in Andhra Pradesh, Gavara is a term used for Gavara Komatis, a vegetarian sub-group of the Komati caste.

General census context, in a broader census context, Kavara might refer to any of these groups, and a caste census would aim to collect specific data on their population, socio-economic status, and other relevant details.

Caste census and its implications, a caste census, as mentioned in news reports, Involves collecting data on caste during the national census. The data is crucial for understanding the distribution of different caste groups, their socio-economic conditions, and the impact of government policies like reservations. The collected information can be used to assess the effectiveness of these policies and to better plan to future initiatives. However, the implementation of a caste census is a complex issue with a political and social implications. The Kavara can refer to different communities, and a caste census would aim to gather specific data on these groups to understand their distribution and socio-economic conditions.

4.6.1 Marriage and customs

According to Iyer, "Kavaras are strictly monogamous", that means the condition of having one wife or husband at a time. Monogamy is breaking down in the modern world. They also rudiments of caste government which deals with all matters connected with the well-being of the caste. They have strictly obeyed the traditional marriage and

ceremonies. They have also the rudiments of caste government which deals with all matters connected with the well-being of the caste. The inheritance is in the male line (Iyer, 1912:386).

Indeed, the girls in Kavara community are married both before and after puberty. Among relations a young man may marry the daughter of his maternal uncle. When a young man approaches the marriageable age. His brother or uncle selects a suitable girl for him after payment of two “fanams”³ to the parents of the girl for him after payment of two fanams to the parents of the girl. In the event of the willingness of the latter a formal arrangement is made in the presence of the latter a formal arrangement is made in the presence of a few of their castes man, and an auspicious day for the wedding is also fixed. A sum of 35 fanams is also paid to the girl’s parents for the expenses of the wedding. On that auspicious day the bridegroom goes to the bride’s house with two pieces of cloth, three measures of rice, a Tali² and two coconuts. A Puja to Ganapathi is then performed, when an elderly member gives the Tali with the flower to the bridegroom, who ties it round the neck of the girl. There is a feast for those who have accompanied them to the wedding. The ceremony lasts for two more days in the bride’s house and for two more days in the house of the bridegroom. Twenty days after this the “nuptial” (bride) are performed in the bride-groom’s house, when a few of the caste men are treated to a feast (Iyer 1912:385).

Indeed, when a woman is about to become a mother, she is lodged in a separate hut for the delivery. One or two of their relatives may stay with her and act as midwives. Soon after delivery she is bathed and the woman is allowed to take no food on the day of delivery. She is generally fed on rice gruel or boiled rice, and mixture of pepper, turmeric, garlic and asafetida well derived and powdered and boiled in water to which some toddy is also added. A small quantity of this is given her both in the morning and in the evening days, yet she is under pollution for 28th day, when her temporary residence is burnt and reduced to ashes. The woman and her baby are then out of pollution, and a few of their

caste men are treated to a feast. The naming ceremony takes during the sixth month. It is not compulsory among the Kavaras that a girl should attain puberty before marriage. The bridegroom will be either her cross cousin or any other suitable Youngman of their caste. Polyandry is not prohibited. Divorce and widow marriages are allowed. The selection of the girl for marriage depends upon her ability to work. The mark on the fingers is also an identity for a girl who is well known for the traditional work and a lump on the shoulder is a mark for the male. A boy comes to ask for her in marriage only if the girl is well-versed in her work.

Subsequently, *Kaaranavar* (family chief) along with the boy's father and some elder members visit the girl's place and test her skill in traditional work. If the *Kaaranavar* is satisfied with the work they accept their feast prepared in the girl's house. The next day after the girl is approved by the *Kaaranavar*, the boy and some male members of their settlement visit the girl's place. On an auspicious day the *Kaaranavar* and the boy's father visit the girl's place and the bride price betel leaves and tobacco are given to the girl's father. Next say a group of people from the bride's side visit the bridegroom's place to fix the time and date of the marriage. Usually, marriage is conducted at the bride's residence. The bride's residence. The bridegroom reaches the bride's place the previous night. On the day of the wedding the bridegroom's people kill a goat and make different dishes out of its liver. This is served along with the meat and liquor. The wedding night is one of merry making for the whole community (Ibid ,1993:7). The marriage ceremonies take place in a specially decorated 'Pantal' (shed) built in front of the bride's residence. The bride's relatives adorn the bride with ornaments and new clothes and lead her to the 'Pantal' where she is supposed to sit on a mat. After this, the bridegroom accompanied by *Kaaranavar* and father make him sit opposite to the bride. Bridegroom ties after seven days the couple is allowed to go out. Their first visit is to bride's house where they distribute betel leaves. In Funeral customs, the dead are generally buried. The son is the

chief corner and performs the ceremony. The pollution lasts for 15 days and the agnates are purified by a bath on the sixteenth day.

4.6.2 God and Temple Festivals

They are animists to a certain extent and their chief gods are Katakarnan, Muni, Kodungalooramma and the spirit of the departed, who are allocated in one room and to whom they offer sacrifices one a year at least or as often as their means allow. They also worshipped Bagavathy Their main god is 'Kannimaaru' - In each Kavara settlement there is a Kavara temple known as '*tampaattipera*'⁴ (God house/temple). They worship Lord Siva also. The headman lights the lamp in the temple only on Fridays. All the members are permitted to enter the temple, but if they are under pollution they are strictly barred from going there. A festival called *aaraattu* is conducted once in a year during the Malayalam month Dhanu (December – January). The festival starts on the 10th day of Dhanu.

A huge decorated bamboo pole is erected on the front of the temple. By the evening, they sacrifice hens to satisfy the goddess. The blood is offered to the goddess and the head is given to the "vannaan" (washerman). Giving a share to the "vannaan" community is being practiced from the early days and is continued even now. After the sacrifices the headman accompanied by caparisoned elephants and naagaswaram (a musical instrument) go round the temple thrice and offer 'paayatam' (a type of porridge) to the goddess. With the idol on the top of the elephant they go to the nearby Siva temple and from there they bathe and return to the temple late at night with the oracle – 'veliccappaatu'. The oracle is dressed in red and has a big sword in the hand and anklets on the leg. It is from this day the festival starts. The festival lasts for seven days. There is not much of ceremonies till the seventh day. Poojas are conducted only in the morning and evening. The temple is kept open all these days. After the offerings to the god, the temple is closed for seven days (*ibid 1993:5*). On the day of re-opening hens are again sacrificed. This function is solely

for the male members of the 'taRa'. It is compulsory for all the male members to attend the function, or they are asked to pay a fine of Rs. 5/-. Thereafter the temple is opened only on Fridays till the next aaraattu.

'Karuppu caami' and 'uccumahaali amma' are the god and goddess of harvest. The idol of these Gods is placed near the paddy fields. Though they do not have paddy fields of their own they conduct their festival after harvest season. They believe that only if the harvest is good, the people will buy more of their products. So, to please the god of harvest, they sacrifice goats and 'ponkal pooja' is conducted. This festival is on the Malayalam month meetam (April-May). 'Ponkal' is made by mixing different ingredients such as rice-flour, jiggery, cardamom and grated coconut. During ponkal puja, decorations are done with light and betel leaves. This is called 'maavilakku'. Maavilakku (lamp made with rice flour) is taken by the female members of that Tara. They go round the temple with maavilakku three times accompanied by drums and offer it to the goddess and pooja is conducted. A part of this offering is given to the owner of the paddy field. They in return give rice, coconut and two rupees. They cook the rice near the temple itself. This is called 'akki' (food item familiar in Karnataka and traditionally in Kavara community). In the afternoon, a goat is sacrificed to the goddess. They sacrifice the goat only if it shivers when holy water is sprinkled on it. They believe that the god has accepted their offering. The evening after the offerings to the god, the temple is closed for seven days. On the Seventh day the temple is reopened and hens are sacrificed and the oracle representing the goddess bless them.

4.6.3 Occupational status

They make wicker work that mat, baskets, umbrellas known as Kutta, Vatty, Muram etc. The men bring the bamboo and make everything ready for their women to make wicker work. Forest controlled by the government is the main source of economy of the Kavara. They make wicker works of all kinds and it is their traditional and present occupation.

The males collect bamboo from forest and females make wicker work like manufacture baskets, mats, umbrellas etc. Though basket weaving is the chief occupation they also work in paddy fields. Bamboo is brought from the forest. They go to the forest at very young age of six. Only male members are allowed to go to the forest. Community members polluted by birth, death, etc. are barred from going to the forest. They reach the forest in the morning and return home late at night. The bamboos which are brought by the men folk are split into reeds and are made into baskets by the female members of the hamlet. Even the small children belonging to the age group of six and seven are engaged in basket weaving. They are engaged in their traditional occupation until death. An outsider entering a Kavara hamlet will be astonished to see the old, young and even children busily engaged in weaving. If the guest is a member of the Kavara caste, he or she will soon join them in their work.

The Kavara women have an important role in economics of their families. They assist men in manufacturing mats and baskets made of bamboo. They also work as agricultural labors and as daily wage construction workers. Women have a role in collection of fuel, bringing potable water and in other economic activities. They have a role in social functions, rituals and religious spheres. Women have decision-making powers and control family expenditure. She has a share in the ancestral property too. The study reveals that other castes often persuaded elections by propping up Kavara women as proxy candidates and exploit these vulnerable women in many cases.

4.6.4 Social status

Kavara are lower status of society. Similar social status of Scheduled Castes. They are lower in number SC in Kerala. They are minority. Education that changes earning higher education will confidence the face. If Kavara gets an education, he will get an operation to become a higher status.

The Kavara accept food and water from the Brahmin, Nayar, Muslims and all other high caste Hindus. Traditionally they do not eat from the Ceruman, Panan, Playan, and Parayar communities. They eat the food of the brahmins and the high class Nayars. But do not eat at the hands of other castemen. These people pollute by touch the Kakkalans but are polluted by a touch of Panans, Pulayans, Cherumars and other low caste men at a distance. They are their own barbers and washerman. They are clothed very scantily and the males very seldom shave their heads. Kavaras follow patrilineal system. The order person of the 'tara' is considered as their head man - 'Kaaranavar'. The headman is kept informed of all the happening in the settlements. All ceremonies are presided over by the head man. These includes death, marriages, birth etc. he is the arbitrator of all disputes arising in the village and is vested with the authority to punish the accused.

4.6.5 Education

The Kavara were all illiterate, but now they send their children to schools. Formal education is favorable for boys and partly favorable for girls. Boys study up to secondary level and they drop out from studies due to economic reasons. The boys also discontinue their studies in order to support their family. According to Iyer (1981) girls study up to primary level and discontinue their studies due to poverty and social reason. But not now the change that happens girls' study up to degree level and discontinue their studies due to poverty and social reasons like marriage and life settlement of the husbands.

4.6.6 Home

Kavaras live in clusters near the forest area. But now most of them have changed their habitat and have settled in places suitable for their livelihood. Each cluster consists of 12 to 14 households. The Kavara hamlets are referred to as 'tara' (collective/group) and the huts as '*pera*'⁵. The small squatter huts are low in height with the ceiling not exceeding

five feet from the floor level. The roof is thatched with the leaves of palmyra – ‘patta pera’. Due to the scarcity of bamboo they make mud walls and the floor is plastered with cow dung. Ordinarily it contains only of two sections – an inner room and a verandah. The inner room is called ‘pera ullu’ which they use as bed room and the other called ‘koolaaya’ (front veranda) which is a small verandah. Usually, the kitchen is outside the house or sometimes in a corner of the ‘koolaaya’. Men folk usually sleep outside (ibid, 1993:4)

4.6.8 Household articles

Furniture is minimal. Mats are spread on the floor to sleep and offered for the guests to sit. The utensils used for pounding and other purposes are kept outside. Earthenware are commonly used for cooking and serving. The food is served in earthenware vessels. A chimney lamp of earthen ware lights the darkness. Besides, each hut possesses baskets and wickers of different sizes made mainly of bamboo and cane.

4.6.9 Dress and Ornaments

Their dress consists of a towel called ‘vattatuni’⁶ around the waist, reaching up to the knee and the upper portion of the body is usually bare for the menfolk. But now, youngsters have started wearing banians and shirts. The boys wear shorts also. The women’s apparel consists of a piece of cloth from the waist up to the knee. The older women do not cover the upper portion of their body. But the younger women use blouses.

Both men and women have their earlobes pierced. While the men do not wear any ear studs, the women use ear studs and rings which they call ‘unkiliyam’ or ‘unkram’ – the women wear nose rings also. They do not wear bangles or chains. Black coir cords serve as necklaces. The married women usually tie the black cord with a ring made of copper around the neck. Gold is rarely used. While women grow the hair, men cut their hair

frequently. Tattooing is very common among Kavaras. The figures of fish, rat and crab are usually tattooed by women on their hands, leg, chest and forehead.

4.6.10 Food and Drinks

Rice gruel (kanci) is their favorite food. Their food also consists of tubers which they get from the forests. Tubers are eaten either raw or cooked. Before going to work in the morning they drink 'halakanci' (kanci prepared on the previous day). Supper constitutes their most important meal and is cooked outside the house with all the family members joining together. It consists of rice gruel and toddy. Liquor is freely consumed by men, women and children. The habit of smoking is quite common among men, women and children. Chewing betel leaf is also common (ibid 1993:4).

4.6.11. Crime and Punishment

Non- Observance of the law will be counteracted with a fine of eight and a half rupees 'parisam' as penalty. Without the sanction of the older people inter-caste marriage is a taboo and is met with ostracism from the community. The couple will also forfeit the right to stay in the settlement. When a woman conceives without formal wedlock she is questioned for information regarding the paramour's identity. If the paramour is outside the community she is excommunicated and if her parents keep in contact with her, they are also ostracized. If the abettor happens to be a member of the same community, he is directed to marry her whether he happens to be married or unmarried. Bride-price is also asked which amounts to twice the usual sum. Robbery or theft is considered a major crime and is met with severe punishment.

4.6.12. Diseases and Treatments

The sick is taken to the nearby hospital if the indigenous medicines made out of herbs fail to secure a cure. Amulet or talisman are tied around the waist or wrist or the neck of those

suffering from serious maladies. No treatment is given to those suffering from smallpox, called by them as 'tampaatti' (term used by Kavara to call God). It is believed that the outbreak of the smallpox is due to the ire of the goddess 'kannimaaru' (an animal deity worshiped by Kavara). For the prevention and cure of smallpox a goat is sacrificed at the shrine of the kannimaaru'.

4.6.13. Pregnancy and Childbirth

If a lady is pregnant, on the third month her parents are informed. On an auspicious day in the seventh month the girl's parents visit their daughter and take her along with them to their house and is brought back after two days. Then she goes back to her parent's house only on the 9th month.

The birth of the first child is usually an occasion for rejoicing. It is said that a system of using an isolation shed (pollution hut) was prevalent. But at present no pollution hut is seen. The delivery takes place in the hut where they stay. When the labor pain starts, they arrange a labour room in the 'perayullu' (named used by Kavara for their room inside their house) and the woman is segregated there and is made to live there until the pollution is dissipated. The period of pollution is for six days in the case of a female child and seven days for a male child. When the boy's parents are informed of the child's birth, they bring fish, betel leaf and toddy. On the day when birth pollution ends the mother has to take bath in the river and wear new clothes. During the pollution period no male member is allowed to see the mother and the child. But the father can see the child on the third day. The mother has to stay in the 'pera ullu' for 28 days. On the twenty-eighth day feast is served to the relatives and new clothes are given to the woman who looks after the mother and child. It is the right of the father to name the child when it is brought to his house. The infant is breast fed only for the first six given boiled rice by the mother or grandmother.

4.6.14. Puberty and Menses (terattu kalyaanam)

When a girl attains puberty the head man or kaaranavar is informed and it is he who informs the matter to other members of the settlement. In case of puberty, pollution last for seven days and on these days the girl should stay in the 'pera ullu' of the hut. During those days her pubescent friends will be attending or nursing her and it is their duty to keep her happy by singing and saying jokes. On the first day the girl is taken to 'pera ullu' and seven girls (married or unmarried) pour water on her head seven times and a cloth dipped in turmeric is put on her head. She is asked to sit in a corner. She is not allowed to go out or allowed to see any male member. If she wants to go out to urinate, she is accompanied by a girl carrying a knife and her head is covered by a cloth dipped in turmeric. She is given bath only on the first and seventh day (*ibid1993:6*). On the seventh day the girl is led to the river by an elder woman for bath. They take with them the polluted items (touched by her) and burn them. Elder women carry a 'bali' (Bali is the decorated inner part of the plantain plant). The girl is asked to take dip seven times in the water and on the seventh time the Bali is cut and is floated. The girl is not allowed to turn back. After the bath a pooja is conducted near the river and a hen is sacrificed. The feast is served to all member of the settlement. In the evening the girl's parents have to give Rs. 100/- for the men to drink liquor or else they are considered outcastes. A woman in menses is segregated for five days.

4.6.15 Death

Any death is considered to be the concern of the entire settlement and full honor are given to the departed soul. All members of the settlement including the Kaaranavar should attend the death ceremonies. They bury the corpse only after all the relatives of the deceased arrive. All ceremonial functions connected with the death are done under the supervision of the kaaranavar. The corpse is washed by the elder son or brother with turmeric water and perfumed water and is dressed in new clothes and is placed on a bed made of

bamboo. Poles which contain seven horizontal bars of bamboo. They keep lighted lamp on either side of the corpse and “nerappan and vatippan” (a measure containing full paddy grains and other containing paddy grains only up to the brim) are placed on the head and feet of the corpse respectively. The sons and brothers carry the corpse to the burial ground which is always near the river side. They dig a rectangular pit of about five feet. The eldest son throws three handful of grains in the pit and then the corpse is laid in the pit. The weapons and utensils used by the deceased are also placed in the pit and then it is covered. They all take bath and return to the hut with darbha grass (poacynosuroides). The pollution is for fifteen days.

It is usually on the seventh day that the rituals are conducted. The relatives especially women come and cry aloud. They serve feast every day and the crying is repeated on all days upto the 15th in the morning (before sunrise) and evening (after sunset)-‘pelacci morayum’ and ‘moonti morayum’ respectively. On the fifteenth day of the pollution, seven women (near relatives) of the deceased keep their hands on the head and cry and go round the pestle three times. The elder member keeps a leg on this and a cup of oil on the other hand. From this cup oil is given to all relatives of the deceased and they bathe in the nearby river. When they go to bathe the brothers and sisters of the deceased take a plantain leaf which contain gaggery, raw rice and flowers and mix all these and given to the crows. A portion of the cloth put on the corpse is taken and the rice kept on the head of the corpse is tied together in the ‘dinne’ (verandah) of the hut. This is a symbol of mourning for one-year marriages and other functions are not conducted. The same day next year they give a feast in honor of the deceased. After this they do not have any other ceremony in which the dead are remembered.

4.6.16 Consanguineal

The Kavaras to have the term ‘appan’ for father and ‘amma’ for mother. In Kavara language father’s elder brother is ‘heruman’ and father’s younger brother is ‘kiruman’- The derivation of ‘heruman’ could be from ‘(p) eruman’ where ‘perum’ has the meaning

'big' as opposed to 'kiRu' – small. Similarly, mother's elder sister is (h) erumpi' and mother's younger sister is 'kirmpi' obviously the feminine forms of (h) eruman and kiruman. It should be noted that in the system of Dravidian kinship there is functional equivalence between father's brother's wife and mother's sister. Accordingly, in the Kavara kinship terminology, father's elder brother's wife and mother's elder sister are called as 'herumpi' and father's younger brother's wife and mother's younger sister 'kirmpi'. In Dravidian kinship terminology father's brother is equivalent to mother's sister's husband. Hence, it is usual to see one and the same kinship term for mother's younger sister's husband and father's younger sister's husband is 'kuncaappan' as opposed to the expected 'kiruman'. Both parallel and cross cousins are addressed using the term 'acca' – elder brother and 'acci' – elder sister, if the addressee is older than ego. 'Unni' (younger brother or younger sister) is the term used to refer if the addressee is younger to the ego irrespective of the sex. (ibid, 1993:8).

4.7 Kinship terms

Every society has its own repertoire of kinship terms which to a large extent, gives additional information about the people who use them. A gist of the Kavara kinship system is described here on the hope that it may be of some help to sociolinguists and to researchers on Dravidian kinship organization. The kinship terms of the Kavaras can be divided into two major classes – consanguineal kins and affinal kins. Since, consanguineality and affinity overlap in the Dravidian kinship, one cannot strictly demarcate the consanguineal kins and affinal kins. However, the terms 'elankubappan' referring to step father in addition to indicating the social set up where polygamy is permissible probe into various meanings of the word 'elankuti'. 'Kuti' in Dravidian Etymological Dictionary (DED item 1955) has the meaning 'house, abode, home, family, lineage, town, tenants in Tamil. This meaning of 'family' or 'lineage' could have been extended to the word elankuti to mean the 'younger person' through whom the lineage is traced. 'Meetan' and 'meeti' mean husband and wife respectively. Spouse's father and

mother are referred and addresses as ‘ammaanappan’ and ‘ammaanamma’. Sister’s husband is termed as ‘aliyan’.

A total picture of the kinship terms of the community understudy can be found in the following chart.

Following are the classified list of kinship terms

- | | |
|---------------------------------------|------------------|
| 1. Father | : appan |
| 2. Stepfather | : elankutiyappan |
| 3. Father’s father | : muttan/mutta |
| 4. Father’s mother | : mutti |
| 5. Father’s elder brother | : (h) eruman |
| 6. Father’s younger brother | : kiRuman |
| 7. Father’s elder sister | : kenaammay |
| 8. Father’s younger sister | : kiRuammay |
| 9. Father’s elder brother’s wife | : (h) erumpi |
| 10. Father’s younger brother’s wife | : kirmpi |
| 11. Father’s younger sister’s husband | : kenaamaaman |
| 12. Father’s younger sister’s husband | : kRiyamaaman |
| 13. Father’s elder brother’s son | : acca/unni |

If the addressee is younger to the ego they call unni irrespective of the sex and if elder acci for Females and acca for males respectively.

- | | |
|-----------------|----------------|
| 14. Mother | : ammaa |
| 15. Step mother | : elankutiamma |

16. Mother's mother	: mutti ⁷
17. Mother's father	: muttan/mutta
18. Mother's elder brother	: maaman
19. Mother's younger brother	: kuncimaaman
20. Mother's elder sister	: (h) erumpi
21. Mother's younger sister	: kirmipi
22. Mother's elder brother's wife	: ammay
23. Mother's younger brother's wife	: kunciyamma
24. Mother's elder sister's husband	: (h) eruman
25. Mother's younger sister's husband	: kuncaappan/kiRuman
26. Mother's elder brother's son	: acca/unni

4.8 The Kavara language

Even a casual hearing of the speech variety of the Kavaras will enable one to infer that it forms an independent language of the South Dravidian branch. A good number of phonological and grammatical features of the speech variety provide concrete proof for its status as an independent language.

Though the speakers of Kavara language reside mostly in the midst of Malayalee speakers and their geographical proximity next to Malayalam is to Tamil, surprisingly when compared to Malayalam and Tamil the language of the Kavaras is closer to Kannada.

4.9 Earlier Works on Kavaras

So far, no serious attention has been given to the study of Kavara.

4.10 Kavara settlements in Palakkad

According to 2011 census 13825 is the Kavara population of Palakkad district. Palakkad district has the largest number of Kavara community in Kerala. Below the shelters of Kavara community in Palakkad district.

Table 4.1

shelters of Kavara community in Palakkad district

SI No	Name of shelter
1	Ezhakkad
2	Karakkattuparambu
3	Kavassery
4	Edathara
5	Koottala
6	Kuthanoor
7	Koomangadu
8	Chennangadu
9	Thenkurissi
10	Nemmarappadam
11	Parali

12	Padoor
13	Kazhani
14	Vadavanoor
15	Kollengode
16	Thattamangalam
17	Nochully
18	Thraoor
19	Kundukkadu
20	Vadakkaenchery
21	Kizhakkencherry
22	Kannamperiyaram
23	Vandazhy
24	Mudappalloor
25	Kudallur

4.11 Kavara Mission School (1911)

In the early 20th century Basel missionary, George Peter established the Kavara mission school at Vadakkencherry in Alathur Taluk (Palakkad) for the Kavara people. 25 boys and girls belonging to Kavara caste were enrolled in the mission school and a teacher named

as Samuel conducted class for them. But when the first world war started Basel missionary mark had to leave Malabar. With that the mission of Kavara school stopped. This is the proof that the Basel missionary tried to raise the Dalits in Malabar region in various ways in the field of education. (Vinil Paul, 2022: Page 99)

4.12 Kerala Kavara Samajam (KKS) (2010)

It came into existence in 2010.KKS An organization working for the welfare and progress of all members of the Kavara belongings to Scheduled Caste in Kerala. There was a total of 14 people in this organization. This Organization was headed by Rajesh Palode. The Head quarter of the Organization is Thattamangalam, Palakkad. It makes decided to register this organization under societies Registration act 21 of 1860.The operational limit of the organization was the state of Kerala.2011 Its stopped working. The reason for stopping it is that members are not coming to its and worked properly, and so it decayed.

4.12.1 Goals and objectives of KKS

- To formulate a plan of action to end the backwardness of the social and backward communities belonging to the Scheduled Castes.
- This organization works to inculcate the needs and ideas of the members of the organization as they belong to the Scheduled Caste community.
- Kavara members work to stop destitute patients and help them with their treatment.
- Provide educational assistance to needy children of Kavara community families.
- efforts are being made to ensure that the young women of marriageable age in this community get financial assistance for marriage.

- bring under this organization all the Kavara families who traditionally make a living by making sales using bamboo and reeds.
- It strive to awaken the sense of organization and works for the welfare and prosperity of the nation and the community.

4.13 Palakkad district bamboo workers union (BWU)

The biggest Kavara family in Palakkad is Ezhakkad. V. A. Rajan is the first graduate and teacher of the Kavara hails from the Ezhakkad. A Political organization is currently working for bamboo workers in Palakkad district. That is Palakkad District bamboo workers Union. It is currently functioning under CITU (Centre of Indian Trade Union). Prominent educationalist, writers' artists of Kavara community are all members of this organization.

On September 19, 2022 Palakkad district bamboo workers union (BWU) held a march to collectorate with all bamboo workers. The March was by raising various demands. They have many needs related to the daily life of traditional bamboo workers in Kerala.

- First of all, make a system for bamboo reed planting in barren land and make it available to workers free of cost.
- Second the government should intervene to modernise the traditional bamboo industry.
- Third training for bamboo workers.
- Fourth, forum consortium in reed workers centres.
- Fifth open marketing canters to sell the goods.
- Sixth include them in scheduled tribes.

- Finally Save the bamboo industry.

But such interventions by the bamboo workers Union did not benefit the Kavara community. The political parties CITU, saw this as a way of extorting money from the poor people in the various colonies of the Kavara community.

Image: 4.1

bamboo workers union (BWU) Palakkad district Protest



4.14 Mula Samskarika Kendram Charitable Society.

From this it was realized that a cultural organisation was needed exclusively for the work and artistic tastes of the Kavara. This Idea was first proposed by K. Chamiyar and V. A. Rajan. It was also a charitable organisation with cultural activities. The concept of charitable was introduced by K. Chamiyar and term cultural activities from Kavara was coined by V. A. Rajan. In 2023 January 23, committee was registered in accordance with the 1860 societies registration Act 21. Its name as **Mula Samskarika kendram Charitable Society**. It is 9 members in Total. All members are from Kavara community members. Following are the names and positions of members of working in this society.

1.V.A. Rajan (Secretary)

- 2.K. Chamiyar (President)
- 3.K. Jayaprasad (Treasurer)
- 4.M. Unnikrishnan (Vice President)
- 5.V.C. Chandran (Joint Secretary)
- 6.K.V. Vasudevan (General Captain)
- 7.V.C. Sooryan (Executive member)
- 8. K.R. Kiranraj (Art Convener)
- 9.V. Madhavi (Executive member)

Image: 4.2

Mula Samskarika Kendram Charitable Society Cultural Meet



4.15 Bamboo Thozhilalikal Social Media Organization

Created by Mr. Sunil Kumar in 15.08.2017, that encountering the coordination of the Bamboo employers that include Youths of their privileges and benefits to get from the governments.

4.16 Prominent personalities from the Community

Renaissance leaders from the Kavara, all of them hail from Palakkad District. V. A. Rajan, K. R. Kiranraj, K. Chamiyar, Rajesh Palode prominent among them. Prominent personalities of the Kavara, and their contributions to the Kavara community are described below.

V. A. Rajan, He is the first graduate from Kavara community. As well as the first school teacher for the Kavara. He is President of Bamboo workers Union (BWU) and Secretary of Mula Samsarika Kendram charitable society. His article is published in Government of Kerala (2017) Palakkad Jillyile Paramparagatha Eetta Thozhilalikal in Padavual magazine. He is one of those individuals who are working tirelessly for the upliftment of Kavara.

Image: 4.3

V.A. Rajan master, first graduate



Image 4.4

K. R. Kiran raj, first M.Phil. Gradaute



K. R. Kiran Raj, He is the first M.Phil Gradaute from Kavara. As well as the First Ph.D Scholar from the Kavara for registered for PhD in Calicut Universiy. He is the only one and first college lecturer from this community. And the only Bale artist from the community. He is the first Kalaprathibha from the community. He is the only Ph.D Thesis on the Kavara community in Kerala. He is the person authentically studied the language, culture, lifestyle, occupation, education of Kavara in Kerala. His major works Palakkad

Jillayile Kavara Samudhayakkar (2019), Marginalisation and social exclusion of Kavara community in Palakkad District and Occupational mobility and educational status of Kavara community in Kerala.

Rajesh Palode, the person who created script for the oral language of the Kavara. Currently there is no script for the Kavara language for the past 20 years, he has been visiting their colonies and making scripts for Kavara Language or Kavarapechu.

4.17 Kavara settlements in Thrissur

After Palakkad district, Thrissur District has the highest number of Kavara residents in Kerala. The total Kavara population of Thrissur districts in 978. Panancherry, Vardaium, and Chalakkudy are the most populated places of Kavara in Thrissur districts. They mostly live in the rural areas of Thrissur.

Their settlements are given below.

- 1.Ethappara in Avanoor panchayth
- 2.Thamaravellachal
- 3.Vazhukkumpara
- 4.Vetilappara (Chalakkudy)
- 5.Vilanganoor
- 6.Poovanchira (Panancherry)
- 7.Chorakkunnu
- 8.Mudikkode
- 9.Koottala
- 10.Palakkunnu
- 11.Aanakuzhi
- 12.Priyadharsini apartments vettilappara (Panancherry panchayath)

4.18 Kavara settlements in Wayanad

There is total 438 people belong the Kavara in Wayanad district. Total number of Kavara families are around 81. According to available information Kavara communities are residing in Sulthan Bathary, Mananthavady and Panamaram block. Out of this 72 Kavara are Sulthan Bathery block. There are 34 males and 38 females.36 people live in around 9 families in Sulthan Bathary municipality of this block. Around 14 people live in 6 families in Nulppuzha panchayath and 22 people live in around 7 families in Nenmeni grama panchayth. But only two families in Mananthavady block in Thirunelli panchayath. Around 196 people live in Panamaram block. There are 100 male and 96 females. They do not have separate settlements in Panamaram block and they lived mixed with other communities. They lived in Anjanikunnu and Keenjukkadavu in Panamaram Panchayath. They also lived in Chekody, Moozhimala, Dhasanakkara of Pulpally Panchayath. The Kavara also found in Nadavayal, Cheengode, Paplassery of Poothady Panchayath.

They are settled in Following colonies.

- 1.Anjanaikundu, Keenjukkadavu (Panamaram panchayath)
- 2.Chekody, Moozhimala, Dhasanakkara (Pulpally panchayath)
- 3.Nadavayal, Cheengode, Paplassery (Poothady panchayth)
- 4.Sulthan Bathory
5. Noolpuzha
- 6.Nenmeni
- 7.Thirunelly

(Ref: Wayanad district plan part I (2012) page 554.)

4.19 Kavara in Kannur

There are total of 265 people belonging to Kavara community in Kannur district. Out of 140 males and 125 females. Total number of Kavara families in Kannur is 53. Around 2 families live in Eritty municipality, around 7 families are live in Kottiyoor panchayath and 2 families live in Thillankary. There are around 38 families living in Payam panchayath. Around two Kavara families each live in Aaralam and Kelakam panchayath.

They reside in the following parts.

- 1.Eritty
- 2.Kottiyoor
- 3.Thillenkarry
- 4.Payam
- 5.Aaralam
- 6.Kelakam

Ref: Kannur district plan part II (2012)

4.20 Kavara in Malappuram

There are 154 people belong to Kavara are in Malappuram districts. Out of 76 of them male and 78 are female. Kavara community in Malappuram districts 0.0065% of the total SC population in Kerala. Out of 154 population 76, were male and 78 were female. They are live in Nilambur and Areekkode.

The Kavara settlements where they are given below.

- 1.Nilambur
- 2.Areekkode

4.21 Ancestral linguistic culture of Kavara, Kavarapechu

Kavara pechu is the language spoken by the Kavara community since ages. It has no script. They talk orally at home. but today this language is obsolete. Today, the new generation. None of the community members know this language.

Kavara pechu is assent left behind in modern life. The Kavara spoke this language. No one today speaks this assent language that was handed down orally by the ancients. The people of the community have forgotten that there was a even such a language. It has been prepared by asking and understanding the words of people alive today so that this accent language does not become foreign. At present the Kavara language is oral only. Palode Rajesh made the first attempt to find a word for Kavara language. He had prepared a book of about 100 pages. But it is not published. Rajesh is born in the Kavara community, he has been talking to senior members of the community for most of the past two centuries to find out how he came to know the language he grew up hearing. No one has ever done an authentic study of Kavara language before. (Malayala Manorama newspaper page 03 2013 Kavara Bhashyckku Varamozhiyayi Palode Rajesh.)

4.22 Words that starting with KAVARA

4.22.1 Kavara vela

In Tharoor panchayath of Palakkad district Poovathingal Mangodi Bhagavathi Vela is famous to all. Meenam is conducted every year. The committee members who undertake this festival are members of Kavara community. Hence it is Known as Kavara Vela.

4.22.2 Kavara Aarattu

Kavara Aaratt is an aarattu⁸ festival held annually at a place called Nandhan Keezhaya in Kollengode in Chittor Taluk. It is Called Kavara aaratt, because it is an aarattu undertaken by the Kavara Community.

4.22.3 Kavara Porattu

In the Porattu, the Kavara is a one-hour long Kavara and Kavarachi, the history of the community detailing their socio-economic conditions.

4.22.4 Kavarathara

Kavarathara is the houses where people of Kavara community live together. Thara means group. Group of houses of Kavara, that is also known as Kavarathara. Many places in Palakad district have name the Kavarathara.

4.22.5 Kavarakutti/Medhar kutti

Kavara also addressed as Medhar (see footnote) the bright children of Kavara community are addressed as Kavarakutti or Medhar kutti.

4.22.6 Kavarapechu

Kavara pechu is the language spoken by the Kavara community since ages. It has no script. They talk orally at home. but today this language is obsolete. Today the new generation. None of the community members know this language.

4.22.7 Kavarakuttan

Males of Kavara community are known as Kavarakuttan. Verbally, the word Kavara is used before many people's names use before the name

Eg. Kavara ramu

Kavara Rajan

But today no one use it.

4.22.8 Kavarakathi

A tool used to make bamboo sticks more than one and a half feet long and two feet wide. Kavara are using this device.

4.22.9 Kavarakunnu

The Kavara lived on top of the mountain. The place where they lived is called Kavarakunnu. Today Kavarakunnu is the place where about eight families lived in the Kavassery are in Palakkad. It was Known as Kavara hill because it was the hill where the Kavara community lived.

4.22.10 Kavarachi

This term refers to the women of the Kavara community. People from other communities used to address them like this before. It is illegal to make such castes public. Caste names should not be used to insult anyone.

4.22.11 Kavarakkadu

A place Kavarakkadu is a place in Kizhakkenchery panchayath of Alathur taluk. Kavara communities lived here. but today only four families are there.

4.23 Job status of Kavara

There are about 25 families in Palakkad district who are Kutta, Vatti, Muram and do their livelihood. There are also, MGNREGA workers, welding, Aluminium fabrication, agriculturalist, home nurse, painting, Broaker (who buy and the land, vehicles, livestock business man and conduct marriage). Craftwork, Gulf job, finance accountant, computer operator, auto driver, Carpenter, Army, peon, school teacher, Goldsmith, Instrumentalist, bakery shopkeeper, textile shop sales girl, fireworks, climbing the coconut tree. Kavara community generally does not wait for government jobs. Because that is not possible when it comes to pain every day. It is out of reach for people who grew up in low economic environments.

4.24 Educational status of Kavara

Most of the children in the Kavara community are studying at least up to plus two. Those who do not go to schools and have only 3rd, 4th and 5th education. People in the community aged between 5 to 25 are mostly students. Have minimum plus two educations. Then degree B.A, BCA, B.COM, Diploma, B.ed, PG, Nursing, will be studied and completed. There is only one M.Phil person from the community (Kiran raj). There is only one Ph.D. scholar from the community (Kiranraj). Girls are the majority of the studying after high school. Boys finishing their education in 10th or plus two. After that boys take on family responsibilities, which may be the reason for dropping out of education. Degree, PG, B.Ed Studies are done by girls. Most of the reasons for dropping out of studies are laziness and financial constraints. Most of the high school students have got the study room of the Scheduled Caste development department of Government of Kerala.

Along with the studies NCC, SCOUT, GUIDE, SPC have seen Children having artistic adventures. Most of the students studying are day scholars. Degree,PG, students stay and study in hostel. Kavara community children are mostly studying the state syllabus. No one can study ICSE, CBSE Syllabus. Therefore, International standard education is not available to them. Higer level exams like civil services exam are conducted by ICSE, CBSE. So, they cannot get high jobs. The people of this community are very behind in mastering the English language. And is slow speaking. Kavara children did not get government jobs. just because they studied the state syllabus. Those who studied in private schools got government became jobless.

4.25 Basic facilities

jobs and those who studied in government schools

No one is homeless for the Kavara community. Most of the houses are obtained through the SC Housing scheme. However, most of the houses received are unfinished houses. Houses that cannot be painted. There are few people without toilets. Every household has at least one two wheeler vehicle. The road leading to most of the houses is narrow, dirty

and muddy. Those who live in the hinterland are less comfortable. The road here is not smooth.

Most of the houses are concrete houses. But there are also houses that leak and are in a dangerous condition. It is necessary for the government to take care of it. There are huts (The name of Colonies omitted as per order dated 18.06.2024. by government of Kerala.) where there is some shortage in water and areas which are prone to flooding during monsoons. Most houses have cracks. There about 4 families living on the plastic sheet. Most of the houses have cracks formed in the kitchen side and one side of the rooms. There are Kavara communities that live in outlying lands or Purambokke lands. Children living on hill, slopes and foot hills have less access to school. Street light is not working properly in many places. Wild animals such as elephants, buffaloes, pigs and tigers have come into the forest and destroyed the forms and attacked people.

4.26 Works of Kavara

L. K. Anantha Krishna Iyer 'In Tribes and castes of Cochin' vol.3 had mentioned about Kavara.

Thurston Edgar (1975) castes and tribes of southern India, this work is an anthropological investigation of Kavara.

Dr. Nellikkal Muraleedharan's book, Kerala Jathivivaranam (2008) Says "Kavara means a tribal community". In my opinion, Kavara is not a tribal group. They are Scheduled Castes., then he says that they are Malayar. Malayar is a scheduled tribe in Kerala. But Kavara is a Scheduled Castes.

V. A. Rajan Palakkad Jillayile Parampavagatha Eetta Thozhilalikal is the literature work had been published about Kavara. He was coming from same community.

K. R. Kiran Raj, Palakkad jillayile Kavara samudhaykkar is an economic and cultural investigations of Kavara community in Kerala.

4.27 Kavara scene in Porattunadakam

4.27.1 Kavara Porattu

In the Porattu, the Kavara is an one hour long Kavara and Kavarachi, the history of the community detaining their socio-economic conditions.

Porattunadakam is a folk visual art form of Palakkad district. It is also known as Porattukali in Palakkad district. It is performed by people belonging to the Panan community. Panan is listed in Scheduled Castes. It is known as the drama of the underclass. Dasi, Mannan, Kuravan, Kurathi, Cheruman, Cherumi, Kavara, Kavarchi, Chakkiliyan, Pookkari are the important roles. The role of each community members of Scheduled Caste groups is presented here.

Kavara arrival is the lead role in Porattunadakam. Kavara porattu presents the history of Kavara features, costume, job and language for one hour. Kavara mean male character and Kavarchi means female character. The Kavara family conflict between husband and wife is presented in porattu form. Who is Pakkanar, as avathar of lord Shiva. Pakkanar is the one of the 18 children of Vararuchi. The Porattukali is game outside the temple walls. The man of the Kavara community also known as Malayan, and women as Kali. Kavara community is an honest class. There are an honest class who were respected by Kings in their Places. But they are untouchables. Kavara enters in the scene with Kavara knife and Wrap.

Below are some lines of rhythms from Kavara Porattu. (K Viswam:2000)

Nalla mula chhentiketti Kidathi puzha kara

Ellarum enne nokki Kavara ennu vilikkum

Thkararu ennodu kanichal Edukum Kavara kathi

4.28 Education and Occupational problems of Kavara

The SC people of Kerala are unmarked in history. There are 53 castes in SC list in Kerala. There is a section in this which the government and society is also ignoring. They are Kavara. Kavara are the 23rd category in the list of Scheduled Caste from Kerala. The Scheduled Caste list says the following about them “Kavara (Other than telugu speaking or tamil speaking Baliya, Kavarai, gava, gava inaidu, Baliya naidu, Gajulu baliya or valaichetty). There are few literatures in Kavara. AnanthaKrisna Iyer work on Tribes and castes of cochin in the year 1912, Edgar Thurston (1975) Work on castes and tribes of southern India. These are the two authentic books that are mentioned by Kavara language and occupation. As per 2011 census, the total Kavara population of Kerala is 16,162. They are inhabited in 6 districts like Palakkad, Thrissur, Malappuram, Wayanad, Calicut and Kannur.

The main challenge faced by any SC category is their employment and education. There is a occupational decline and educational deprivation among the Kavara castes in Kerala. The occupation of the Kavara, who earn their livelihood by selling baskets and weaving has also declined. The reason for the decline of traditional employment of Kavara is the non-availability of bamboo and eetta” required to make Kutta and Vatti. Also lack of fair pricing for products is a big problem with this, their work was transformed to the construction sector. Globalisation, new economic policies and collapse of the agricultural sector have weakened the bamboo industry. The new generation is averse to this profession. Although this community is very backward in terms of education, some people have gone forward for them.

Kavara is the Scheduled Caste community, inhabited in Palakkad, Thrissur, Malppuram, Wayanad and Kannur district. They belongs to Hindu Religion. Making basket and weaving is their traditional profession. According to Ananthakrisna Iyer in his work “Tribes and castes in cochin” He argued that Kavara is Tulu caste found in the chitter

taluk of cochin state who speak a mutilated form of Tulu and made wicker work of all kinds. Edgar Thurston (1975) castes and tribes of southern India, he argued Kavara are Telugu trading castes. But really, they are migrated from Karnataka. Jagan Karade (2009) Occupational mobility among Scheduled Caste, discuss occupational mobility and educational achievements among the Scheduled Caste in India. Kiranraj K. R. (2019), Palakkad Jillyale Kavara samudhayakkar, mentioned the origin, occupation, educational status, language, life style and culture and the experiences of Kavara's life their valuable life.

Indeed, Kavara speak their own language. That means Kavara language that mixed language of Kannada, Tamil, and Malayalam. They are bamboo workers, and their traditional occupation that make Kutta, Vatty, Muram, Vallam, Challada, Veeshari, Kundumuram etc.

Kavara is a Nomadic⁸ community. South Asia has the world largest nomadic population. In India roughly 10 percentage of the population is denotified and nomadic tribes. While the number of de-notified tribes is about 150, the population of nomadic consists about 500 different communities. While the de-notified tribes have almost settled in various states of the country, the nomadic community continue to be largely nomadic in pursuit of their traditional profession.

Meanwhile, the Government of India July 2014 had constituted National Commission for de-notified nomadic and semi nomadic tribes (NCDNT)⁹. For a period of 3 years to prepare a state wise list of castes belong to the de-notified and nomadic tribes and to suggest appropriate measures in respect of de-notified and nomadic tribes that may be undertaken by the central government or the state government. According to the 2008 Renke commission Report, it has been identified that there is a draft list of de-notified, nomadic and semi nomadic tribes in Kerala. Of these one De-notified Nomadic Tribe (DNT) that

is ‘ ‘ Domban ‘ ‘, 25 nomadic tribes and 9 semi nomadic tribes. In this list Kavara is the seventh nomadic tribe.

4.29 Educational deprivation

Kavara speak a distorted language, that is” Kavarapechu¹⁰” or Kavara language. It led to the social and cultural isolation of those who spoke the primitive Kavara language. However, today it can be seen that the Kavara language is less and less spoken. No one speaks the primitive Kavara language in most homes.

Meanwhile, V. A. Rajan was the first graduate and teacher from the community. Apart from him Kiranraj K.R is the first M.Phil. graduate and Ph.D. scholar from this community. Apart from one or two of them the education level of Kavara community is very low. There are some people in Kavara group who have got higher education. But they are not getting jobs according to their education. There are many reasons SC Kavara is not getting jobs in Kerala. Lack of availability of jobs, improper recruitment of government and increased competition are the main reasons for this. When Kerala government PSC application for appointments, SC invites application as a whole. Kavara category has to compete with other dominant SC Category. The Kavara is not dominant here. There are several reasons why the Kavara is not dominant. The first problem is that they are very few in population (16162). Secondly, they are not organised. Thirdly, they have no representation in the political system. There is no Kavara representative in the legislative assembly and parliament.

In continuation, when the Kavara community has to compete with other SC Category remember one thing Kavara is only a small section of it. Here job opportunities are less. Because of limited number of vacancies and high number of candidates. Education is only a method to higher occupational status to be Kavara or any SC. Therefore, education and employment are closely related. One cannot exist without the other. Kavara community

in Kerala has not achieved occupational mobility. Even today high government jobs are alien to them. Education level of Kavara is very low. That is why there is occupational degradation and educational deprivation among Kavara in Kerala. And they are socially excluded and marginalised and their socio-economic and political condition is at very low level. They have become unmarked in the history of the SC in Kerala. Any SC they should have economic credibility. It requires job. If one gets a safe job they can earn from it. If he gets the income not only he, but also his family will be saved. This indicates that one should clearly give importance to studies so that they can get a job and income from it should survive the family. Education increase the change of better job opportunities. Occupation of the Kavara is the manufacture of bamboo weaving most of the SC have certain occupations, which they have been engaged in for generation. Eg. Kavara basket making, Mannan-washerman, Chakkiliyan-Leather work, Cheruman-farm work. Other SC Caste try to get the said SC Certificate unqualifiedly on the basis of clan occupation. For example, Gavara⁴ caste members have purchased the certificates claiming to Kavara. In this some got job buying fake certificate.⁵It is currently cheating the benefit of the privileged community. Thus, a group of people are deceived. This occupational decline occurs the Gavara community trying to infiltrate the Kavara. On the one hand they are denied the right to education, and on the other hand they are cheated occupational degradation.

In the meantime, the significant challenges facing traditional job opportunities are numerous. The first reason is no material, and there is no market, and no supportive to labourers. The government does not provide enough incentives to the works who want to work in this sector. On-traditional job seekers also face many challenges. Unemployment despite higher education. This situation is much worse than the problem of traditional occupation. The reluctance of the next generation towards traditional occupation has led to the loss of traditional knowledge. This weaving sector perishes.

Technically, reservation is a state support for getting jobs for SC. In one place they support the reservation of the state and in the other they are downtrodden. Occupational mobility is a political issue. Because it is public significance. On the educational qualification more and less vacancy, No opportunity here. So, if they are removed from the mainstream marginalised, as those who are not taken anywhere. And so till the SC Category has a corner in the list.

In continuation, the main educational challenges facing Kavara is the high number of schools drop outs. Distance from residence to school, poverty, economic disadvantage and failure, Inferiority complex all important reasons for dropout. Boys are the most likely to dropout. Boys in the Kavara are generally seen as reluctance to study. This causes the educational deprivation. The government has completely failed to create employment opportunities for the Kavara. Government intervention should be made to take special care of people in this sector. Only then can the employment and educational problems faced by this sector be solved at least to some extent.

Historically, Kavara community is socially excluded and marginalised. Also there is occupational degradation and educational disadvantage among them. The Constitution gives them reservation. But none of these reservations provisions are sufficient to solve their social exclusion and marginalization, especially occupational and educational problems. So, the government should increase their benefits.

Further, Kavara competes with other SC candidates. Especially with powerful SC people like Pulaya, Cheruma, Paraya and Kanakka. The two-man race Kavara does not make the job list due to unorganised, low population, educational degradation and other reasons. The government has recently identified the weaker sections of the SC category. There is no Kavara in this vulnerable group list. The government could have included the Kavara if it wanted. But it didn't happen. I believe if they are shifted to ST they will get more consideration. The decision rests with the government. They have many needs related to

the daily life of traditional bamboo workers in Kerala. First of all, make a system for bamboo reed planting in barren land and make it available to workers free of cost. Secondly the government should intervene to modernize the traditional bamboo industry. Third is training for bamboo workers. Also, forum consortium in reed worker centers. Open marketing centres to sell the goods. Finally, include them in the scheduled tribes.

4.30 Occupational Decline

There are several reasons for the decline of the traditional occupation of the Kavara. Unavailability of raw materials. The advent of technology, aversion of traditional occupation, globalisation, Influx of plastic are the main reasons. It can be said that the traditional occupation of Kavara has declined due to these reasons.

4.30.1 Impact of Globalisation

The aim of the globalisation is to bring the whole world under one roof. Globalisation has drastically changed the traditional occupation of Kavara. The new generation has come to realize that it is not possible to earn a living from traditional work. So, now additional Kavara are also engaged in Kooli work or daily wage work.

4.30.2 Influx of Plastic

Influx of plastic has severely affected the clan occupation of the Kavara community. Plastic companies have taken over the making of baskets and Muram etc. With that their family jobs are being lost. However, only a few houses have retained this basket construction. Although new generation knows the profession, they represent other occupation.

4.30.3 Aversion to Traditional occupation

The new generation is more interested in other jobs. In today's era it is not possible to survive by selling bamboo products only because of the high cost of living. Therefore, it is seen that they are gradually withdrawing from such jobs.

4.30.4 The advent of technology

With the advent of technology, there is no adequate market for traditional products. Traditional products are woven in more hours. But making products using technology takes less time. So, the market potential for such products is high. People who use it don't think about environmental pollution or harm caused to nature.

Indeed, the occupational decline of Kavara is only from their traditional occupation. They leave from one profession or shift to another profession or job. Here, they are not able to get *bamboo* and *eeta* to weave, so they leave that job and look for another job. Sometimes, it is a migration or government from one place to another for getting better job. This they are forced to change to one job to another. It can be called a mobility. Because this mobility is occupational, it is called occupational.

Technically, occupational mobility means change from one occupation to another. The most of the Scheduled Castes, include my study highlight Kavara, community are change their weaving work. Their hereditary job to another job like concrete worksite, for their better economic positions. Social backwardness is the main reason why mobility is not possible in any community. Two factors to measure backwardness: First is social backwardness and the second is economic backwardness. Mobility is a journey from lower economic status to higher economic status. A movement from a traditional job to a modern job. A journey to make money a better lifestyle. Means to get economically highly employed status. Sometimes migration takes place. Occupational mobility may act as a

catalyst of Scheduled Caste upliftment because they are subjugated since time immemorial. They are still engaging in low ranked fixed occupations. The majority of Kavaras are Coolie work, which is building construction worksite. They have denied education, even those with education have experienced social mobility due to caste-based opposition to their occupational mobility.

As there are no raw materials (bamboo) for making Kavara, they move to other districts. This is only because traditional resources are not available. Apart from that they migrate from one district to another district for better job opportunities, marriage and education. However, the migration is happening whatever the SC category is economically and educationally better off, their social status does not change. Even if the Kavara community leaves one district and goes to another district their economic status may become better. But the social status does not change. In my study, I test for two variables occupational mobility and educational status. What I am looking for is whether there is mobility in Kavara community. Whether education status if change would positively help them to their occupational mobility. If not, what are the factors that hinder mobility and why education cannot effectively boost the mobility of occupation?

Indeed, the globalization and new economic policy has made negative impact on their traditional occupation and their language. The scarcity of resources like bamboo is the main reason for the dropping their hereditary work. There is no research has been conducted about their socio-economic working conditions and life situations. Most often, boys are not interested in education they go to building construction worksite for the seeking monetary benefits. Their education has drop-out the school education till the 10th standard. Poverty and financial depression is the main reason of the educational drop-out from the students. Addicted liquor of men and youngsters are the serious social stigma and that created family problems. Now-a-days, a lot of experiences are in divorce cases in families due to liquor using of men. The government has introduced so many

development programmers for the SCs in Kerala, but this policy has not helped in reducing poverty, educational backwardness and unemployment.

4.31 KAVARA COMMUNITY IN PALAKKAD

To being with, weaving bamboo mats, baskets, winnowers, fancy and other items has been traditionally performed by people belonging to Scheduled Caste in Kerala state. The socio-economic survey of two major bamboo weaving communities, Sambava and Kavara from Thrissur and Palakkad districts shows that there are differences in social, cultural, educational and economic features between the communities. Women participation in bamboo weaving is substantial in both the communities. House wives take part in weaving interspersed with other activities and looking after their children. The most important source of income in households is bamboo weaving. The estimated value added by a weaver per working day in both the communities was Rs.17 during the year 1995-96, which is insufficient to meet the daily household needs. Non-availability of bamboo, inadequacy of cash for purchase of bamboo for continuous work, and marketing of women products are the major problems faced by the households. For vitalising the bamboo weaving sector, setting up of bamboo weaver's cooperative society with common facility centre at panchayath level. The society will procure bamboo clumps on a large scale, process the culms into slivers with de-nodding and slivering machine, distribute the slivers for weaving to households, collect the woven products from the weavers, and market them efficiently. An apex body in the state is also suggested to impart training to weavers from improving the quality of the existing types of products, designing new value-added items, and thereby developing bamboo weaving into a highly remunerative activity (Rajan, 2017:9).

In Kerala, bamboo weaving has been traditionally performed by people belonging to Sambava, Paraya and Kavara communities which are classified under Scheduled Castes . Very rarely, people belong to either Sambava and Paraya community in most of the districts in Kerala, whereas those in Palakkad district belong to Kavara community. The

weaving households mostly depend on bamboo from home gardens, where the most common species of bamboo found in Bamboosa bambos, and their livelihoods depends on the bamboo availability. Socio-economic status of bamboo weaving households is examined, problems faced by them are identified, and some measures for their socio-economic improvement have also been suggested. Among the 14 districts in Kerala, Palakkad and Thrissur districts together accounted for 27 percent of the total Scheduled Caste population in the state. Moreover, home gardens in Palakkad and Thrissur districts are the major source of bamboo supply to different consuming sectors within and outside Kerala. Considering the above facts, Palakkad were selected, and the study was based on data collected through a socioeconomic survey of 26 bamboo weaving colonies in the two districts for the reference year 1995-96. Sambva colonies in Thrissur district and Kavara colonies in Palakkad district, Which use bamboo only for weaving, are alone covered in the present study.

4.31.1 Socio Economic status of Kavara

Weaving the bamboo mats, baskets, winnowers and other items is carried out in households, and the system of production is household production. Different woven products are large mats for drying paddy, pepper, ginger, turmeric, arecanut, etc. In sunlight, baskets of different size for measuring paddy after harvest, carrying soil, cow dung, fish, etc. and for transporting fruits, winnowers of different shape for winnowing rice, gram, paddy etc. fancy and other items. An important feature of bamboo weaving in households is the collective participation of most of the members of the family. Work has no specific time for beginning and ending as in the case of work in others sectors. Weavers work during the time from sun rise to sun set. The weaving housewives participate in the production process interspersed with other household activities, and also looking after their children.

In continuation, the weaver households of both Sambava and Kavara live in community's clusters. The cluster size varies from 4 to 30 households. The average household size is six persons in both the ratio is 0.5. The standard of living of the Sambava communities is much better than that of the other. The neatness of Sambava families is far better than out of Kavaras. The mode of dressing of Sambava is similar to that high caste hindus. Sambavas usually wear simple and neat dress, whereas most of the Kavaras are not bothered about the dress, and are not even ready to wash it properly. It was observed that the Kavaras were much indifferent to social progress as compared to Sambavas. The social backwardness of both the communities is partly due to the fact that bamboo weaving is not remunerative, and has no social acceptability.

Moreover, majority of households inherited their home-garden lands from their forefathers, and some of them had received land from the government under the Lakh house scheme. Of the total numberer of Sambava households,29 percent of the weaver households have landholding with size above 0.04 ha, whereas, almost all the Kavara weaver households have landholding with size below 0.04ha. None of them have landholding with size above 0.1 ha in both the communities. The housing conditions of Sambava households are generally better than those of Kavara households, when the size and roof pattern of houses are taken into consideration. Most of the houses both the communities are small in size. About 69 percent of the houses of the Sambava households are tiled, and small to medium in size whereas only 36percent of the houses of Kavara households come under the above category. The government has provided land free of cost, financial assistance for constructing houses, and other basic facilities for the upliftment of these weaker sections. But it was reported that most of them had not even made the foundation of houses with the money obtained from the government. This was clearly observed in the case of Kavara households. They are still living in small thatched huts. In many cases, the hut consists of one room, and all the family members are forced to live together. This adversely affects their hygiene and sanitation. Whereas, most of the

Sambava families have small houses constructed with and even without the financial assistance provided by the government.

4.31.2 Challenges faced by Kavara community in Kerala

One of the drawbacks of Kavara community policies of the state has been the lack of integrated, cohesive and analytical approaches towards the existential problem of tribal communities. While economic developments and development in some social sectors have played a major role in improving the quality of life of non-tribal people, the ground reality is that Scheduled Caste in Kerala are largely ignored the virtual alienation and separation of tribal communities, from first had added to their problems. Kavara community in Kerala are most reflected and misplaced development strategy adopted by the successive governments in Kerala. While it is true that government has introduce so many developments programmed for the tribes in Kerala. This swing in policy has not helped in reducing literacy, unemployment, hunger and destitution of these people in one way or other due to the discriminatory policy followed by the ruling regimes. Kavara community in Kerala are still backward in their socio-economic, political and physical conditions. Today they are not free from problems and challenges towards achieving their all socio economic and political progress. They are exposed to a lot of problems.

4.31.1 Poverty and Bank debt

Most of the Kavara families live in below poverty line. Little income comes from weaving and daily wages. None of them can save anything for the future. Their major forces them to live in poverty and debt. Money lenders exploit them, they fall into the trap and never clear the debts. This Scheduled Caste are used to take loans for interest from the banks and private financiers. Document of land is not available due to a variety of reasons. Non-availability of banking facilities of Banking facilities in the area so inadequate that the Kavara have to depend mainly on the banks situated in the nearby villages and towns. In sum up, Kavara communities are socially and educationally backward caste in Kerala.

4.31.2 Unemployment

At 7.4 %, Kerala has the highest rate of unemployment among the big states in the India, says the economic review. It puts Kerala's unemployment rate at three times the national level (2.3%). Among all states only tiny Nagaland and Tripura have a higher unemployment rate. Unemployment rate is higher in rural areas, and feminization of joblessness is evident with female accounting for a much higher rates of joblessness as compared to males.

4.31.3 Marginalization of Kavara

Indeed, marginalization is a process of pushing a particular group or groups of the people to the edge of society by not allowing them an active voice, identity or place in it. Through both direct and indirect process, Kavara community as a marginalized group may be relegated to the secondary position or made to feel as if they are less important than those who hold more power or privilege in society. Kavara community, marginalized groups can be the target of negative beliefs, behaviours, or judgments from others. Individuals and group can be marginalized on the basis of multiple aspects of their identity, race, gender, ability, sexual orientation, socio-economic status, age and religious marginalization. Kavara community's Marginalization can be manifested in subtle or overt actions including the use of derogatory language, assuming someone accomplishments are not based on merit, expecting individuals to act a certain way based on stereotypes held about another's identity, denying someone academic or professional opportunities of their identity.

In appraisal, the marginalization of the Kavara community as a Scheduled Caste (SC) in Kerala involves historical disenfranchisement. The ongoing systemic issues like economic disparity and limited access to resources, even with government efforts to provide social equity and aid. While Kerala has a substantial SC population and is known

for its social development. Various studies reveal that persistent issues of Kavara community such as land alienation, unequal land distribution, limited opportunities in employment. In brief, the continued discrimination that impact the daily lives and upward mobility of this community.

In conclusion, the economic marginalisation of the Kavara community in Kerala as a Scheduled Caste (SC) stems from factors like historical land dispossession, limited access to land and resources and ongoing discrimination. It creates a caste-based discrimination in various economic sectors. They are leading to disproportionately high rates of poverty, low property ownership and limited occupational mobility, despite the state's overall development achievements. The Kavara community has historically faced land alienation, which restricts their access to productive assets and creates a cycle of poverty. The Kavara community, exhibit higher rates of poverty and possess significantly less property compared to other social groups. As a matter of fact, there is an urgent need for more effective allocation and utilization of funds earmarked for SC development to ensure they translate into tangible improvements in the living standards of marginalized communities.

4.31.4 Discrimination

Human Rights Watch (HRW) investigations on caste discrimination in India and the findings of Indian governmental and non-governmental organizations on caste based abuses. Discriminatory and cruelly inhuman and degrading treatment of over 186 million in India has been justified on the basis of caste. Caste is decent based and hereditary in nature. It is a characteristic determined by one's birth into a particular caste, irrespective of the faith practiced by the individual. Caste denote as a traditional system of rigid social stratification in to ranked groups defined by descent and occupation.

4.31.5 Reservation issues

Panchayath raj has attracted women to politics in large numbers. The desire to contest elections seems most keen among those belongs to the SC/STs. Around 88 percentage of SC members of panchayaths are elected from reserved seats confirms that policy has been crucial to the representation of disadvantaged groups. An analysis shows that, a majority of women representatives from SC could not get –re-elected because their seats are de-reserved in the next election. This point to the need to rethink the system of rotating seats reserved for women so that they are given to 15 years of continued opportunity.

4.31.6 Exploitation

The main problem of Kavara community is exploitation. The exploitation which was going on the British period still continuous in one way or other. Today, the agricultural sectors of this community are given in lease to the people for small amount. Forest medicines are given in lease on the and government for small amount. Exploitation means the regular and recurrent appropriation of goods economic, political etc., from the people who have a moral right to them. The right may be political and legal and their infringement and consequent exploitation is manifest. But many forms of exploitation do not appear to be manifest because we do not recognize the moral right to the real owner. Such type of exploitation called structural violence. It is a process which takes place through the normal workings of the different systems of the society. The term has special meaning in Marxist literate where it means withholding from another person, through the market or production process what really.

4.31.7 Illiteracy

Illiteracy of the major cause of their backwardness superstition. The myths, as a traditional symbolic story, play an important role in rejecting education among the Kavara. Some of the community members believe that their parent shall be angry if they

send their children to schools run by outsiders. They wanted to mobilize money through hard working whether than attending in educational institutions.

4.31.8 Health and malnutrition

The Kavara people are normally healthy but they become susceptible to diseases after repeated infections. Lack of health and nutrition are the biggest problems faced by Kavara community as they are the weaker section among the various Scheduled Castes communities in Kerala. Fever, malaria, dysentery cholera, vomiting are the major problems of Kavara, Lack of proper ventilation light and space in the houses and unhygienic conditions and scarcity of pure drinking water are the major social problems of Kavaras today.

4.31.9 Lower status in the society

The Kavara community lie at the lower status and minority group in the Scheduled Caste hierarchy in Kerala. Even among other group of SC's people treat them as inferior the young generation among the SC's are reluctant to exposes their caste before the public. They consider themselves as inferior the other groups.

4.31.10 Cultural problems

The Kavara culture is entirely different from the way of life of the non-Kavara people fail to understand the SC people fail to understand the tribal customs, practices, beliefs, attitudes, and so on. Today an important influence of cultural contact is seen in the form of disappearance of youth dormitories. Some of community members entirely imitate modern dress style and non-tribal peoples dressing code. Due to the influence of western education the educated members used to western dresses.

4.31.11 Problems related to marriage of women

There are number of problems related to the marital status of women in this community. The dropout and illiteracy rates among them are high, early marriage, trafficking, forced prostitution and other forms of exploitation are also reportedly high among them. Usually, a well-educated woman is not able to get good proposal because of the low educational status of men. The major part of the society is of the opinion that of women has to interfere only in the house hold affairs.

4.31.12 Responses towards traditional occupation

Making of mats, baskets and umbrellas are the traditional occupation in the Kavara community, most of the skilled labors are engaged in construction work and agricultural in paddy field. But the most of the earning of that society are collie work or daily wages.

4.31.13 Educational problems

Scheduled Caste place too much emphasis on education. They believe that through education, their socio-economic backwardness could be solved. However, of the members of the old generation are illiterates. Many of them do not have primary education some of them even do not know what is school, college and universities. This was mainly due to the inability of parents to meet the expenses of education. Their children are not getting the fruits of higher education. Inferiority complex and dropout made any attempt at equitable distribution of quality of higher education. Today many students obtain technical and higher education. Due to deprivation and poor socio-economic condition, the Kavara caste did not attend school and remained backward educationally. After independence, schools have been thrown open for them, but it has not been possible to enroll all children of Scheduled Castes in the schools.

4.31.14 Land alienation

In addition to the holistic land reforms in 1960, of Kerala has enacted the Kerala Scheduled Castes (restriction on transfer of lands and restoration of alienated lands) Act in 1975 .Despite these laws, the problem of alienation still remains unresolved construction of big dams, opening of mill and mines in the Kavara community habitat even though provided employment opportunities, have displace the Kavara from their homestead, in Palakkad area 60 families lost their house site. They can't exchange land without having deed. Today majority of the land in Kongad are the occupied by the migrants from nearby villages. Landlessness of The Kavara community did not own land for the purpose of residence and Agriculture. They lived in huts created on the land of the master and the Worked as agricultural labour as good as bounded labour. Some peoples are Living Revenue *porambokke* bhoomis¹¹.

4.31.15 Low wage

Some of them are working as helpers in construction related work. Some of them are ill paid daily wage workers. Majority of the workers are unable to meet their daily needs due to low wages and hence their stoic –economic condition deplorable.

4.31.16 Lack of political will

There is a lack of political will regarding the development of Kavara caste. There is an increasing populism to fetch the votes of Scheduled Castes and very few sincere efforts for their developments. Many a times the political process has divided the Scheduled Castes. It is observed that the welfare schemes remain on paper but because of the policies there is lash among the back among the upper castes.

4.31.17 Failure of administrative machinery

Failure of administered machinery is the most important problem is Kavara community. Three points emerge from such a situation. Number one, the policy provisions by the political process create unrest among the upper castes, as there is no adequate political education. Secondly despite, constitutional and legal provisions the Scheduled Castes still remain deprived of their adequate due in nation's development. And lastly, the injustice on the part of the Scheduled Caste still continues in different forms, which leads to increasing social tensions and social disintegration.

4.31.18 Lack of communication

The Kavaras lived in remote areas, one has to face a great problem in communities. It takes much time for news related to welfare and development to reach them. AS a result they are not conscious of their rights and ignorant of a number of development programmers.

4.31.19 Atrocities

The Kavaras have to face problem of atrocities, their houses are burnt, their animals, got and checked are snatched away, women are subjected to humiliation. They are beaten mercilessly. They are also murdered are killed in groups. These are the forms of atrocities to which they are subjected to when they dare to resist and demand their social, economic or political rights.

4.32 Conclusion

In short, it is important to know that when we go through the history of Kavara, they are facing so many social, economic and political issues including the issues of education and occupation. Today, instability is a huge problem related to the occupation, and education

through which to seek a progress in social status of Kavara community. They could not achieve the occupation at large volume in government sectors as well as in private sectors. It means people of Kavara are less employed in government sector. Traditional employment also has many problems, they could not continue traditional occupation due to scarcity of resources, and the restriction to collect the major resources for doing traditional occupation like the bamboo. So, the flourish the occupation. They have an occupational instability in terms of traditional work and other work. If we look at the educational history of Kavara. They have been subjected to educational deprivation. In brief, the Kavara community has not been able to attain secure employment due to their educational backwardness. Along with that, there are those who have higher education, though very low in number, do not have government jobs or permanent job. Briefly, the history of Kavara very clearly bring the reality of their backwardness in terms of education and employment. Kavara caste is one of the exceptional Scheduled Caste existing in the Palakkad district. These peoples are financially backward. Majority of them illiterate. Girls got education more than boys. But their job achievement is comparatively less. They will not show any kind of development in the field of education. Compared with other Scheduled Caste community, the possibility of occupational mobility is and educational status are very less and limited. The younger generation among the Kavara community have not interested to concentrate their traditional wicker work and even got to education. According to them, spending time for education is a real wastage of time, instead of that daily skill-based job is worthwhile. Some of the old people have still interested to do their traditional occupation thought it has very less economic return. this work. The scarcity of resources like and inactive participation of their organizations resulted to diminution of their traditional occupation. People are migrating to nearby district for seeking better living condition.

End Notes

¹ The phrase "temples or die where" refers to the concept of visiting holy sites and pilgrimage destinations, such as the 12 Jyotirlinga in India, that are considered so significant that people believe they should be experienced in their lifetime. The "where" indicates a location, and since many of these temples are in India, the implied location is India itself, particularly the regions where the temples are located, such as Gujarat, Maharashtra, Uttar Pradesh, and Tamil Nadu.

² Pakkannar is believed to be the son of an ancient Brahmin scholar Vararuchi who happened to marry a low caste girl as fate decided it to be so.

³ Fanam was the currency used historically in major parts of South India, especially during the British Raj. The term "fanam" is an anglicized version of the native word *paṇam* or *panam*, meaning "coin" or "money".

⁴ Thampatti means God. In a monotheistic thought god is conceived of as a supreme being, creator deity, and principal object of faith. God has been conceived as either personal or impersonal. God has also been conceived as the source of all moral obligation, and the greatest conceivable existent worshipped home in that colony.

⁵ Pera means home or domicile, is a living space used as or permanent or semi-permanent residence for an individual family, household or several families in a tribe. Home typically provide areas and facilities for sleeping, preparing food, eating and hygiene of the Kavara tribal group in they are living colony.

⁶ Vattatuni is a Old cloth like in using the wear. It is a pliable material made usually by weaving, felting, or knitting natural or synthetic fibers and filaments. Clothing is a

collective term for items worn on the body. It can be made of textiles, animal skin, or other things sheets of materials put together.

⁷ 'Mutti' is the term for father's mother and mother's mother which imply the elderly status of the kins.

⁸ Aarattu or Holybath is a part of the rituals of the festivals of most of the major temples of Kerala. In this ritual, the priest takes the deity form of the god with him and takes a bath in holy water. This is mainly carried out at the end of the festival of the temple.

⁹ NCDNT-National commission for Denotified nomadic and semi nomadic tribes(NCDNT). For a period of 3 years to prepare a state wise list of castes. Nomadic means have no permanent place of settlement.

¹⁰ Kavarapechu means Kavara language that the mixed language of Malayalam and Kannada. Eg. Ningaludeheruetha means what is your name?. Ningludeperaelliyathu means where is your home? Enka kooluvekkoo means I want to eat the food?

¹¹ porambokke bhoomis means government owned lands that is not registered in revenue records.

**A POLITICAL DISCOURSE ON OCCUPATIONAL
MOBILITY AND EDUCATIONAL STATUS
OF KAVARA COMMUNITY**

5.1 Introduction

Since Occupational mobility encompasses the ability of individuals to change occupations by various means, it is more marginalized or distant to Kavara Community than that of other Scheduled Caste communities in Kerala. They have been facing tremendous serious issues even in employment opportunities in government as well as private sector. It led them to returned to their traditional occupation, where they face lack of resources. It is to know that the occupational mobility of Kavara community refers to the changes and transitions in the traditional occupations of the community over time, especially in response to social economic and political transformations.

Today, Kavara community in Kerala, particularly the district like Palakkad, is facing occupational stagnancy rather than occupational mobility due to several interrelated historical, socio-economic, and structural reasons. It has several reasons. Most important is the decline of traditional occupations. The Kavara community has historically been engaged in weaving using bamboo and related crafts. With industrialization and mechanization, traditional hand-weaving has become economically non-viable. Market demand for machine-made goods has replaced handmade bamboo products, leading to the collapse of traditional livelihoods. Secondly, lack of skill diversification. Here, many members of the community have not been able to transition to new occupations due to lack of access to modern vocational training or skill development programmes. Inter-

generational occupational continuity is high, with children often following the same stagnant paths as their parents. Thirdly, low educational attainment. Here, the educational status of the Kavara community remains comparatively, low, especially in rural areas like Palakkad. Poor literacy and dropout rates restrict their access to jobs in the organized or skilled labour sectors, keeping them in low-paying, informal jobs. Fourthly, limited land ownership. Here, the Kavara people largely consists of landless or marginal landholders, which limits their economic independence and entrepreneurial potential. The dependence of wage labour and traditional work prevents economic upward mobility.

Indeed, as regarded as one of socially marginalized section in Kerala, the Kavara people have been facing continuous social discrimination and caste-based barriers. As a Scheduled Caste community, the Kavaras face caste-based discrimination, especially in rural job markets. Social stigma often prevents them from accessing equal opportunities in employment, education and political representation. While there are number of welfare schemes for Scheduled Castes, targeted support for traditional artisans like the Kavaras is weak or poorly implemented. Lack of awareness and bureaucratic hurdles prevent many from availing benefits from SC/ST welfare schemes, skill development missions or artisan cooperatives. It seemed to be the inadequate government support and policy implementation both from centre as well as state towards the welfare schemes of SC/ST.

Today, due to the lack of opportunities to continue their traditional occupation and unable to find proper alternatives in government as well as private with the help of education, especially by higher education, today, people from Kavara community started migrated for work to nearby towns or other districts. However, this migration is often to low-skilled and low-paid sectors, indicating their occupational movement in today is horizontal movement¹ rather than true occupational mobility. In theoretical perception, in Pitirim Sorokin's sociological framework, horizontal mobility refers to a change in social position that does not involve a change in social status or

rank. It's a shift within the same social stratum, unlike vertical mobility, which involves moving up or down the social hierarchy.

In contextual, the occupational mobility of Kavara community does not give them any social ranking or status in a vertical way. The occupation of Kavara community so far not helped them to change their social status. However, in their traditional occupation they had the status of bamboo weaving knowledge that was a special skill holding the Kavara people alone. Now it has almost lost from their community because of various reasons. There are barriers to continue their traditional occupation and also it becomes unable to meet their basic needs today. While they were engaged in their traditional occupation, the concept of occupational mobility was meaningful in some way as it could hand over from generation to generation. Today, the Kavara community in Palakkad faces significant challenges related to their traditional occupations, particularly in agriculture and forest-based activities. These challenges stem from issues like deforestation, lack of access to resources, and inadequate infrastructure, hindering their ability to sustain their livelihoods. Additionally, issues like exploitation by middlemen and lack of access to fair wages exacerbate their economic hardships.

Unequivocally, it is serious to analyse What is the position of younger generation of Kavara community? If they cannot go to traditional occupation. Higher education is not achieved at a large basis in Kavara people due to the continuous drop out for seeking informal jobs. The younger generation is often focusing in tentative jobs or daily jobs by not occupying education. So that nowadays Kavara people are often struggle to better in daily life. Use of intoxicating drinks and drugs and non-ambitious situation are common among Kavara people. They cannot give proper cares to their children and they are forcing to wrong way. They are getting legitimate direction and without proper tutoring children are undirected and burden to society. Poverty and economic scarcity that community issues of Kavara. They cannot compete with governmental or non-governmental sector and cannot participate the opportunities in public sphere. Lack

timely job notification, appointment lagging and lack of proper guidance nurturing et al are major facing challenges of Kavara people. However, Kavara community in Palakkad district has undergone considerable occupational mobility, but this mobility is fragile and constrained by structural barriers such as caste stigma, economic instability and limited institutional support. This chapter describing the contemporary status of Kavara community as one of the smallest Scheduled Caste communities in Kerala. It referred by analyzing their occupational mobility and the opportunities for higher education.

5.2 Addressing Marginalization

Development programs need to be specifically tailored to the needs and contexts of marginalized communities, addressing their unique challenges and promoting their empowerment. Access to quality education, including culturally relevant curricula and qualified teachers, is crucial for breaking the cycle of poverty and marginalization. The Efforts are needed to enhance the representation of marginalized communities in decision-making processes at all levels. Combating social discrimination and prejudice is necessary to ensure that marginalized communities have equal access to opportunities and services. Protecting land rights and promoting equitable access to land ownership is essential for the economic well-being and social empowerment of marginalized communities. Actively involving marginalized communities in the planning and implementation of development programs is crucial for ensuring their effectiveness and sustainability.

5.3 Palakkad district and Kavara people

Palakkad, the largest district in Kerala by area. It is known as the "Granary of Kerala"² due to its fertile lands and significant agricultural output. It's situated in the northern part of the state, bordered by Tamil Nadu to the east and the Nilgiri Hills. Palakkad is characterized by its plains, hills, rivers, and forests, and it is also known for the Palakkad Gap, a significant geographical feature that influences the region's climate and trade. The

district has a population of 2,809,934. The population is comprised of both rural and urban areas, with 2,133,124 people residing in rural areas and 676,810 in urban areas, according to the district's official website. The sex ratio is 1067 females per 1000 males, according to the district's official website. The literacy rate in Palakkad is 89.31 percentage, according to the district's official website.

Table:5.1

General information of Palakkad district

Area	4482 Sq. KM
Population	2,809,934
Literacy rate	89.31%
Scheduled Castes	14.37%
Scheduled Tribes	1.74%
Block	13
Municipality	7
Revenue Division	2
Taluks	6
Panchayath	88
Villages	157

Source: Census India 2011

Indeed, the population status of Palakkad district is based on the latest information is around 2, 809,934. The literacy in Palakkad districts is 89.31 percentage in which the literacy state of Scheduled Caste is 14.37 percentage and Scheduled Tribes is 1.74 respectively. In Palakkad total 13 block panchayaths are there. The Kavara people are lived eight blocks named Alathur, Kuzhalmannam, Chittur, Kollengode, Malampuzha, Mannarakkad, Nenmmara, Pattampi.

Historically, the Kavara, also known as Gavara, is a Scheduled Caste community primarily found in Palakkad district, Kerala. They are known for their traditional craft of wickerwork, particularly basket making, and many also work in agriculture. The Kavara speak a form of Tulu and Tamil and are known to be endogamous, with a preference for marrying within the community. Key aspects of the Kavara community in Palakkad are: They are recognized as a Scheduled Caste in both Kerala; Basket weaving and other wickerwork are traditional occupations of the Kavara; Most of them are landless labourers who work on farms, with women also participating in agricultural activities; the overall literacy level of them within the community is low.

Significantly, the Kavara community in Palakkad district have been facing social exclusion and marginalization due to historical factors and a lack of representation in various sectors. This exclusion manifests in limited access to education, employment, and other opportunities, perpetuating a cycle of poverty and deprivation.

Table 5.2

Kavara inhabited area Panchayat

SL.NO	Name of Grama Panchayath
1	Akathethara
2	Ayilur
3	Kadampazhippuram
4	Kavassery
5	Elappully
6	Kizhakkencherry

7	Elavancherry
8	Eruthenpathy
9	Ermimayur
10	Kodumpu
11	Koduvayur
12	Kollengode
13	Kongad
14	Kottayi
15	Kozhinjappara
16	Kumarampathur
17	Kuthanoor
18	Kuzhalmannam
19	Malampuzha
20	Mankkara
21	Mathur
22	Melarkode
23	Mundur
24	Muthalamada
25	Nemmara
26	Ongallur
27	Pallassana

28	Paralai
29	Pattancherery
30	Perumatty
31	Puthukkode
32	Puthupperiryaram
33	Padur
34	Tharoor
35	Vadakkencherry
36	Vandazhi

(Source: Scheduled castes Development Department survey Various districts 2023)

This table shows that the Kavara inhabited areas in various Panchayaths in Palakkad district in Kerala. Out of 88 Grama panchayaths in the district, around 36 panchayaths that mentioned in the above table are Kavara inhabited Panchayaths which are generally known as backward areas and low land value areas in Palakkad district. They are living mostly in collective basis with limited land distance in colonies. Today, government of Kerala renamed colonies are ‘unnathi’ or ‘pregathi’ or ‘nagar’.³

Table 5.3

Kavara community District wise Field survey

Serial Number	District	Total Family Respondents
1.	Thiruvananthapuram	Nil
2	Kollam	Nil
3.	Alappuzha	Nil
4.	Pathanamthitta	Nil
5.	Kottayam	Nil
6	Idukki	Nil
7	Ernakulam	Nil
8	Thrissur	68
9	Palakkad	341 families
10	Malappuram	Nil
11	Kozhikode	Nil
12	Wayanad	5
13	Kannur	Nil
14	Kasargod	Nil
	Total	414 families

(Source: Scheduled castes Development Department survey Various districts 2023)

The table shows that majority of Kavara people in Kerala are belonged to Palakkad district and boarder of Thrissur district. They are originated from Palakkad district. They are minority in number among Scheduled Caste sections in Kerala. For occupational purpose, they got migrated to other districts in Kerala. Instead of Palakkad and Thrissur, Malappuram, Wayanad, Kannur are other districts wherein a few of them had migrated.

Table 5.4
Sample of respondents (family)

SL No.	Name of Nagar	Grama panchayath	District	Number of respondents (Family)
1	Thattamangalam	Pattancherry	Palakkad	10
2	Valathala	Nemmara	Palakkad	10
3	Para	Elappully	Palakkad	10
4	Puthusseryppadam	Puthussery	Palakkad	7
5	Erattakkualam	Nallepully	Palakkad	8
6	Padur	Kavassery	Palakkad	10
7	East Pattola	Puthukkode	Palakkad	13
8	Koomankkadu	Mathur	Palakkad	14
9	Kudallur	Pallassana	Palakkad	20
10	Vazhukkumppara	Panancherry	Thrissur	20
11	Poovanchira	Panancherry	Thrissur	6
12	Pattoala ,mudikkode	Panancherry	Thrissur	10
13	Kannara	Panancherry	Thrissur	15
14	Tahmaravellachal	Panancherry	Thrissur	14
15	Nochully	Kuzhalmannam	Palakkad	20
16	Ayyankkadu	Kuthannur	Palakkad	12
17.	Karadiampppara	Kuthannur	Palakkad	14
18.	Kannampariyaram	Kannadi	Palakkad	12
19	Chennamkkadu	Kottayi	Palakkad	5
20	Poovathinkal	Tarur	Palakkad	12
21	Koottala	Erimayur	Palakkad	5
22	Pullode	Erimayur	Palakkad	5

23	Panthalamcode	Erimayur	Palakkad	5
24	Devaswamkulambu	Erimayur	Palakkad	5
25	Nooram Unnathi	Ayalur	Palakkad	5
26	Thiruvizhiyad	Ayalur	Palakkad	5
27	Karakkattuparambu	Ayalur	Palakkad	6
28	Kadamppidy	Melarkkode	Palakkad	2
29	Parali	Edathara	Palakkad	12
30	Konnencherry	Kannambra	Palakkad	13
31	Cheerakuzhy	Kizhakkencherry	Palakkad	9
32	Korechira	Kizhakkencherry	Palakkad	2
33	Valkulambu	Kizhakkencherry	Palakkad	8
34	Kalavappadam	Kizhakkencherry	Palakkad	6
35	Kanachiparutha	Kizhakkencherry	Palakkad	3
36	Punnappadam	Kizhakkencherry	Palakkad	15
37	Ezhakkad	Mundur	Palakkad	10
38	Thekkekkad	Vandazhi	Palakkad	20
39	Parasseri	Kizhakkencherry	Palakkad	10
40	Ayinampadam	Nemmara	Palakkad	10
41	Nemmarappadam	Nemmara	Palakkad	10
42	Nedumpallam	Pattancherry	Palakkad	3
43	Varadium	Avannur	Thrissur	10
44	Ozhivupara	Pallassana	Palakkad	5
45	Kodikkattukavu	Vadakkencherry	Palakkad	5
	TOTAL			414 FAMILIES

(source: The field survey March 2024)

For discoursing the occupational mobility and educational status of this people, sample of Kavara families have taken from the above places. The total 414 families were considered for discoursing the contemporary life of Kavara people by refer their occupational mobility and educational status. These 414 families have taken from the 36 grama panchayaths wherein Kavara people are inhabiting in Palakkad district. Nochully, Thekkekkad, Vazhaukkappara and Kudallur are the majority of the Kavara community resides. The occupation wise profile of Kavara people is drawn in next figure.

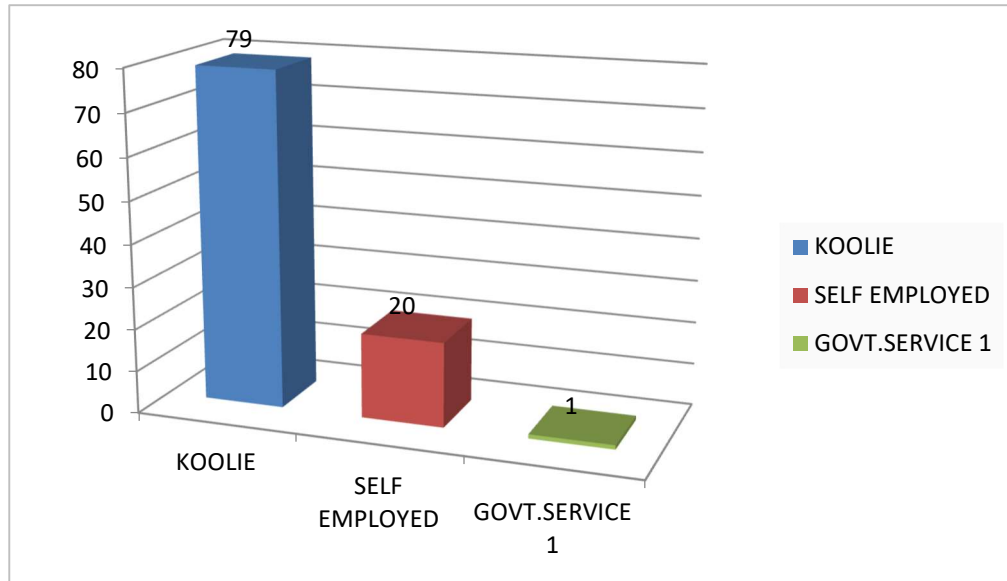
Table 5.5
Sample of the Respondents

Total Kavara Population Kerala	16,162
Selected Samples (Individuals)	1866
Selected samples (Families)	414
Selected Samples (Female)	872
Selected Samples (Male)	994

Above table shows that glance of the Kavara field work. Total Kavara Population Kerala that 16,162. Selected Samples (Persons) 1866. Selected samples (Families) are 414. Selected Samples (Female) that are 872. Selected Samples (Male) 994 respectively.

Figure 5.1

Occupation wise profile of sample



(Source: **The field Survey, March 2024**)

Indeed, Occupation wise profile of the respondents provides significant kind of representation of the society. Nearly 79 percentage are employed in Collie workers or daily wage workers. The most important works that *building construction* and other paddy field works. Around 20 percentage of the respondents are self-employed like basket weaving field. Interestingly Only 1 percentage of the respondents are Government services most of the peoples are last grades servants. In this field low wage exploitation, importantly that females. Most important females are arrogantly exploited the master. Low wage exploitation means the surplus value of the working class. According to Karl Marx “The history of all hitherto existing society is the history of class struggles, freeman and slave, patrician and plebeian, lord and serf; guild master and journeyman, in a word oppressor and oppressed, stood in constant opposition to one another, carried on an uninterrupted, now hidden, now open fight, that each time ended, either in the revolutionary reconstitution of society at large, in the common ruin of the contending

classes. “There is a relationship between working class people and capitalist people. In capitalism, the construction and industrial working-class struggle against the owners of the means of production, the bourgeoisie. The bourgeoisie constantly exploited the working class for its labor power, creating profit for themselves accumulating capital.

In point of Fact, Unemployment of young generation and non-availability of training jobs for youths are frequent issues of people from Kavara section has been facing. Though very low number in educated people, it would be created only the most educated frustrated youths. Kavaras biggest challenge remains having a young population that is unemployable due to lack of skills. MGNREGA scheme has a potential to become a youth empowerment tool through 100 days guaranteed employment opportunities especially in the poor regions of the country and backbone social security environment for the young people from the marginalized groups. The major barriers poverty and low levels of human capital. The policies should address the lack of productive employment opportunities for youth. Broad based skill development is crucial. These initiatives should be supplemented by specific programs that target the most vulnerable and disadvantaged youth. This in turn requires developing the right institutions and ability to deliver such programs at the local level.

Table 5.6

Age wise category of respondents

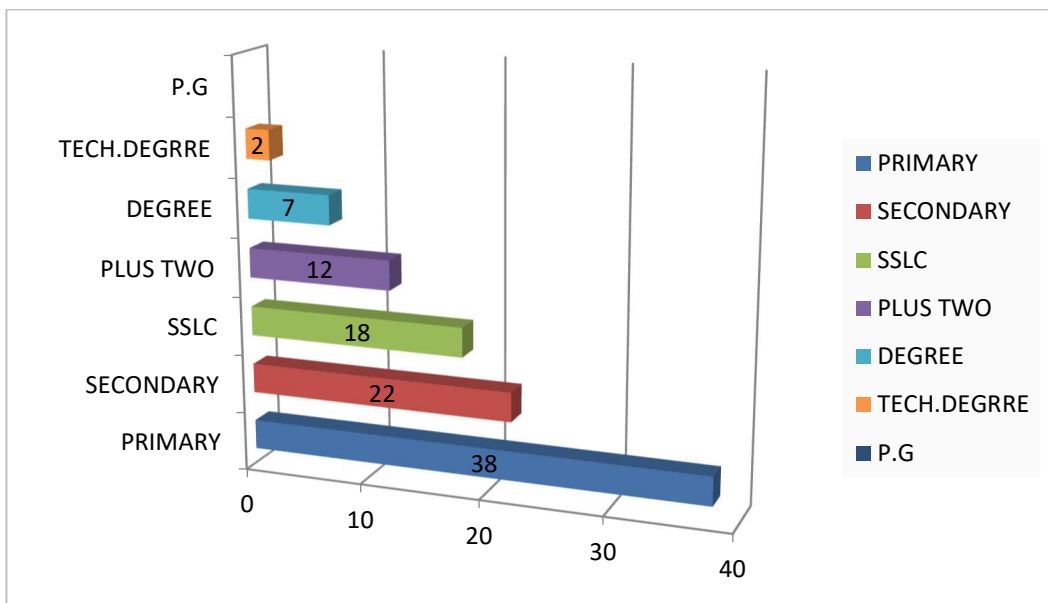
No	Age	percentage
1	18-25	3
2	26-35	6
3	36-50	43
4	Above 50	48
	Total	414
	Percentage	100

(Source: The Field survey, March 2024)

While describing the information of the respondents, age is the main variable. The age above 50 and between 36-50 are selected as the major categories for this purpose. The educational profile is described by communicating different age wise respondents from Kavara community. While describing this table Age above 50 is 48 percentage. The Category of 36-50 age is 43 per 26-35 age category is 6 percentage.18 to 25 age wise category is 3 percentage.

Figure 5.2

Educational profile of the respondents



(Source: The Field Survey, March, 2024).

This figure communicates the education wise sample of the survey reveals the figure of education system in Kavara community. Education is prime service for the development of human beings in every country. Education has been recognized by the people of Kerala as the key stone of development even before independence. But my study shoes a very disappointing picture. According to our data, around 38 percentage are the primary level of education. Around 22 percentage are secondary education. The 10th standard fails that people, the study stops at plus two level, 12 percentage are higher secondary education.

The degree holder's majority of Girls, 7 percentage of the total respondents. The 2 percentage of the respondents are technical degree holders, but they are not getting the job. Interestingly, there is no Ph.D. holders so far from Kavara community from the total respondents.

Table 5.7

Details of Educational Qualification of Females

SL.No	Educational Qualification	Percentage
1	Below SSLC	25.34
2	SSLC	4.58
3	Plus Two	5.16
4	Degree	0.68
5	Post Graduation	0.22
6	M.Phil	0
7	Ph.D	0
8	Nursing	0.22
9	TTC	0.22
10	ITI	0.34
	Total	872

(Source: The Field survey, March, 2024.)

The table shows that the educational qualifications of Kavara Female. The table indicate that around 25.34 percentage of Total female population is below SSLC. Around 4.58 percentage of the total population has secured SSLC. The Plus two qualifications has secured 5.16 percentage In the Kavara population there is no M.Phil., Ph.D. candidates from the Female population. There is nobody who got qualified so far in professional or technical course or job-oriented course or quality wise course. Therefore, professionally qualified people among female individuals are relatively zero.

Table 5.8

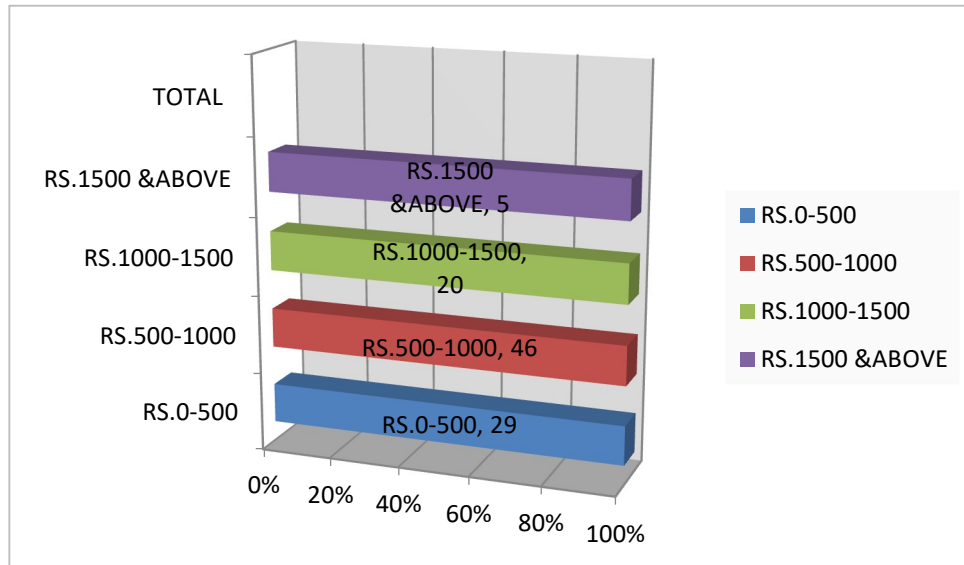
Details of Educational Qualification of males

SL.No	Educational Qualification	Percentage
1	Below SSLC	26.86
2	SSLC	6.84
3	Plus Two	2.71
4	Degree	0.30
5	Post Graduation	0
6	M.Phil.	0.10
7	Ph.D.	0
8	Nursing	0
9	TTC	0
10	ITI	0.30
11	Civil engineering	0.10
	Total	994

(Source: The Field survey, March, 2024.)

The table shows that the educational qualifications of Kavara male. The table indicate that 26.86 percentage of Total male population is below SSLC. Around 6.84 percentage of the total population has secured SSLC. The Plus two qualifications have secured 2.71percentage with compare the Female. The same course Males could be secured degree only 0.30 percentage. It has indicated women can better than men in the educational qualification. Only 0.10 percentage has secured M.Phil degree or only one person has qualified M.Phil. There is no Ph.D holder from male and female category.

Figure 5.3
Income wise classification of the sample



(Source: The field Survey, March 2024)

Income wise profile of the respondents reveals the economic status of the people to a certain extent. Majority of the respondents in the survey belonged to the of lower income category. The figure 4.3 indicate that monthly earnings of the household. Around 29 percentage of the respondents are Rs.500 and below income from month. Around 46 percentage of the total respondents Rs.500-1000 are the source of income is construction and daily wages. Around 20 percentage of the respondents are got Rs.1000-1500 per monthly income that their Ration card. Only 5 percentage of the total respondents are Rs.1500 and above, they are Private sector job seekers and Government jobs.

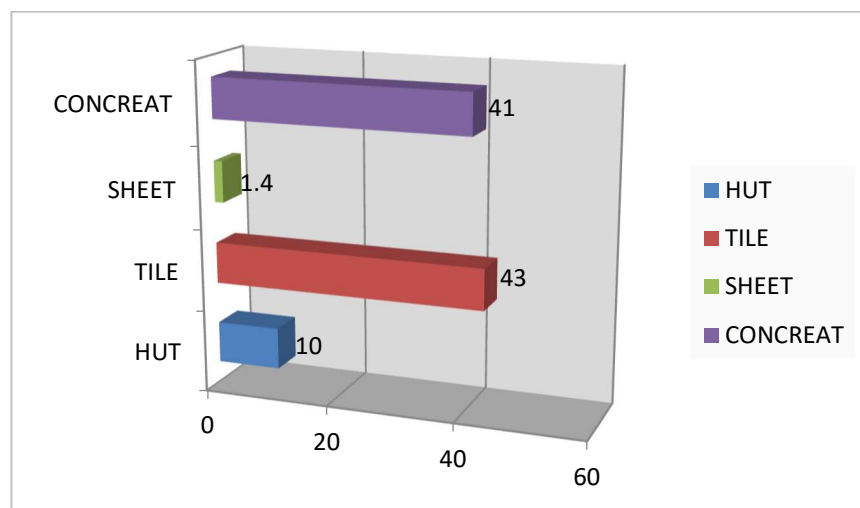
Table 5.9
Nature of the residential building

NO.		
1.	Hut	16
2.	Tile	258
3.	Sheet	52
4.	Concrete	88
	TOTAL	414

(Source: The field Survey, March 2024)

The study also focused the residential building status of Kavara people for describing the economic status of them. Out of 414 families, around only 88 families have concrete residence and 258 home's roofs are used tile and around 52 family's residence built with sheet. Most homes are not in good condition because they lack the finances to maintain them on a regular basis. In most households, the income earned from work is only enough for daily necessities. This is why, children are gradually less likely to go to school and instead go to work.

Figure 5.4
Name of the residential building



(Source: The field Survey, March 2024)

The figure 5.5 indicates that 45 percentage of the respondents are living Tile roof and cement. Around 43 percentage of the total respondents are living concrete roof and get social schemes provided by the government, particularly in SC department. So, in that Department benefitted not deserved sections and all over the households. Around 11 percentage of the total respondents are living Hut that means leaf roof and very bad situation. Hygiene problems, Health epidemics and social problems are their face. The old people and some Youngsters are using Saliva and that create health and hygiene problems. Only 15 percentage of the households are lived in Asbestos and sheet house.

Image 5.1

Example of the Poor condition Kavara a house



This picture shows that the lower economic background of Kavara home. The roof is about to collapse, the walls are about to collapse. This shows the deplorable condition of this house. A huge number of Kavara families are living in this condition. This picture shows poor housing facilities they are having. Insufficient rooms, insufficient space in around the house. Most of the houses of them are likely dilapidated. Economic scarcity is major reasons or root cause of these issues. They have no sufficient economy to maintain their housing facilities. This economic insufficiency is also reflecting in sending their children to education, especially higher or professional or job-oriented courses.

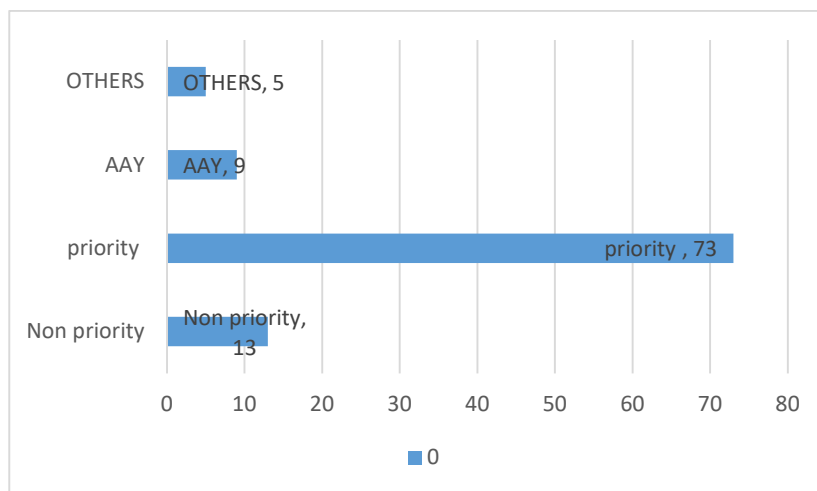
Table 5.10
Ration card holder

NO		
1.	Subsidy	0
2.	Non-Priority	13
3.	Priority	390
4.	AAY	7
5.	Others	4
	Total respondents	414

(Source: **The Field Survey, March 2024**)

Out of 414 families, around 390 families have priority ration cards, non-priority is 13 and others are only 4. Its proof majority of the Kavara people are below poverty line and lived mainly with the support of state at subsidized food grains. Here again, this shows the poor economic condition of Kavara families.

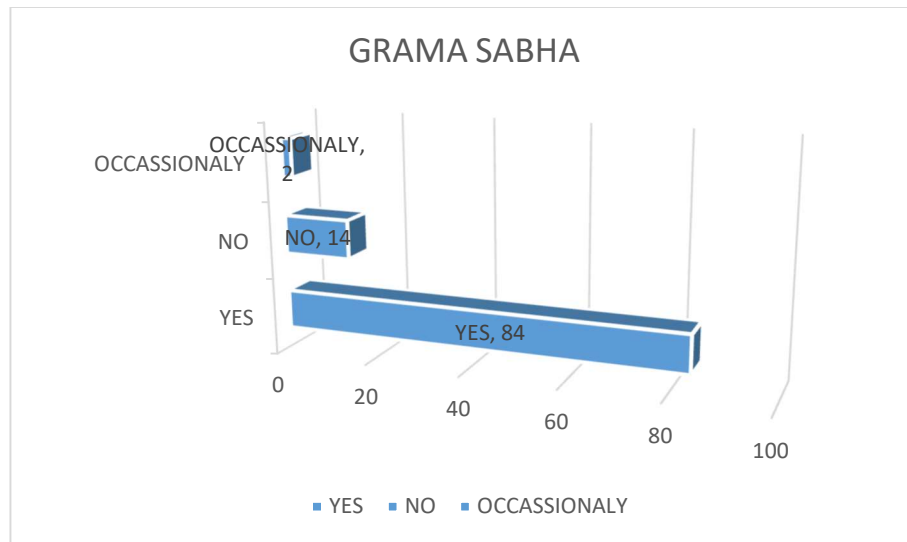
Figure 5.5
Ration card holder



The figure 5.6 represents majority of Ration card is priority. Around 73 Percentage of the card is Red in colour. Around 13 percentage of the total respondents are non-priority and green color ration card. Anthodia Anna Yogana (AAY) is 9 Percentage. No subsidy

category for the total respondents, no agricultural, Government servants are Total respondents. Out of 100 respondent's field study 5 of the households are No ration card. That there is no chance for Hospital matters, Educational and important purposes of the creating benefitted to them. It shows their poor economic condition.

Figure 5.6
Representation of Gramasabha



(Source: The Field Survey, March 2024.)

The figure 5.12 represents 84 percentage of the respondents are representing the Gramasabha meetings. And they participate the all activities of Panchayath and development. Around 14 percentage of the respondents have no participation of Gramsabha to Conduct awareness classes in each settlement. It is relevant to ensure the participation of the Kavara in Gramasabha as a grassroot level democratic institution. Currently, there is only one person from the Kavara community who is a representative in the gramasabha. This is only in the panancherry gramasabha. This is their only political domination and representation.

Status of Land ownership

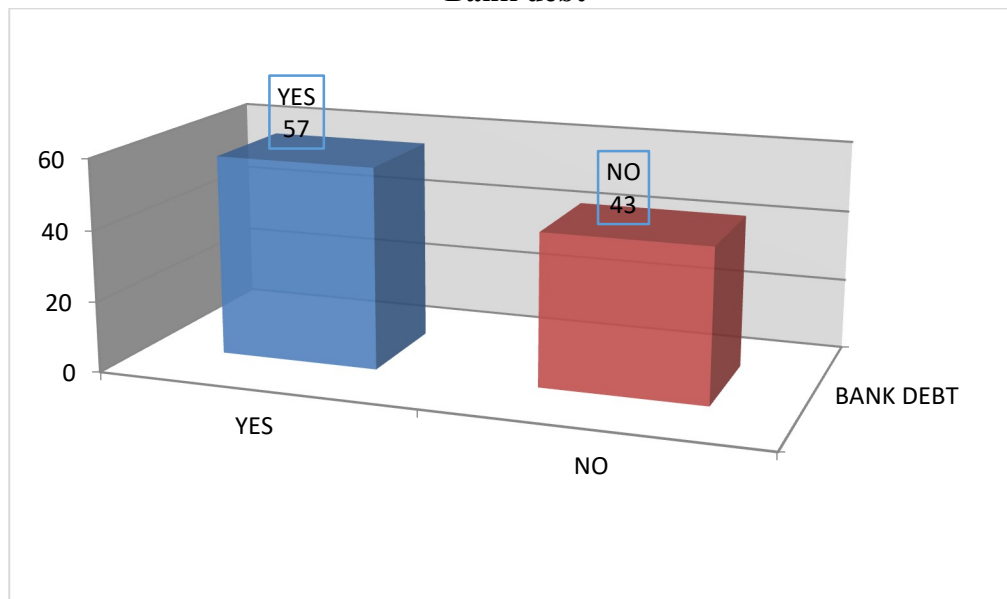
In historical context, they were landless people. The Kavara community, like many traditional artisan and labouring castes in Kerala, historically faced landlessness due to:

- Their low position in the caste based agrarian hierarchy
- Their occupation as bamboo weavers and basket makers did not require ownership of agriculture land.
- Being excluded from land-owning castes
- They often lived in thatched huts or colony type (Nagar) settlements on land owned by landlords or temple institutions.
- Impact of Land reforms partially benefited to Kavara families. It was obtained only a small homestead plots that often in remote of less fertile areas.
- Certain Kavara families were allotted 'kudikiappu' (dwelling rights), not ownership.
- Majority of families are nowadays allotted small homestead plots that is five to ten cents per family through government schemes or inheritance.
- Agricultural lands are rare. Very few families own paddy fields.
- Some informal settlements in forest fringes or hill areas especially in rural Palakkad.
- A significant portion of Kavara people remains landless.

Indeed, the unequal distribution and procession of land works as a prominent factor in attaining social and economic mobility to Kavara community-as a lower caste -in Kerala. According to various studies, as far as lower castes in Kerala are concerned, land is a major commodity that has more exchange value. This inequality has its own gender dimensions too. Land ownership between different castes indicates that even after land reforms the pattern of ownership of land in villages continues to be more or less in the similar pattern existed in a traditional social structure and the gap is still wide. It is clear that the size and distribution of land among different caste in the village is unequal and

the remarkable internal diversities can be seen in other indicators of educational level and occupational structure of the village. In short, land ownership among the Kavara community remains limited and uneven. While land reforms and welfare schemes have made some progress, large sections of the community, especially districts like Palakkad, continue to live without secure land titles. Addressing this gap key to ensuring real socio-economic mobility and dignity for the Kavara.

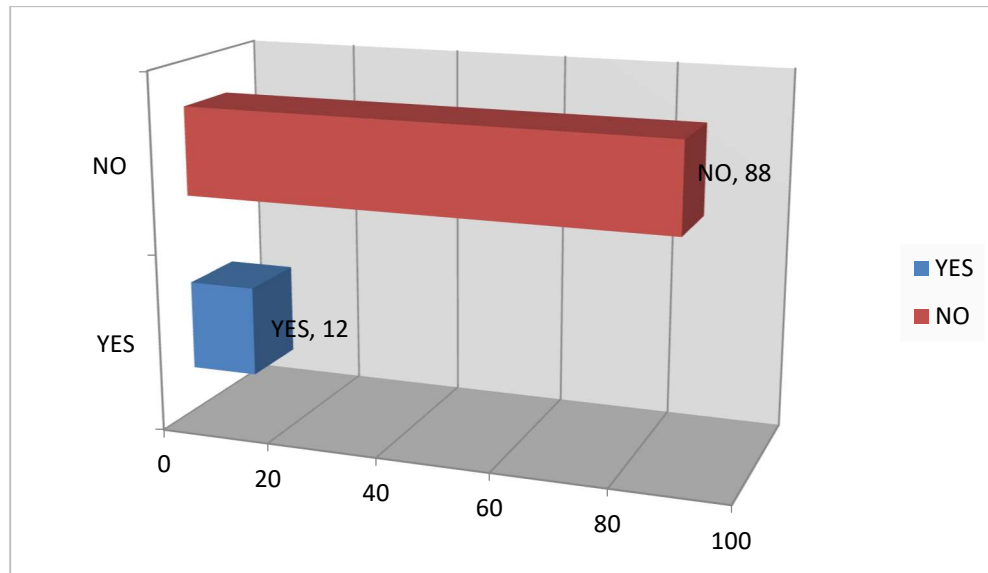
Figure 5.7
Bank debt



(Source: The Field Survey, March 2024.)

The figure 4.9 shows that 57 percentage of the respondents argued the bank debt for Home, Marriage, Education purposes, Health, Infrastructural developments and other related matters in the Loan for regional and nationalized bank. Many Kavara families lack access to agricultural land, impacting their ability to produce food or earn a livelihood from farming. The community is highly susceptible to economic downturns, natural disasters, and other events that can disrupt livelihoods and further exacerbate poverty. Poor infrastructure in some Kavara settlements, such as lack of access to clean water, sanitation, and transportation, can further impact their economic well-being.

Figure 5.8
Weaving basket and mat



(Source: The Field Survey, March 2024.)

The figure 5.10 shows the out of 100 respondents of the sample 88 percentages are not engaged in basket and mats now. Unavailability of resources like bamboo, is the main reason of their traditional bamboo work and their engagements. around 12 percentage of the respondents are engaged in the bamboo works at Ezhakkad, Cheerakuzhi, Thattamangalam and Kanachiparutha. The Ezhakked the most of the people are engaged in the bamboo weaving. The production of basket and mats are main resource like different styles of bamboos. The western hills and the basement that available to bamboo, but the problem is that un available the resources like bamboo that not entering into the forests. They are alternate solution the most important Kavara community males and females are engaged in construction field. Trade and production of mat and baskets, Bamboo products are mainly used by farmers. Since the agriculture itself has been reduced to a greater extent, the selling of these products has come to a halt. Thus, the livestock of people who are depending on the making of these products are badly affected.

No market for bamboo products. Since there is no market for bamboo products, bamboo workers are seriously affected by it. Therefore, government has to interfere in it in order to promote bamboo products industry as well as bamboo workers alike. They demand Free pass for bamboo workers the entering into the forests in order to save the bamboo products industry as well as the people working in this industry we need to ensure free pass for these bamboo workers to the forest.

5.3 Social exclusion and poverty

The social exclusion and marginalization are the major problem the Kavara people in Palakkad district have been facing today. Poverty is the major threat due to their historical status of social exclusion and economic marginalization. The low occupational status and educational profile are the key indicators of their marginal position. The Kavara employment skills and their life are excluded from the all over the community. Some people are making basket that skills are past that are not transferred the new generations. Kavarapecha⁴ or Kavara language means Malayalam plus Kannada language. The exclusion that means totally excluded from mainstream society, socially, politically, economically and educationally they are excluded. Their houses are not neat that using of saliva products and drug addicted persons, visually, physically challenged persons are more have in that community.

According to V. A. Rajan “The rehabilitative measures for the community is null”. He was coming from that community, he who has a real victim of discrimination and exclusion from the mainstream society. Villages on the hills are without proper roads and center like energy, current changes in land use pattern and Land alienation have adversely affected their traditional livelihood to food insecurity. Poverty, loss of cleanliness, infrastructure, inadequacy, coupled with various health problems. Illiteracy and educational backwardness, feeling of isolation, lack of nutritious food, low Availability of hospital facilities, alcoholism, poor economic conditions, school dropout etc. The Kavara’s are indigenous group appears to be one of the most vulnerable sections of the

group in Palakkad. They be afflicted by social exclusion are usually landless and live in significantly disadvantaged instances. The social exclusion creates blocking the development of the marginalized Kavara community disintegrating people in mainstream of development. The most affected population is who lag in all spheres of developmental activities.

Indeed, the outcome of social exclusion prevented them from participating fully in the economic social and political life of the society in which they live. It constructed in terms of geography, people and groups who are positioned in place that are far away from the basic resources they need. Marginalisation and social exclusion occurs when a society decides that a whole group or race of people are not important and therefore are excluded and devalued. The result of the social exclusion of the affected individuals are prevented from participating in economic social and political life of the society where they live. The results are they are pervaded from participating in economic social and political life of the society where they live. Marginalisation is the process of being relegated to an unimportant or powerless position within society or a group. This is effectively relegating them to the periphery of society.

Furthermore, social exclusion and poverty are not identical but can be said to have certain common elements such as exclusion from or denial of access to resources and opportunities both constituting a violation of human dignity and imposing constraints under which human rights cannot be enjoyed in the same manner as by others in society. They have also been seen to impact each other as causes or vulnerability factors. It considered such as low income, low levels of education, poor health, gender inequality, discrimination and racism. Exclusion is an reality in Palakkad district. The causes of exclusion of the government measures are not reach to deserved category, that the government should provide the checking mechanism to available to this category. Poverty is one of the most important problems are being faced by Kavara community today in

Palakkad. They are deprived food, clothing and insufficient provision for shelter which is a result of poverty.

According to SAJOSPS journal (2018), the extreme poverty and social exclusion constitute a violation of human dignity. Both conditions can be seen as impacting the right to life of affected persons or groups as far as life affected persons or groups as far as life is understood as life with dignity. Poverty is seen as a result of social exclusion as vulnerability leading to poverty. While poverty is may result in or create vulnerability to social exclusion. The United Nations high commissioner for human rights (UNHCHR) argued that “socially and politically excluded people more likely to become poor and the more vulnerable to social exclusion and political mobilization. Eleventh five-year plan document noted in the context of India, there have been a number of positive developments like concerns in economic growth, interoception, but major weakness of growth is not perceived as being sufficiently inclusive for many groups especially for socially and economically marginalized sections. Scheduled castes and Scheduled Tribes and minorities. The relationship between poverty and social exclusion is a reciprocal one.

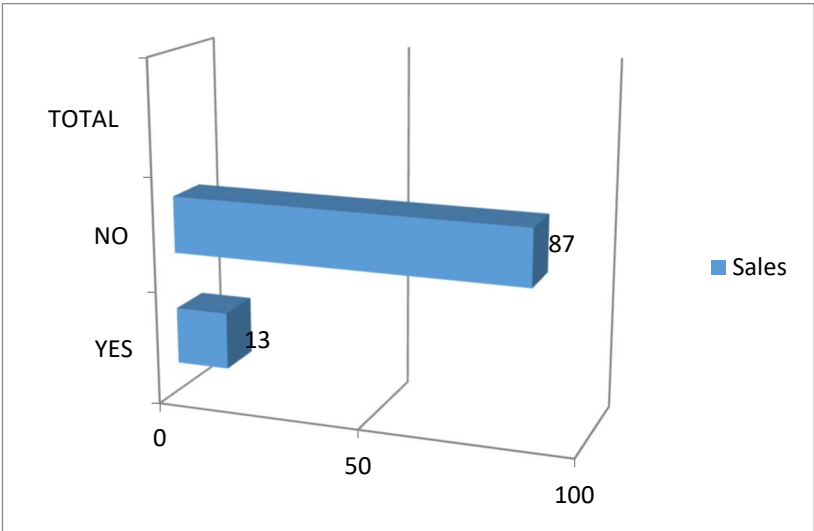
5.4 Educational Status

In Kavara community, education was historically not a priority or accessible due to general poverty, occupation-based marginalization, lack of exposure to formal schooling, caste-based exclusion in early 20th century. This situation is still continued among the Kavara people. Historically, education of them was virtually absent among women members among Kavara, who were confined to domestic labour and craft work. Another barrier to education is landlessness and poverty. Even today, landlessness in may Kavara household act as a major obstacle to educational advancement. Their families often prioritize income generating work over sending children to school. The educational status of Kavara people is much below the district average. State level bridge programmes or government remedial efforts rarely reach these people’s settlements. Illiteracy of parents to apply properly is another serious issue in education. The educational level has

classified into four categories, namely, illiterate, primary level, secondary level and above secondary level. It includes technical and professional education. The existence of sharp inequality of education among different castes in Kerala is a fact. Various census reports have already stated that in Palakkad district the upper caste had a clear domination over the field. Educational and occupational status of Kavara parents is also a major determinant of the education of children. In Scheduled Castes, Fathers with high level occupations are more concerned about the education of their children. They are trying to draw pictures that show disparity among various castes in terms of their educational and occupational attainment. In short, the educational status of the Kavara community remains very low despite Kerala's overall achievements in literacy and schooling. While, younger children are attending schools, dropouts, poor performance and limited access to higher education persist. a targeted, caste sensitive and region-specific educational intervention is urgently required.

Figure 5.9

Higher education in your family



(Source: The Field survey, March, 2024.)

Figure shows that 87 percentage of the respondent's not higher educated persons of each family. Most of the people are dropout in 10th standards. Around 13 percentage are

working hardly and get chances for higher education. Poverty and economic backwardness are the main reason of the educational dropout. The degree holders are majority in girls.

The higher education status of the Kavara remains very low. There has been a huge drop-out in higher education in the Kavara. The highest drop-out rate occurred after plus two courses.

Table 5.11

Low Profile of Higher education

Sl.NO	Course	No of person
1	M.Ed	1
2	M.Phil	1
3	MBBS	1
4	Post Graduate	10
	Total	13

Table shows that only 1 person achieved the M.Ed. degree. His name V.A. Rajan. 1 person has achieved M.Phil. That is the Researcher himself. 1 person obtained MBBS Only 10 people in total obtained Post Graduate. It means the Kavara people still faces challenges in accessing and thriving in higher education within Palakkad district. While the district boasts a high overall literacy rate, disparities exist within its diverse population, and the Kavara community experiences barriers to educational advancement. The high literacy rate of Palakkad district doesn't translate to equitable access to higher education for the Kavara people. No Community-based organizations and trusts have not played any role in Kavara community in establishing educational institutions and advocating for the educational needs of this marginalized community.

Table 5.12

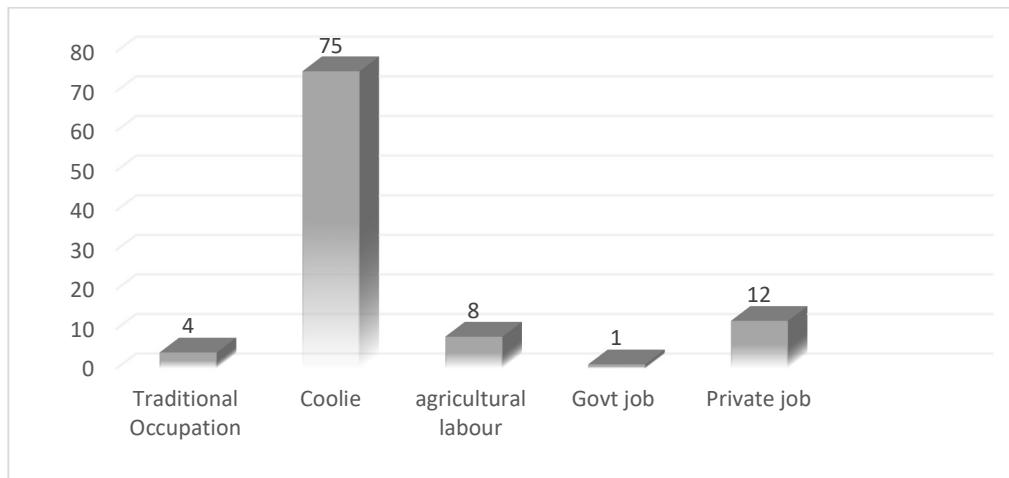
Reasons for Drop -out of Higher Education

SI No	Variables	Percentage
1	Poverty	29
2	Financial depression	49
3	Distance	3
4	Defeat	19
5	Inferiority complex	Nil

There has been a drop-out in higher education in the Kavara. The highest drop-out rate occurred after plus two. Table shows that 49 percentage of people drop-out due to higher education due to financial depression. Around 29 percentage of people stopped the higher education due to poverty. Around 3 percentage of people stopped studying due to distance to home to institution. Around 19 percentage of people drop-out the education due to defeat.

Figure 5.10

Occupation of Kavara



The figure shows that the occupational structure of the Kavara. Around 75 percentage of Kavara people are coolie workers. Only 4 percentage of people were engaged Traditional work. Only 1 percentage of the population has government job. Around 12 percentage of

people work in private sector. Around 8 percentage people are engaged agricultural labor. Plastic, low price, lack of market to sell products et al the major reasons forced them to abandon the profession of the Kavara.

Table 5.13

Migration of Kavara

Sl.No	District and countries	Percentage
1	Thrissur	45
2	Malappuram	20
3	Wayanad	33
4	Alappuzha	1
5.	UAE	1
	Total	414 families

This table briefly described about migration tendency of the Kavara community. The people from Kavara have migrated to other districts of Kerala and countries for employment and education. Migration for employment purposes mostly took place in Thrissur district. Besides, Malappuram and Wayanad are the other two districts wherein the Kavara people chosen to migrate. Very few percentages migrated to Alappuzha district. There is no Kavara people can be seen in other districts in Kerala. In addition, very few percentages of people even migrated to Gulf countries for job in construction field.

5.5 Occupational status of Migrated Place

The Kavara community have migrated to Thrissur Malappuram Wayanad Gulf for their occupation and educational purpose, Occupational status of Migrated Places, they are engaged in Manager, Teachers, automobile engineers in Government sector. The information about the field survey shows that the migrated place mobility is vertical type.

5.6 Educational status of Migrated Place

The Kavara community have migrated to Thrissur Malappuram Wayanad Gulf for their occupation and educational purpose, educational status of Migrated Places, they are engaged in B.Ed. The information about the field survey shows that the migrated place mobility is vertical type.

Table 5.14

Generation wise details of Occupation

Generation	Age bar		Occupation
First Generation	55 to 85 years	Grandfather/Grand mother	Traditional Occupation
Second Generation	41 to 54 years	Father/Mother	Coolie
Third Generation	19 to 40 years	Son/Daughter	Govt. Job/Professional Job
Fourth Generation	0 to 18 Years	Children's	Students

This table shows that the Generation wise details of Occupation. Table proved that the First Generation of the family Grandfather and Grandmother engaged in traditional work. Second Generation Father and Mother members coolie workers and daily wagers in unorganized workers. But the same time Their son and daughter in Professional job including Government job. And their children are Students.

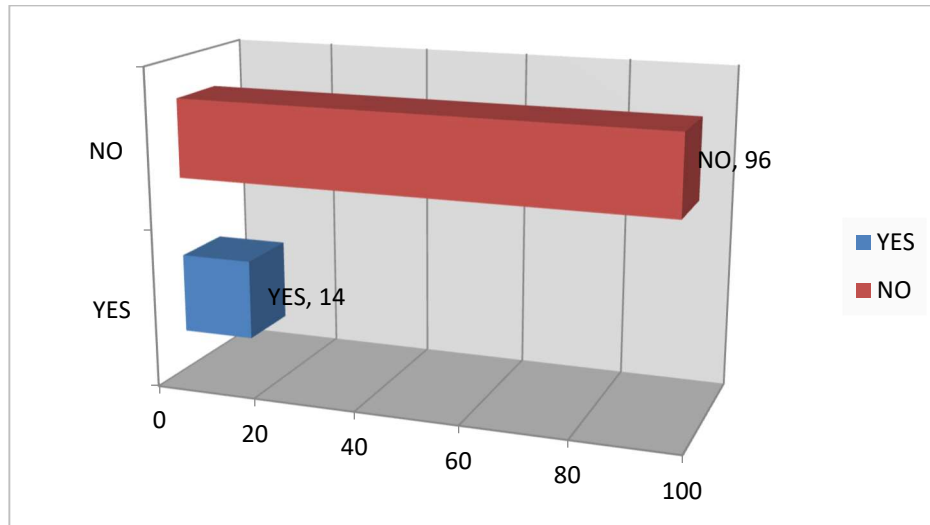
Table 5.15

Generation wise details of Education

Generation	Age bar		Education
First Generation	55 to 85 years	Grandfather/Grand mother	Second standards or Third standard
Second Generation	41 to 54 years	Father/Mother	Eight standard and Ninth standard
Third Generation	19 to 40 years	Son/Daughter	Plus, two/Degree
Fourth Generation	0 to 18 Years	Children's	Students from first standard to Plus two

This table shows that the Generation wise details of Education. Table proved that the First Generation of the family Grandfather and Grandmother is study only Third standard. Second Generation Father and Mother members eight standards. But the same time Their son studied Plus two, Degree, Diploma courses. And their children are Students

Figure 5.11
Scholarships grant available persons



(Source: The Field Survey, March 2024.)

The figure shows that 13 percentage engaged of the Higher education that Degree, P.G, and Diploma courses, around 87 percentage of the total students are not getting Time bound scholarship and E-grants. The available persons are 13 percentage of the total respondents.

5.5 Problems in traditional occupation

Historically, home gardens in Kerala are the major source of bamboo for weaving. The household belonging to villages adjoining the forests are partly meeting their bamboo requirement for forests. Usually, non-availability of bamboo is experienced by most of the weavers. The non-availability of bamboo is partially due to the increasing demand for bamboo poles in construction sector for scaffolding. In localities where bamboo is available in home –gardens, it will not be available to weavers as and when required. If bamboo is available in time, weavers can continue their work. But what is usually happening is that the weavers have to wander from one household to another for procuring bamboo. Usually, individual culm is not sold to weavers. Generally, bamboo owners prefer to sell full clump rather than selling one or more selected culms from a clump. The

purchase of full clump enables the weavers to work continuously even for one or more months. Also, it fetches more return due to low price per culm.

However, purchasing of bamboo clump as a whole is usually not possible by the weaver households due to inadequacy of cash. There is no organised market for the woven products made by the weaver households. For selling, weavers are required to go to each door step and from there to another, even without taking food. In such a situation, low priced selling of products is a common feature. Since it appears that weavers are destined due to be born, live and die in poverty, they are forced to sell the products immediately after making them. Such a situation is exploited by consumers. In certain villages, finished woven products are exchanged for other consumption goods such as paddy, tapioca, tubers etc. Generally, female members go out for selling the products. In certain places, weavers go to the village market in the evening for selling. They usually return home only by selling to retailers or wholesalers. Furthermore, most of the products are usually sold within the locality itself, provided there is local demand. However, items such as fruit and betel leaf baskets, packing baskets, et al are made only with orders received from the retailers and wholesalers. Although availability of substitute products, mainly from plastics, has slightly reduced the demand for bamboo woven products in recent times: bamboo woven products, which are eco-friendly, are still preferred for a large number of purposes. They do offer high potential demand. After selling the products and purchasing the required household consumption goods with the money so obtained. Apart from village markets within the locality of the weaver household, the products are sold either to consumers in nearby villages directly or to retailers and wholesalers. Usually, weavers get more return by selling the products to consumers directly.

5.6 Alternative employment

The socio-economic status of bamboo weaver households is not sound, and clearly indicates that weavers live below the poverty line. Although there are a few exceptions, low returns from weaving are the important reason for this situation apart from other

Socio-cultural factors. Most of the weavers continue weaving occupation mainly due to The Non availability of alternate employment. It is time to vitalize the bamboo weaving Sector for rural development by comprehensive programmers of quality improving of Bamboo products, innovative design development, and thereby making bamboo weaving a highly remunerative activity.

5.7 Weaving technic

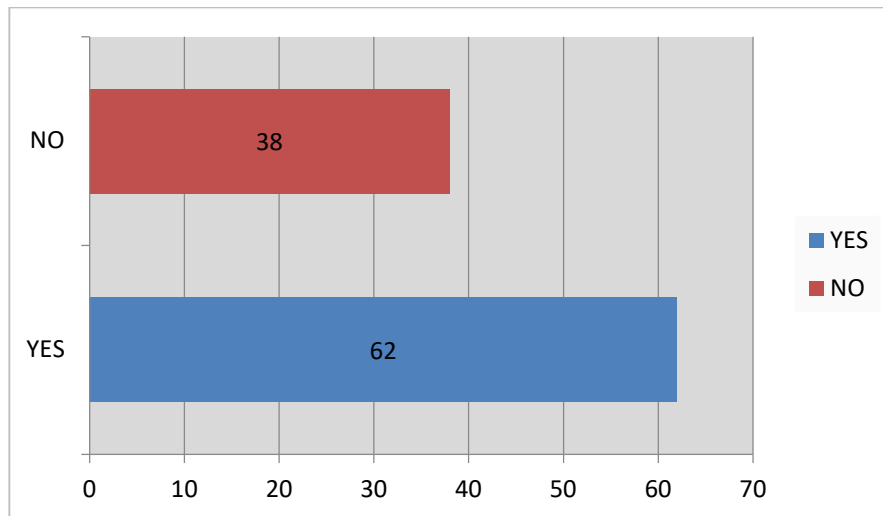
The only raw material required in the household production of mats, baskets other items is bamboo culms and the first stage in the process is their procurement. Different sources of bamboo for weaving are own home garden, other home gardens and forests. Bamboo is mostly procured from the nearer or even distant home gardens. Weavers residing near to forest relay upon bamboo available in the forests. Bamboo is also being collected from own home garden by a few weaver households, but the quantity collected is very negligible. Procuring of culms is usually done by male members. Only in absence of males, the task is performed by females. Cutting of single culm of weavable quality from a big clump is very difficult as well as risky, and it requires expertise. Certain weavers do not know cutting culms safely from a big clump. Such weavers have to depend upon others, and have to pay the cutting charges in addition for the cost of bamboo. Similarly, in some cases they have to make payments for transporting bamboo from faraway places to their houses. The preparation of slivers is the second stage in the production process. The ‘Kavarakatti’ or ‘KavaraKnife’⁵ or small axe into different pieces so as to get the required length. Each such piece is again split into four so as to get two lengthy split pieces free of nodes. The two lengthy split pieces with nodes are again cut at the nodes into pieces which are used for making frame or ribs. From the split lengthy pieces without nodes, slivers are prepared. Taking slivers is the most important technical work. It is the process of taking veeners of the lowest thickness and specified with a sharp knife from the split pieces which are free of inter nodes.

However, products woven with horizontal slivers are beautiful and more preferred by consumers. The thickness of the sliver differs from one product to another. For Example, mats require thick slivers, and winnowers require thin slivers. Products Woven with thin slivers are more beautiful than those woven with thick slivers. Durability And beauty of the products depend on the quality of the slivers used for weaving. Weaving of the slivers is the actual process of making products having varying size, shape and quality. Weaving is relatively easier than the other activities. The speed of Weaving differs from one person to another, from male or female and from one Community to another. It was generally observed that Kavaras weave quicker than Sambavas. When the weaving process is over, ribs and frame are to be made and Fitted depending upon the product which is being made. For example, formats, ribs are to be made and fitted, for baskets and winnowers, frames are to be made a fitted. When the making of product is completed, there is a final touch to finish by trimming the fibrous material on the product with scissors. Procurement of bamboo culms, cutting and splitting are generally done by the male member. Taking slivers is done by both male and female workers. Same is the case (Krishnankutty 2000:399). Palakavazhy and Ooramvazhy is the process of taking slivers horizontally, and Ooramvazhy is that of taking vertically. Taking slivers vertically is better than taking them horizontally. Vertical slivers are stronger since each has the inner and outer layer of the culm. In the case of horizontal slivers, the outer one is stronger than the inner ones. The slivers from the extreme inner portion of the culm are weak and they usually become waste.

Furthermore, with weaving of slivers, but major part of weaving is performed by females. It is reported that females are experts in making winnowers and amts, where males are good at making baskets of different sizes for various purposes. Making frames and ribs is performed by males. In their absence, females also attend to making frames and fibrous for products such as winnowers and baskets. Value added (difference between value of finished products and value of raw materials used) in the household production of bamboo

mats, baskets and other items was estimated for the weaver households in Sambava and Kavara communities (Krishnankutty, 2000:401).

Figure 5.12
Representation of Kudumbasree



(Source: The Field Survey, March 2024.)

The figure 5.11 shows that Political representation of Kudumbasree and 62% of the respondents are representing the functions most of the people are Women's. Around 38 percentage are the respondents are no representing Kudumbasree. Other details related to the topic is mentioned in the figure titled Representation of Gramasabha.

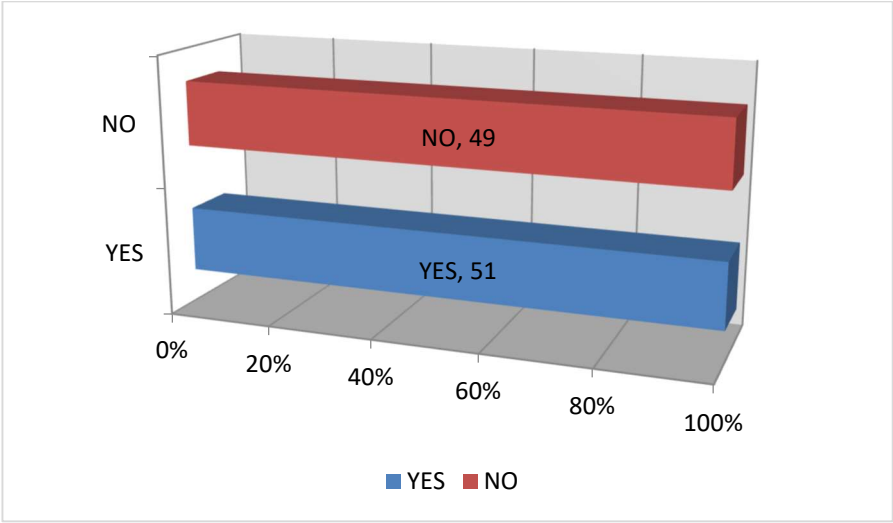
5.8 Political awareness and Political exclusion of Kavara community

The people of Kavara communities are often politically mobilized for party interest. Almost all major political parties have their units in Palakkad district. The predominant political parties here are CPI(M), CPI, BJP, INC and non-regional parties have some presents in this Palakkad district. CPI and CPI(M), here have considerable influence among the workers and peasants in the district. The bamboo workers have their own organization which Palakkad district Bamboo workers Union (CITU) found with the help of CPI(M).

The Kavara community still remains as neglected from the common political sphere of Kerala. Their leaders visit tribal areas only time of election campaigning. At that time, they give many promises and supports after the election their leaders will forget the tribal community until the next election. By considering the Kavara, they have sufficient land property but they can't manage or utilize it properly. There is not a unity can be observed among the organization, who try to empower the Kavara community. They are exposed to extreme exploitation. The lack of political upholding and influences to the reason behind the unsoiled issues and unanswered protests by the Kavara community. The economic backwardness and accumulation of political power in the realm of activities. They are denied to practice their political rights and means to participate in the exercise of political powers and denial of justice, freedom of expression, rule of law. At the reserved political constituency where the deciding people will not be the Kavara itself but another majority SC community, they can't elect their representatives who can participate on their behalf of the policy making.

Figure 5.13

Participation of MGNREGA work



(Source: The Field Survey, March 2024.)

The figure 5.8 shows that 51 percentage of the respondents are participatory in MGNREGA work. Around 49 percentage are not engaged the works that the reason is wage distributional apathy and delay. Impact of MGNREGA Self-reliance and improve the skill base of MGNREGA workers, the government has formulated a new project linking the flagship rural job scheme with skill development programmers. MGNREGA is part of the Government broader commitment to inclusive growth and policies is alternative to the Kavara community exclusion and marginalization. The study explores significant impacts on Individuals like men and women, household level and community level. They are used to access the overall economic impact of MGNREGA on selected beneficiaries' households, that providing assured income to the selected beneficiaries.

Furthermore, the idea of implementation of MGNREGA among Kavara people is premised on the common belief that a legislation is needed to bring about inclusive development and ushering in of social justice which in turn is capable of transforming the rural living condition, increasing sustainable agrarian activities and wholesome economic support of the rural people .It is very important to ensure that the scheme performs well as it ought to be, and helps in creating social security for the targeted community and a social safety net for the rural youth. Progress of rural communities is increasingly a priority both at national level and within international development efforts. The reasons for this include the persistence of poverty in rural areas, urbanization, and climate change.

Moreover, the sustainable development goal on the eradication of extreme poverty and hunger and the global goal achieving decent work for all., will not be achieved unless rural poverty is reduced .Implementation of MGNREGA is premised on the common belief that a legislation is needed to bring about inclusive development and ushering in of social justice which in turn is capable of transforming the rural living condition, increasing sustainable agrarian activities and wholesome economic support of the rural people .It is very important ensure that the scheme performs well as it ought to be, and helps in creating social security for the targeted community and a social safety net for the

rural youth. MGNREGA is no doubt significant for various reasons. It is identified as one of the best programmed in the world to provide an alternative source of livelihood which will have an impact on better human capital specially the youth through reducing distress migration, dropping out of children from school and increasing education and health care spending as well as food consumption. While broad based skills kills development is crucial, these initiatives should be supplemented by specific programmers that target the most vulnerable and disadvantaged youth .This in turn requires developing the right institutions and ability to deliver such programmes at the local level .Given the myriad programmes and institutions that exist at the national, state and district levels in India, the delivery of complementary services to young people seems to provide the greatest chance of ensuring India’s demographic divided does not turn into a disaster.

5.10 Illiteracy and educational backwardness

In this context educational backwardness and illiteracy is major issue confronting the Kavara group in Palakkad. Education is considered as the pivotal element in determining the socio-economic development (UNDP, 2000: Mithra and Sinh,2006) and it acts as a reinforcing factor in alleviating the high incidence of poverty as seen among the scheduled caste and scheduled tribe communities. (Thorat,2009)

Table 5.16

Landed property

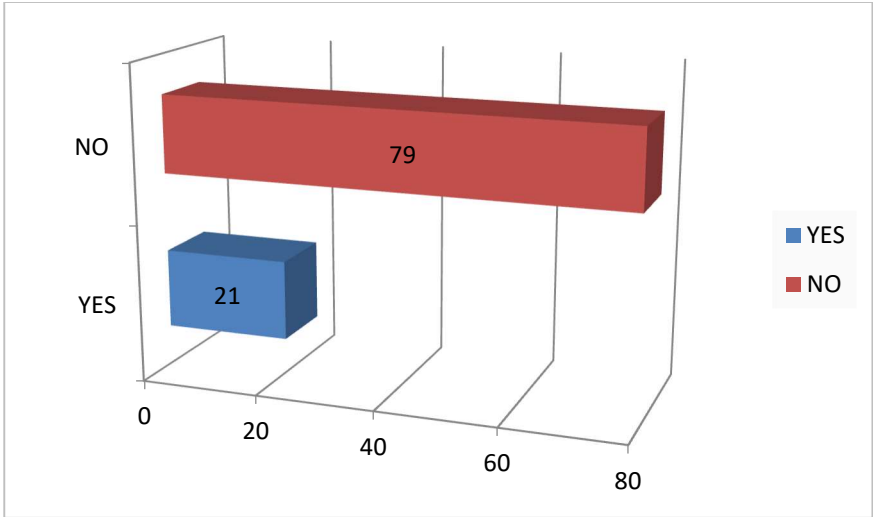
1.	No Land	17
2.	1-5 Cent	350
3.	6-10 Cent	30
4	11-15 Cent	11
5.	ABOVE 16 Cent	6
	TOTAL	414

(Source: The Field Survey, March 2024.)

The table shows 53 of the 1-5 cent land and their property. Around 33 percentage respondents are 6-10 cent land and 8 percentage people are saying not land or Government 'Purambokke land' there are many people living in 'purambooke land' in Cheerakuzhi in Kizhakkenchery grama panchayath. Land alienation is a serious problem faced by Kavara people. Land is the mainstay of the Kavaras and more than 90 percentage of them are depending on agriculture and allied activities. The major causes of land alienation and landlessness among the Kavara people are faced poor economic conditions, drinking habitat, urbanization, and industrialization, lack of land records, administrative inefficiency, and delay in getting land.

Figure 5.14

Bank account holder



(Source: The Field Survey, March 2024.)

The figure shows that 79 percentage of the respondents are not bank account, that indicates the there is no economic and financial support for the society. Only 21 percentage of the respondents they are permanent account for the Nationalised and regional banks deposit.

Figure 5.15

Opinion about forming new organization for Kavara community

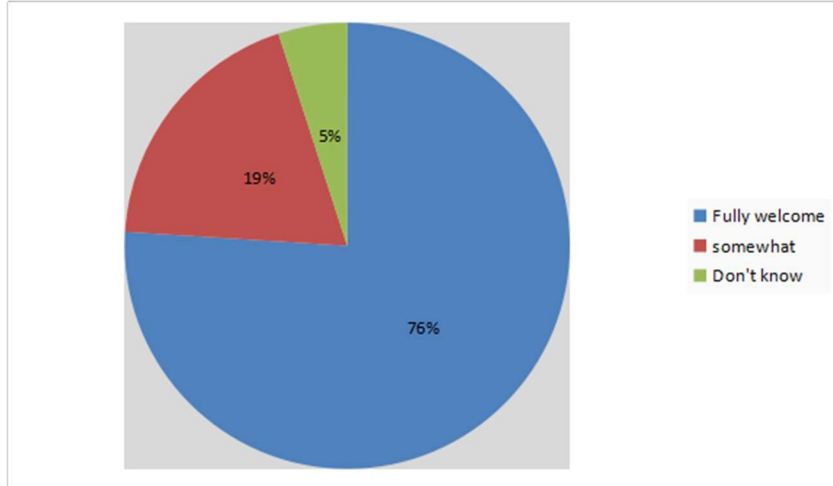
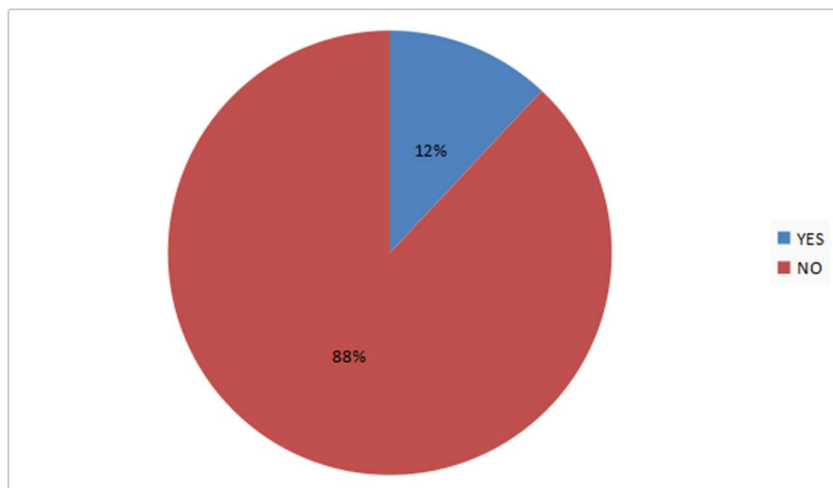


Figure 5.20 shows that there is no association or Organization for Kavara communities. Opinion about forming a new organization for bamboo workers 76 percentage are fully welcomed. Around 19 percentage are somewhat welcomed and 5 percentage are don't know of the total respondents.

Figure 5.16

Persons have physical disability



(Source: The Field Survey, March 2024.)

Figure 5.21 shows that 12 percentage of the total respondents are partially blind, and other physical disabled category.

4.11 Hereditary Bamboo workers in Palakkad

According to Rajan V. A. (2017), 200 colonies and above 50,000 persons are traditional bamboo weaving employers in Palakkad district. Political power and Panchayath administrative levels, factors like in Palakkad like in this category. Malayan, Tribal category like that male, Kali like females Bader Like that now in Kavara. Medhar⁶ or bedar a bamboo basket making community in Karnataka. Many progressive farmers in Kerala and Karnataka try their luck in bamboo cultivation with the hope of securing sustainable income. Bamboo is the fastest growing plant and there is no recurring. Expense incurred on irrigation, fertilizers, weedicides and pesticides. This community as a synonym of ‘Meda’ community in the ST List of Karnataka. Medhar are a community of bamboo workers who have been marginalised by society. They are from the low Sudra castes, lowest class of servants and peasants in the lowest tier of the four classes (The Hindu newspaper 2018 sep.10 business review pp.16)

Image 5.2

Medhar community in Karnataka engaged bamboo weaving



The nature of in this community like educational and economic situation is very backward. The Kavara is listed now in Scheduled caste like really in tribes. The changes

like unavailability of resources and like now in this community in building construction works in majority. 30 KM distance from Palakkad Kalladikkode hills, like in areas of Western Ghats Bamboos and Weaved and Labours are not get real wage bamboo products are livery lower price than Plastic products. Furthermore, there is no customs and ceremonies like in this community rather than Festivals is very important like Velas and Poorams. Abkari contractors are creating Toddy shops, nearest in Kavara colonies like in high exploitation to them. The basket are mainly used in agricultural wants. The bamboo products are environmentally and eco-friendly products. Forests that source of bamboos. There is get forest pass in the bound and lag. Poverty and economic and educational backwardness of more increased.

The wild animals attack against bamboo weavers like elephant attacks on Kuttanoor Mundan and Kall adikkode Janu was the martyr of the bamboo farmers. The government is nothing to do with the bamboo weaver's family, so the government immediate necessary should provide the health and social security to them. Globalisation and Neo-economic policies are decreased in the agricultural field. Now in bamboo industry is decreased. There is no research for their occupation and life. There is no solution the national level "BAMBOO FEST" provide the government. Environmental sustainability. Not will crops and occupation like no. Not appreciate them to their works and deserved category. Bamboo like Green gold like hut to palace and toys items to computer products that used in bamboo products. That every production like bamboo products and environmentally and eco-friendly using.

Palakkad District Bamboo Workers Union (CITU) established in 1975 at Ezhakkad in Mundur Grama pachayath, like union had life and occupation like E.K.Nayanar Ministry like in Kerala that Welfare fund to provide them. V. A. Rajan is the president K.V. Vasudevan is the Secretary of the organaisation. It is a labour organisation, there is no caste organisation foe Kavara community and express their economic and educational

incapacity. The weakness of the organization there is no capital for the promotion of an increased productions of baskets.

Image 5.3

Palakkad district bamboo workers industrial cooperative society



Majority Illiterates peoples, V.A. Rajan is the First-degree holder and Teacher In this community. Now in 20 government employees all are in Last Grade Scale job seekers. Educational dropout like in 10th standard and stop till the study at 12th standards. The degree holder's majority in girls. After marriage their study and job are stopped. There is no encouragement to study like them. Government schools survey like that majority are in this Dalit tribal category (Rajan 2017:8).

5.12 Need for bamboo workers cooperative societies

Different stages in household production are procurement of bamboo culms, preparing slivers, weaving and, marketing. The survey of weaving household indicated that of the total time taken, time required for each processing activity of an individual culm into finished products was 9 percentage for procurement, around 31 percentage for

preparation of slivers, 48 percentage for weaving, and 12 percentage for marketing (Krishnankutty 1998). If procurement of bamboo culms, preparation of slivers and marketing can be managed by an agency, more than half of the time (52 percentage) can be saved by the weavers, and that much time can also be used for weaving. De-Noding and slivering machines are available for primary conversion of bamboo culms into high equality slivers. Setting up of an agency in the form of a Bamboo weavers cooperative society, with the facility of primary conversion of bamboo culms within a panchayath where weavers are concentrated, is suggested. The society will be in the form of a common facility centre with primary processing machines. De-noding and slivering machines are in use in countries like China, Taiwan, etc. Adopting the same technology, such machines are to be manufactured within the country on a large scale and supplied to the society in each Panchayath. Treating of the slivers against insect attack can also be done in the common facility centre before distributing the slivers to weavers.

Treated slivers can enhance the durability of the woven products, and thereby demand for woven products can be increased. The functions of the society will be procuring of bamboo clumps both from home –gardens and forests on a large scale, mechanical processing of the culms into slivers and distributing to weavers, collecting the finished products, and marketing. The societies will also have credit facilities to assist the weavers for meeting expenses on education, clothings etc. of their children. An apex body in the state is also suggested to impart training to the weavers for improving the quality of existing types of products, and designing new value-added items for various uses. Establishment of such bamboo weavers cooperative societies at the panchayath level with an apex body at the state level will help to make bamboo weaving remunerative, and enhance household income pf the communities. It will improve their socio-economic status which will accelerate rural development (Krishnan kutty, 2000:402).

Furthermore, illiterate parents are not ready to scholars their children's. Their caste exclusion and isolation like in mainstream society. Traditional language and occupation are isolating from that mainstream society. Changes like that and welfare styles in the category. There is no customs and ceremonies, but the festivals is important. Getting entering in the temples like **Kuris and** after bathing. Amman are the main female deity. Karanavars and Kuttichathans are the male deities. **Muhurtham, Porutham** and Dowry is not important than the wedding ceremony. The **Kavarapecha** are not transformed to new generations. Occupation and language of that community is are changed. The Kavara communities are mainly speak in traditional Kannada language. That indicates the Kavara occupation and language are decreased. Kavara community are seen in all Taluks of the Palakkad District. Kavarapecha is the language of Kavara, that is the mixed of Malayalam and Kannada. Eg: Kanji, Koolu, elliyathu etc.

Furthermore, Kavara community are the hereditary bamboo workers. In southern region of Kerala Sambava is the community for making basket and mat. In northern parts Paraya and Kavara are the bamboo workers. However, the difference between Kavara and Paraya, their work and tools of that and they are making varieties of bamboo products. The traditional bamboo workers are now close to breaking. The onslaught of substitute materials and government policies of the past decades, among other things, have driven bamboo weavers to m poverty and starvation. They are earning at least 50 percentage more than farm laboures. The economic advantage of bamboo weaving attracted people from other communities, such as ezhavas, to this profession. It is pitable state with falling incomes, shrinking markets and no access to raw materials. It seems to lie largely in the structure of the enterprise, its characteristics and the socio-economic conditions of the workers. Traditional bamboo-weaving is characterised by low capital and simple production techniques. It requires such simple tools as a billhook and a Knife, which cost less than Rs.100. It is a labour -intensive, household based rural enterprise run mostly by women.

In addition, Palakkad district is a backward rural economy characterized by agricultural and rural activities and 86 percentage of the people live in rural areas. Of the total employment in the district agriculture and allied activities accounts for 42 percentage. Paddy is the principal crop of the district and accounts for 38 percentage rural areas of cultivation. The Palakkad district is the largest producer of paddy producing more than 40 percentage of the total production of the state. Paddy is cultivated thrice in a year, autumn, winter and summer. Paddy cultivation provides the major share of agricultural employment in the district. A notable aspect is that 63 percentage of the female workers are engaged in agricultural work as cultivators and agricultural labors. The agricultural labors who are categorized as wage labors account for 56 percentage of the total workers in the district.

Moreover, traditional bamboo-based industry is located in certain pockets of the state where the socially and economically weaker sections of the society are involved in production. Bamboo mats and baskets are two major products. The manufacturing of handicraft items is a recent addition in the industry and is still in its infancy. Not much attempt has been made to introduce modernization or products diversification or popularization of new products like bamboo shoot. The industry continues to retain its traditional nature. Further there are several constraints, relating to production, marketing and utilization of bamboo products in Kerala that hinder the growth of bamboo sector in the state. The development of this sector, calls for formulation and implementation of a well-knit development plan based on reliable and information.

In addition, Kavara groups in Palakkad concentrated far away from the rural area and they, felt marginalization from mainstream society. In spite of policies and programmes of the panchayath they remain backward because of their ignorance. The society are not treated their ignorance. The society are not treated their lifestyles and they negate them. The Kavara communities in Kongad, Kizhakkenchery, are also a majority of coolie

workers that unorganized labors like building construction. The some that people are engaged in traditional occupation like that weaving baskets and mats.

Furthermore, samples of 150 Kavaras in Palakkad district were interviewed with the help of a detailed questionnaire. In this context, this chapter analyses the survey results. The survey attempts to find out the marginalization and social exclusion of Kavara community in Palakkad. The survey undertaken in Palakkad district. Kongad, among Kavara communities, the respondents were asked to show whether they felt marginalized and excluded in society. Some people living revenue Purambokke bhomi in Cheerakuzhi area, that about 20 households that in survey. They are illiterates, they face lot of health and hygienic problems, that is opposite the public roads and ponds, majority of the people not get the latrine facilities. That create health problems. The vision of government, that not ready for the panchayath that their wealth and welfare policies. As part of this community of this study. A sample of 100 respondents belonging members of Kavara communities.

Exclusively, the Kavara communities one among the scheduled castes community, they are excluded in the public services. In rural areas, discrimination against SC's terms of access to drinking water in quite common. The marginalized that some people are getting unequal treatments, in the sense that the inequality that belonging. They are vulnerable, separated, isolated community. The voices of voiceless, that means the Kavara communities are silent, their living standard and minor people are representing the higher studies and public employment. The Government should focused their empowerment mechanism are strongly implicating level. The Kavars are their lives in traditional customs and occupation. They are not bothered about the society and the world. They don't get the more chances from the civil society. Not representing anyone can be in that community. Caste based discrimination leads to poverty will be discussed in this chapter. An attempt will be made the analyses poverty in the socio-cultural and economic aspects of the life of the Scheduled Caste as symptom of structural inequality will also be studied

to understand the culture of poverty among them. Finally, the chapter will enquire into how both the caste-based discrimination and poverty of the SC's contribute, intern to their social exclusion in every aspect of life.

The Kavara community, also known as Gavara, in Palakkad district, faces marginalization due to social and spatial factors. This leads to limited access to resources, opportunities, and participation in decision-making processes. While they are not explicitly mentioned in the provided texts as a community facing marginalization in Palakkad, it's important to consider that the Kavara, like other communities in similar situations, may experience marginalization through interconnected social and spatial factors, including historical and contemporary inequalities in land ownership, access to education, and political representation. Like other marginalized communities in India, the Kavara may have faced historical disadvantages that continue to impact their social and economic standing. The Kavara community's representation in positions of power, such as in government services or local leadership, may be limited. They may experience social exclusion and discrimination, impacting their access to services and opportunities. A significant portion of the community may rely on traditional occupations, which may not provide sufficient income or opportunities for advancement, leading to economic vulnerability.

The spatial distribution of the Kavara community in Palakkad, such as whether they live in concentrated areas or scattered settlements, can affect their access to resources and services. Disparities in land ownership and access to land can create significant social and economic inequalities, impacting livelihoods and access to resources. In some areas, communities may face inadequate infrastructure, such as lack of access to clean water, sanitation, or transportation, further exacerbating their marginalization. In some cases, communities may be geographically isolated, which can limit their access to education, healthcare, and other essential services.

In conclusion, the people of these settlements expose the current status of Kavara people of Palakkad district. Traditionally, caste-based occupations were done by these people. The economic and globalisations policies in governance at centre as well as state and resource scarcity forcefully leaved them traditional occupation. Also, they could not find proper market during globalization to sell their products. Later they shifted their life to wage labour, low level pubic jobs and even a small portion of people event think about migration to other districts and even to Gulf countries. Now there are a greater portion of people enter into available skilled employment, professional education and private sector jobs which are mostly without the higher education. People are move from unskilled labour to skilled or semi-skilled jobs other than their traditional field within a lifetime. Women have increasingly joined the workforce in various sectors and even think about urban migration. Caste based stigma still lingers in some rural areas, affecting confidence and social capital. Uneven access to quality education limits upward mobility for poorer families. Lack of political representation and advocacy within mainstream Scheduled Caste movements is another major problem Kavara people are facing today. In conclusion occupational mobility of the Kavara community reflects the broader social change experienced by many Scheduled Castes in Kerala. While traditional roles have diminished, new limited opportunities in higher education, migration to urban economies have enabled sections of the community to climb the social ladder. However, continued efforts are needed to addresses structural inequalities through strengthen educational support programmes for economically backward students within the community, promote skill development and entrepreneurship through government schemes, encourage community level documentation and oral histories to preserve experiences of mobility, enhance political representation and social inclusion initiatives within Scheduled Caste movements.

In Brief, the Kavara community is trapped in a cycle of occupational stagnancy due to a mix of traditional economic dependency, lack of skills and education, structural caste barriers, and inadequate policy support. For enable occupational mobility, there needs to

be a holistic intervention focusing on various elements like education and vocational training, reviving traditional craft of Kavara community through modern markets, land reforms or support for self-employment these people, stronger implementation of SC/ST development schemes.

¹ Horizontal movement refers to motion that is parallel to the ground, or side-to-side. It's the opposite of vertical movement, which is up and down. Horizontal movement in an occupation refers to a change in job roles or departments within an organization, or a move to a similar role in a different organization, without a significant change in status, pay, or level of responsibility.

² Palakkad is known as the granary of Kerala. This is due to its extensive rice cultivation and fertile lands. The district is a major producer of rice in the state, earning it the nickname "granary".

³ The Kerala government has decided to stop using the word 'colony' to describe settlements of Scheduled Caste and Scheduled Tribe communities in official records. The decision was taken by the outgoing Minister for Welfare of Scheduled Castes, Scheduled Tribes and Backward Classes and Devaswom K Radhakrishnan, who signed an order in this regard. Addressing the media before resigning from the minister's post, Radhakrishnan said 'colony' derives its meaning from the word slavery.

⁴ Kavarapecha means Kavara language that the mixed language of Malayalam and Kannada

5. Medhar is a bamboo wasket makers in Kudagu area in Karnataka. That is evident of the Kavaras are migrated from Karnataka and their Language.

CHAPTER VI

CONCLUSION

The Kavara, also referenced as Gavara, are recognized as a Scheduled Caste in Kerala (distinct from similarly named Balija or Naidu groups). They are traditionally associated with occupations such as making bamboo crafts—mats, baskets, and other items from natural materials—and are among several artisan and labour communities in the region. Geographically, the Kavara reside across parts of Palakkad, Thrissur, and Ernakulam districts in Kerala, maintaining Hindu religious practices. Their cultural customs include rites such as birth pollution (lasting around 15 days), naming ceremonies (around the 28th day), puberty rituals, marriages involving thali tying and the giving of a ‘pudava’ cloth, as well as burial practices for the deceased. Socioeconomically, they tend to be landless and economically marginalized. A significant number engage in weaving and agricultural labour; women frequently work on farms alongside men. Literacy rates are comparatively low, with boys often receiving more educational opportunities than girls. The community follows endogamy, often favoring cousin marriages. The Kavara of Palakkad are a traditional artisan caste with deep roots in Kerala’s rural and agrarian fabric. Though they have a distinct cultural identity and heritage, they continue to face socioeconomic challenges tied to limited education and economic opportunities.

The Kavara are recognized as a Scheduled Caste in Kerala. Their traditional livelihood centers around wickerwork and basket-making—crafting a variety of items from woven fibers. Many Kavara have complemented or shifted to agricultural labor, often working

on farms, with women participating notably in cultivation. They typically remain landless, reliant on daily wages and lacking ownership of farmland. Classified under the Scheduled Castes, Kavara have historically been among the economically and socially marginalized groups in Kerala. They speak a form of Tulu and Tamil, reflecting their ethnolinguistic ties. Educational attainment remains relatively low, with boys generally achieving higher literacy than girls, pointing to gender disparities and limited educational access. They practice Hinduism, typical of many Scheduled Caste communities in South India, though specific local rituals may be unique or under-documented. The Kavara of Palakkad are a traditionally marginalized caste with a legacy of manual crafts (especially basket-making) and agricultural labor, predominantly as landless workers. Socially, they face economic and educational disadvantages, maintain endogamous traditions, and are part of Kerala's recognized Scheduled Caste communities.

The biggest problem faced by Kavara communities is that they are unaware of their rights and obligations. They also do not know of the various projects and schemes formulated by the state government, as well as the central government. Because of the lack of this information. They cannot demand the release of their right full allocations from the state authorities, The Kavara community lacks the awareness about the welfare schemes provided by the government of Kerala. Bamboo products are mainly used by farmers. Since the agriculture itself has been reduced to a greater extent, the selling of these products has come to a halt. Thus, the livestock of people who are depending on the making of these products are badly affected.

Major portion of this community lies the northern part of Kerala and the Western Ghats of eastern portion of Palakkad especially the Mundur at Ezhakkad. The major reason behind them being the resident in this area is the production of baskets and raw materials of availability of resources like bamboo. The community is nonexistent in the southern part of Kerala. Bamboo workers families are grappling with multiple challenges, including shortage of raw materials. Lack of institutionalised marketing mechanism and

a plastic household item in the market. The availability of raw materials owing to massive destruction of bamboo plants in forest areas is another concern for the artisans. There is no market for bamboo products, bamboo workers are seriously affected by it. Therefore government has to interfere in it order to promote bamboo products industry as well as bamboo workers alike. The technical skills of Kavara community is acquired and used by other community people. Needs better economic conditions. Basket weavers are very rare, most of the employees are very poor background that their house some houses are mad and very bad situations. The hamlets are constructing in leaf and shed. The basket employees face there are lot of diseases like their unsaftey works. The use of waste baskets is used in bamboo products are in schools and governmental institutions, it is ecofriendly product and not chemical used. Avoid the Plastic waste bin use the environment friendly products. Though they that there is no exclusion, it can be very evidently proved from their field responses.

In order to serve the bamboo products industry as well as the people working in this industry, we need to ensure free pass for these bamboo workers to the forest. Insurance coverage should be provided by the government for the risky nature of their work. Reservation for the scheduled castes has to be increased from 8 to 12% in the public recruitments, so that the Kavara community gets the deserve representation. They have to be included in the scheduled tribe's category. So but today are include the scheduled caste category. There is no caste organization for Kavara communities. But labor organization are established in Palakkad district bamboo workers Industrial society. There is dearth of economic fund which results in the ill functioning of the organization. In labor organization is not specified benefits for Kavars that get all bamboo workers like paraya, sambava etc. That is the labor organization. The weakness of the organization there is no capital for the promotion of an increased productions of baskets. They are un-organized. Cultural realm is void, there is no serious research has been conducted about their socio-economic working conditions and life situations. And there is no traditional art forms and

folk for the Kavara community. Their organization lacks a group of educated people. There is no Ph.D. holder from the total study.

Electricity accessibility, there is still remaining as under-developed. Basic infrastructural facilities like proper road accessibility with schools, hospitals and shops et al are not available. Kavara community cooking place is very neat and they cooked varieties of food. Improve transportation facility through Road tarring, social welfare mechanisms are taking initiative for the Kavara colonies. Like in Kalavappadam in Kizhakkenchery and Punanadam area the entering into colonies road is unmettled. Hose rebuilding and repairing the houses, that Palayam area in Vadakkenchery panchayath that Kavara colonies and hamlets are mud and some houses are very poor conditions. There is no drinking water facilities and toilet facilities, only that the toilet that used in Paddy and other public road corners. There is no complete development of this area in Kavara colony. There is no street light facilities in Punnapadam area. Infrastrctural facilities that are food, cloathing, shelter etc. not good condition. The health problem that are the Kidney, cancer, dayalasis patients are lot are there. There is another problem faced by Kavara there is no waste bin mechanisms for that create health epidemics and health problems. Unavailability of pure drinking water facilities drinking water shortage are Vadakkencherry area.

Accident claims for victims that government should provide the health security measures immediately. Old age diseases and like the some of the fathers and mothers depends the charitable Orphanages. That a should value problem sons of their basic needs, like seeing Beggars. Kidney dialysis patients and disabled physically challenged persons, that are the blind. Majority challenged are blind the job for lottery business. Health security issues like colonies living that very congested life of them. Use of drugs and alcohol addicts they are using saliva of youths and old generations, that are create health problems. Prohibit children from the liquor consumerism like betel saliva.

There are around 10 families living in Revenue purambokke land in Chherakuzhi in Kizhakkenchery panchayath. There is a need for Government to provide land for better advancement and development. The real utilisation of measures provided by the government that are used are very low. House building grants and other grants-in aid are looted in other community. There is an educational incapability that is important. There is a very low representation of Kavara for the Kudumbasree and other political activities. Migration from one place to another for the purposes of education, job and better life situation. They have believed the more advanced life styles to get in Thrissur, Wayanad, Calicut and other areas. Kerala model of development has not made much change for the social economic existence of the marginalised sections of Kerala. There has been migration to Thrissur, Calicut, Kannur and other districts in Kerala.

Health status is the central element in the socio-economic profile of the community. Their peculiar habits like drinking toddy and use of tobacco and saliva. Health pattern is inferred by complying their perception of own health situation as well as data regarding the stage of visualising medical practitioner such as consumption of alcohol and tobacco. The ignorance of the severity of many health conditions and the problem of affordability to modern medical facilities expose them to health risks and eventually to high morbidity situations. Every poor and victims of the sickness.

Kavara caste one of the exceptional castes existing in the Palakkad district. These peoples are financially backward. Majority of them illiterate. Girls got education more than boys. But their job achievement are comparatively less. They will not show any kind of development in the field of education. Compared with other scheduled caste community, The possibility of occupational mobility is very less and limited. The younger generation among the Kavara community have not interested to concentrate their traditional wicker work. Some of the old people have still interest to this work. But it is very less in number. The scarcity of resources like and inactive participation of their organizations resulted to diminution of their traditional occupation.

The Kavara community, like other Scheduled Castes and Scheduled Tribes, often faces socioeconomic challenges that hinder their ability to pursue higher education. It is a fact that socioeconomic disparities and other factors create barriers to entering and succeeding in higher education for marginalized communities. The Kavara community, like other marginalized groups, may lack representation in educational institutions and decision-making processes, further impacting their access to higher education. Community-based organizations and trusts have played a role in establishing educational institutions and advocating for the educational needs of marginalized communities.

Need for Focused Interventions:

To address the specific challenges faced by the Kavara community, there is a need for targeted interventions that consider their unique social and economic context.

Curriculum and Pedagogy:

Developing culturally relevant curriculum and pedagogy can make education more accessible and meaningful for students from marginalized communities. While the Kavara community in Palakkad district has made some progress in higher education, significant challenges remain. Addressing these challenges requires a multi-pronged approach that includes targeted welfare programs, community mobilization, and the development of culturally relevant educational strategies.

The Kavara community in Palakkad district faces significant economic challenges, including landlessness, limited access to resources, and vulnerability to economic shocks. These challenges are rooted in historical and social factors that have marginalized the community, leading to a cycle of poverty and limited opportunities. The major challenges they are facing today are: the barriers to accessing formal financial institutions and credit often force families to rely on informal moneylenders at high interest rates. Historical and social factors, such as caste-based discrimination, can limit access to

opportunities and perpetuate economic inequality. Malnutrition and other health problems, often linked to poverty and lack of access to healthcare, can reduce productivity and increase healthcare costs. Historical disparities in land ownership have left many Kavara families with little or no land, forcing them into wage labor or other precarious economic activities. Farmers in Palakkad, including those from the Kavara community, face challenges like rising input costs, labor shortages, and low prices for agricultural produce, making farming less profitable. Some Kavara families have been forced to migrate from their villages in search of better economic opportunities, often to urban areas or other states, leading to social disruption and potential exploitation. While agriculture is a major source of livelihood in Palakkad, Kavara families working as agricultural laborers often face low wages, seasonal unemployment, and exploitation by landowners. Globalization and economic liberalization have also impacted the agricultural sector, leading to increased competition and potential job losses for Kavara families involved in traditional farming.

A multi-prolonged approach needed to addressing these economic challenges that includes:

- Land Reforms: Policies to ensure more equitable access to land and resources.
- Livelihood Diversification: Support for training and skill development to enable the community to access better-paying jobs.
- Financial Inclusion: Access to microfinance and other financial services.
- Social Security: Provision of social safety nets, such as food security programs and healthcare.
- Infrastructure Development: Investment in basic infrastructure, including water, sanitation, and transportation.
- Addressing Social Discrimination: Combating social discrimination and ensuring equal opportunities for all.

Occupational mobility is one of the serious issue of Kavara community as they regarded as a scheduled caste community in Kerala. The discussion of occupational mobility of Kavara community In fact open up to discourse the Occupational possibility of the Kavara Community. The main job opportunities the Scheduled caste community in general, Kavara community in Particular has been depending from many Years. In government sectors only. The social limitation of the community is a restriction to get job in Aided and Private sectors the industrial and technological sectors having rare Job opportunities due to the absence of educational qualification in Technology and software sectors. Educational qualification people in Kavara based on the research data is observed on. The educational qualification people in Kavara is very low, while this study conducted field analysis, educational qualified people are very few in Kavara Community and itself educated individuals are very nominal in education. Chapter fifth the field analysis conducted shows this fact very clearly.

This study led to discourse the issue of occupational scarcity of Kavara. In their Traditional occupation they had mobility in occupation from one generation to another. Today the traditional occupation and also not interested to continue the traditional occupation. Because of the difficulty to get economic benefit. The analysis of profile of socio-economic status of Kavara discoursing the social as well as economic background of the Kavara community as a scheduled caste people of Kerala. This study observed that community is facing poverty, Bank debt, Unemployment, Marginalization, Illiteracy, Discrimination, Reservation issues, Lack of political will, failure of administrative machinery, Atrocities, Missing the Knowledge of Traditional occupation reported that the Third chapter.

The discourse of the role of political empowerment of the Kavara, that this People in not representing the Leadership of Political Areana, that commented there is no one can represent from Kavara to Member of State Legislature and Member of Parliament Elections. The level of political empowerment or political representation is not

satisfactory. To Analyses the Occupation states in the background of their Migrated to places like Thrissur, Malappuram, Wayanad and Kannur is better than beyond the origin. but the level of status is not changed. The Information about Field survey that migrated place mobility is Horizontal type. To Analyses the Educational Status in the background of their migrated place mobility is Horizontal in Nature. To the Study Evaluated that the overcome the existing challenges that Bamboo Workers Union members, argued The Kavara community are included in the Scheduled Tribe category, for their Traditional work is related with the Forest Bamboo, and Cane. Which because the Kavara are also Shift the Scheduled Tribe Category. Education and Employment of the Kavara, They lack Job oriented education. They only receive Primary education You don't need an education to get traditional job. There are education should not be significant in Traditional Occupation.

Education and employment of Kavara, they lack job-oriented Education. They only receive Primary Education you don't need an education to get traditional Job. There are education should not be significant in Traditional Occupation. You can only get a good job if You have an education. Getting an education among Scheduled Castes can help you get a good Job. As the level of education increases, it is possible to get job. Job Mobility is Only Possible by Providing Reservation to Scheduled Castes. Currently, the Community is able to achieve educational mobility Through Welfare programmes such as study Rooms, E-Grants, Laptop Provided to the Scheduled Caste Category and the Kavara Community. The Main problem facing the Kavara community in terms of employment is the lack of Job Mobility. The Level of education has only reached Primary level. In this situation, A mobility work will not be Possible. The Kavara Community does not come in a Political Participation in Election. Since the British Period they established the school for Promotion of Education of Kavara. It is mentioned in Book Dalit charithra Damsanam by Vinil Paul. This information is stated that the There is a space of education in the British period for the Kavara, and their educational attainments. These attainments

should provide the High range of educational status among the Scheduled castes. But today their educational progress is very Low condition.

According to Iyer (1912) Men and women occasionally take alcoholic drinks which are brought from the market. Smoking beedies and cigarettes are common among Men. Betel -chewing with are cannot and tobacco is found among both males and females. harmful consequences of alcohol consumption are well documented. Alcohol consumption is casually related to cardiovascular diseases various cancers. Alcoholism, they last most of their land properties, wealth and which results many diseases. Alcoholic drinks consumption is commonly observed in all aged group, from small children to old age people. Most of the people of this Kavara community are addicted to the alcoholic drinks.

Limitations of Study

No authoritative research has been conducted on the Kavara community. Lack of transportation Facilities was a vital problem to reach every settlement to collect the primary data. There was a delay in getting from SC Promoter to visit the Kavara region. The researcher had to stay for a fortnight in a thick forest are where there was the possibility of attack from wild animals. Regarding the misunderstand that the group came to Kidnap the children when they entered the houses to gather information. Girls who had reached marriageable age refused to disclose their information and full details. Many people did not respond frankly. Many family members tried to answer the Questionnaire by hiding the truth. There has been a history of Alcoholic house owner's behaving badly. Many households did not co-operate to answer the questions. What does this research do for as they ask?

Major findings

- Occupational mobility is a multi-dimensional process with the status attainment. So, Occupational mobility is an innovative paradigm for discoursing social transformation of marginalized and weaker sections and its status today. The assessed a number of theories to examine their links to occupational mobility in a local context.
- The major theories that are closest to this study are Pitirim Sorokin's vertical and horizontal theoretical dimensions, Smelser and Lipsett's urbanized and industrialized locality model, Morrish & Peter Clamp's dimension on the relationship between education and occupation of parents, Coleman's revealing of the influence of the social and family background and Jagan Karade's occupational mobility was structured with the caste system.
- The vertical and horizontal theory provides a framework to understand how occupational mobility connect with upward-downward mobility and the changes in one's social status. Morrish and Peter Clamp linked occupational mobility with education and occupation of parents. Karade elaborate occupational mobility in Indian context. According to Karade, the occupational mobility of Scheduled Caste structured with caste system. Caste remains an impediment to occupational mobility in the Indian society.
- The study fully captures the diversity, complexity, strategy and impact of occupational mobility at the local level. The study proposes the need for an integrated approach to apply theoretical concepts in practice to develop a comprehensive model of occupational mobility of marginalized and weaker sections.

- The Kavara community of Kerala has experienced limited occupational mobility due to historical marginalization and their classification as a Scheduled Caste.
- The study also analyse about access to education and government welfare schemes are creating new opportunities for upward mobility. In the sample study, only 5 percentage of the total respondents are Rs.1500 and above, they are Private sector job seekers and Government jobs.
- The identifies education and government welfare schemes for Kavara community are relatively below average. Educational attainment within the community remains low. In the sample study, out of 1866 samples, only 12 percentage are higher secondary education, only 7 percentage of the total respondents are degree holders, 2 percentage of the respondents are technical degree holders and no PhD or professional education holders.
- The study reveals several factors have restricted the Kavara community's ability to achieve significant occupational mobility. They are decline of traditional craft, landlessness, educational backwardness, persistent social hierarchy. in the sample study, out of 414 families, around only 88 families have concrete residence and 258 home's roofs are used tile and around 52 family's residence built with sheet. Most homes are not in good condition because they lack the finances to maintain them on a regular basis. In most households, the income earned from work is only enough for daily necessities. This is why, children are gradually less likely to go to school and instead go to work. Around 11 percentage of the total respondents are living Hut that means leaf roof and very bad situation. Hygiene problems, Health epidemics and social problems are their face.
- The study explores that out of 414 families, around 390 families have priority ration cards, non-priority is 13 and others are only 4. Its proof majority of the Kavara people

are below poverty line and lived mainly with the support of state at subsidized food grains.

- The study found that around 57 respondents argued about their bank debt for Home, Marriage, Education purposes, Health, Infrastructural developments and other related matters in the Loan for regional and nationalized bank. Many Kavara families lack access to agricultural land, impacting their ability to produce food or earn a livelihood from farming. The community is highly susceptible to economic downturns, natural disasters, and other events that can disrupt livelihoods and further exacerbate poverty. Poor infrastructure in some Kavara settlements, such as lack of access to clean water, sanitation, and transportation, can further impact their economic well-being.
- The study explores that Kavara people's transition was driven by the decline of traditional rural economies and low returns from their hereditary occupations and non-hereditary occupations. As a result, many Kavara people have sought diverse employment opportunities in the formal and informal sectors.
- As a result of occupational shifts, the Kavara community's employment is now more diverse and widespread. Members have transitioned into various modern occupations, including: manual and construction labour, non-agricultural work, formal sector employment and even migration to nearby districts. However, persistent marginalization, educational backwardness, economic vulnerability et al are constrained in the occupational mobility of Kavara people in various modern occupations.
- Through the study of occupational mobility and its link with educational status, it is found that Scheduled Caste are historically marginalized. The mobility in their

occupation both traditional or non-traditional are not giving any special benefit for their social transformation from lower status to higher status.

- The study indicates, there is a significant lack of specific studies focusing on the occupational mobility and educational status of the Kavara community in the Palakkad district. General information indicates that they are a Scheduled Caste with traditionally low educational attainment and that their traditional occupation of basket-making has seen high levels of abandonment.
- Through their occupational mobility, the social transformation of Kavara people are not vertical or upward status.

Study validates Kavara mobility is Horizontal type mobility. They are weaving their traditional occupation Making basket, mat etc. But there is no advancement in their salary. Vertical mobility is not possible. Kavara community is Marginalized and Socially excluded. Does not have stable mobility. Kavara communities are change their weaving work, their hereditary occupation to another occupation, like building construction worksite, blacksmith et al. for their better social and economic positions. In this work I focused on occupation and education are the two variables, are tested. Migration is another indicator of social mobility, Kavara community are migrated from one place to another acquiring new skills, knowledge and occupy better positions and better.

Policy Suggestions

In order to serve the bamboo products industry as well as the people working in this industry, we need to ensure free pass for these bamboo workers to the forest. Insurance coverage should be provided by the government for the risky nature of their work. Reservation for the scheduled castes has to be increased from 8 to 12% in the public recruitments, so that the Kavara community gets the deserve representation. They have to be included in the scheduled tribe's category. So, but today are include the scheduled caste category.

Recommendation for Future Research

- This study tries to analyse different occupational mobility idea followed by Scheduled Caste as a marginalized section in Kerala. It also describes in particular the basic changing of occupational mobility of Kavara community and how education status determinate their occupational mobility. Further, research can be done on their socio-economic implications.
- Kavara people are minority in population in Scheduled Caste section in Kerala. Every social and educational change influence their social transformation. In this light, the scope of future researches could benefit from assessing such changes both in Scheduled Caste and in the Kavara community as a marginalized section in Kerala is always an academically relevant topic to discourse.

In conclusion, the concept of occupational mobility and changing nature of occupational mobility of the Kavara community like a weaker section in Scheduled Caste in Kerala and what are the promises their educational status can be given for their occupation is a very relevant question to ask. How their upward social mobility possible by occupational mobility and education status is a big question to discourse because the existing governing system particularly at grassroot level through neighborhood gatherings where dialogues, participation in occupation and in mainstream political sphere can be fostered organically. Consequently, making this fact more operational by new source of approaches is inevitable for Kavara community, and a politically responsible accountably of the government/authorities whereas limiting this responsibility in file not operational point of view must be emphasized the failure of the will power of governments/authorities towards marginalised communities have been experiencing for years is a direct result of this.

This thesis is a political discourse on the occupational mobility paradigm of marginalized and weaker sections and its status today. The assessed a number of theories to examine their links to occupational mobility in a local context. It concluded that no single theory

fully captures the diversity, complexity, strategy and impact of occupational mobility at the local level. The study proposes the need for an integrated approach to apply theoretical concepts in practice to develop a comprehensive model of occupational mobility of marginalized and weaker sections. The inference of this thesis tries to teach the relevance of the occupational mobility and how different agents of civil society deal with it as a new transformation in discoursing the social transformation of marginalized sections. It reveals the significance of the efforts of recognizing occupational mobility of marginalized sections/Scheduled Caste must be rooted in various factors.

In appraisal, occupational mobility for marginalized and socio-economically weaker sections is significantly hindered by systemic barriers. Their marginality resulting in low rates of upward movement across generations. Despite modern economic shifts, deep-seated inequalities rooted in social stratification this section often persist and can even widen over time. Also, there has been a possibility of Kavara Language, culture, anthropological study is a possibility of Future research endeavors.

Social hierarchies like rigid caste system dictate social status and have restricted individuals to their traditional caste-based occupations. As far as Kavara community is concerned, they cannot continue their traditional occupation due to various reasons like scarcity of proper resources, unable to find economic profit et al. Certain studies even show that an individual's career path is still heavily influenced by their grandfather's occupational status, especially for disadvantaged group. It also determines their social mobility upward.

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APPENDIX I

List of Scheduled Caste in Kerala

- 1.Adi Andra
- 2.Adi Dravida
- 3.Adi Karnataka
- 4.Ajila
- 5.Arunthathiyar
- 6.Ayyanavar
- 7.Baira
- 8.Bakuda
- 9.Bathada
- 10.Bharathar
- 11.Chakkiliyan
- 12.Chamar
- 13.Chandala
- 14.Cheruman
- 15.Domban
- 16.Gosangi
- 17.Hasla
- 18.Holeya
- 19.Kadaiyan

20.Kakkalan, Kakkan

21.Kalladi

22.Kanakkan, Padanna, Padannan

23.Kavara (Other than Telugu speaking or Tamil speaking Balija, Kavarai, Gavara, Gavari, Gavarai naidu, Balija naidu, Gajalu Balija or Valai chetty).

24.Koosa

25.Kootan, Koodan

26.Kudumban

27.Kuruvan, Sidhanar, Kuravar, Kuruva, Sidhana

28.Maila

29.Malayan

30.Mannan (In the areas comprising the Malabar district as specified by Sub section (2) of section 5 of the State reorganization act ,1956 (37 of 1956).

31.Moger (other than Mogeyar)

32.Mandala

33.Nalakeyava

34.Nalkandaya

35.Nayadi

36.Pallan

37.Pulluvan

38.Pambada

39.Panan

- 40.Paraiyan, Parayan, Sambavar, Sambavan, Sambava, Paraya, Paraiya, Parayar.
- 41.Pulayan, Cheramar, Pulaya, Pulayar, Cherama, Cheraman, Wayanad Pulayan, Wayanadan Pulayan, Matha, Matha Pulayan.
- 42.Puthirai Vannan
- 43.Reneyar
- 44.Samagra
- 45.Samban
- 46.Semman, Chemman, Chemmar
- 47.Thandan
- 48.Thotti
- 49.Vallon
- 50.Valluvan
- 51.Vedan
- 52.Vettuvan, Pulaya, Vettuvan (in the areas of erstwhile Cochin states only)
- 53.Nerian

APPENDIX II

Colony Replaced Unnathi Kerala Government Order

SCSTD/C2/198/2024/SCSTD

സ.ഉ.(കെ.ക) 03.06/2024/SCS1

"അനാർ- ഓട്ടോ"



കേരള സർക്കാർ



നിയമം

പട്ടികജാതി പട്ടിക വർഗ്ഗ വികസന വകുപ്പ് - പട്ടിക വിഭാഗക്കാർ അധിവസിക്കുന്ന മേഖലകളെ കോളനി, സങ്കേതം എന്നിവയ്ക്ക് പകരമായി "നഗർ", "ഉന്നതി", "പ്രകൃതി" മുതലായ പേരുകളും, ഓരോ സ്ഥലത്തും പ്രാദേശികമായി അനുപാതമുള്ള കാലാനുസൃതമായ പേരുകളും തിരഞ്ഞെടുക്കുന്നതിന് അനുമതി നൽകി ഉത്തരവ് പുറപ്പെടുവിക്കുന്നു.

പട്ടികജാതി പട്ടികവർഗ്ഗ വികസന (സി) വകുപ്പ്

സ.ഉ.(കെ.ക) നം.16/2024/SCSTD തീയതി, തീരുവനന്തപുരം, 18-06-2024

പരാമർശം- 1 പട്ടികജാതി വികസന വകുപ്പ് ഡയറക്ടറുടെ 08.06.2024 തീയതിയിലെ SCDD/2797/2024-P2(PL) നമ്പർ കത്ത്.

ഉത്തരവ്

പട്ടിക വിഭാഗക്കാർ ഉദ്യമമായി അധിവസിക്കുന്ന മേഖലകളെ "കോളനി", "സങ്കേതം", "ഊര്" എന്നീ പേരുകളിലാണ് നിലവിൽ അഭിസംബോധന ചെയ്യുന്നതെന്ന് മേൽ പേരുകളിൽ അഭിസംബോധന ചെയ്യുന്നത് അനുമതിപ്പെടാതെ കാരണമാകുന്നത് ശ്രദ്ധയിൽപ്പെട്ടതായും മേൽ പരാമർശിച്ച പേരുകൾക്ക് പകരം കാലാനുസൃതമായി നാമകരണം നടത്തുന്നതാണ് ഉചിതം എന്നും പട്ടികജാതി വികസന വകുപ്പ് ഡയറക്ടർ പരാമർശത്തിലെ കത്ത് പ്രകാരം ശുപാർശ ചെയ്യുകയുണ്ടായി.

2) സർക്കാർ ഇടപാടായി പരിശോധിച്ച പട്ടിക വിഭാഗക്കാർ ഉദ്യമമായി അധിവസിക്കുന്ന മേഖലകളെ "കോളനി", "സങ്കേതം", "ഊര്" എന്നീ പേരുകൾക്ക് പകരമായി "നഗർ", "ഉന്നതി", "പ്രകൃതി" മുതലായ പേരുകളും, ഓരോ സ്ഥലത്തും പ്രാദേശികമായി അനുപാതമുള്ള കാലാനുസൃതമായ പേരുകളും തിരഞ്ഞെടുക്കുന്നതാണ് എന്ന് ഇതിനാൽ ഉത്തരവാകുന്നു. ഇത്തരം പ്രശ്നങ്ങൾക്ക് വ്യക്തികളുടെ പേരുകൾ നൽകുന്നത് പല സ്ഥലത്തും തർക്കങ്ങൾ ഉണ്ടാക്കുന്നതായി ശ്രദ്ധയിൽപ്പെട്ടിട്ടുള്ളതിനാൽ വ്യക്തികളുടെ പേരുകൾ പരാമർശിച്ചിട്ടുള്ളവയാണ്. എന്നാൽ നിലവിൽ വ്യക്തികളുടെ പേര് നൽകിയിട്ടുള്ള സ്ഥലങ്ങളിൽ ആയത് തുടരുന്നതുമാണ്.

(ഗവർണ്ണറുടെ ഉത്തരവിൽ പ്രകാരം)
പി.റ്റി.മോയി
അധീഷ്ഠനൻ സെക്രട്ടറി

ഡയറക്ടർ, പട്ടികജാതി വികസന വകുപ്പ് തീരുവനന്തപുരം.
ഡയറക്ടർ, പട്ടികവർഗ്ഗ വികസന വകുപ്പ് തീരുവനന്തപുരം.
പ്രിൻസിപ്പൽ അക്കൗണ്ടന്റ് ഓഫീസർ(എ & ഇ / ആഡിറ്റ്) കേരള
വിവര ഹൈക്കമ്മ്യൂണിക്കേഷൻ വകുപ്പ് ഡയറക്ടർക്ക് (വിപുലമായ പ്രചാരണത്തിന്)

വിവര ഹൈക്കമ്മ്യൂണിക്കേഷൻ (വെബ് & ന്യൂ മീഡിയ) വകുപ്പിന്
കേരള സർക്കാരിന്റെ ഔദ്യോഗിക വെബ്സൈറ്റിൽ ഉൾപ്പെടുത്തുന്നതിന്
സ്റ്റാഫ് ഹയൽ/ ഓഫീസ് കോപ്പി

Signed By: ~~Shameem~~ ^{ശ്യാമീൻ പ്രകാശ്}
Shameem Muhammed B M
Date: 18-06-2024 14:45:12
ശ്യാമീൻ ഓഫീസർ

APPENDIX III

QUESTIONNAIRE

OCCUPATIONAL MOBILITY AND EDUCATIONAL STATUS OF KAVARA COMMUNITY IN KERALA

PART - A (Personal Information)

1. Name :
2. Age :
3. Gender : 1. Male 2. Female
4. Marital status :
 - a) Unmarried
 - b) Married
 - c) Widow
 - d) Widower
5. Occupation :
 - a) Traditional work
 - b) Coolie
 - c) Agricultural labour
 - d) Govt.job
 - e) Private job
 - f) Others
6. Daily Income :
 - a) 0-500

- b) 500-1000
- c) 1000-1500
- d) above 1500

7. Educational profile :

- a) Illiterate
- b) Primary
- c) Upper primary
- d) SSLC
- e) Higher secondary
- f) Degree
- g) Degree and above
- h) Others

8. Home number :

9. Ward number :

10. Ward name :

11. Name of Panchayth :

12. Name of district :

13. Total members of family :

14. Family particulars :

No.	Name of the family members	Age	Education	Occupation	Monthly Income	Total members of family

PART- B

(Basic facilities of the house)

1. Ration card :
 - a) Subsidy
 - b) Non priority
 - c) Priority
 - d) AAY

2. Land possession
Yes No Others

- A. If yes give land area
 - a) Below 1 cent
 - b) 1-5 cent
 - c) 5-10 cent
 - d) 10-20 cent
 - e) Above 20 cent

3. Do you own house
Yes No

4. The nature of home
 - a) Tile
 - b) Leaf
 - c) Terrace
 - d) Sheet
 - e) Others

5. Source of drinking water

- a) Public well
- b) Public tap
- c) Bore well
- d) House connection
- e) Others

6. Availability of water

Yes No

7. Your home is electrified

Yes No

8. Toilet facilities

Yes No

A. If yes nature floor of the toilet

- a) Floor of soil
- b) Cement
- c) Tile
- d) Others

9. The nature of way to get the house

- a) Soil road
- b) Tar road
- c) Straight path of stones and pebbles
- d) Others

10. You depend on the transportation facilities

- a) KSRTC
- b) Pvt.Bus service

c) Pvt.Vehicle

d) Others

PART - C

(Questions related to Educational status)

1. Is there any degree holder or other higher education in your family?

Yes No

A. If yes give details

.....
....

B. If No give details

.....
.....
.....

2. Does any member of your family dropped out of school ?

Yes No

A. If yes give the reasons for education dropout

a) Poverty

b) Financial depression

c) The distance to the institution

d) The worst of journey

e) Defeat

f) Inferiority complex

g) Others

PART-D

(Questions related to Occupational mobility)

1. Is there anyone from your family doing traditional occupation like basket, mat weaving etc?

Yes No

A. If yes how many persons engaged in this work

a) What materials are produced

b) Do you take it home and sell it

c) How much will the manufactured products cost

d) IF No give details

2. Are you or any one of your family leaving the district for work

Yes No

A. If yes which work.....

B. If no reasons

3. Are you participate in MGNREGA Work

Yes No

A. If yes how many days

4. Are you those who have migrated from other district

Yes No

A. If yes how many years have you lived at your current residence?.....

B. What did you come here for

a) Traditional occupation

b) Government job

c) Private job

d) Education

e) Others

5. Do you feel the occupational exclusion in place of work?

Yes No

A. If yes give details

.....
.....

6. Are you member of caste or work organisation based on community?

Yes No

A. If yes which organisation

.....

B. Are you satisfied with the activities of these organisations related to community education?.....

7. What is your opinion about bamboo workers union for Kavaracommunity ,about the expansion of this union which is working Only in Palakkad district to other districts?

a) Fully welcome

b) Somewhat welcome

c) Don't Know

d) No opinion

8. Do you think that the beneficiaries policies and employment opportunities scheduled castes taken over by the upper caste section?

Yes No No opinion

PART- E
(Other questions)

1. Are you favour inter-caste and inter religious marriages?
Yes No
2. Are you a member of kudumbasree
Yes No
3. Do you attend gram sabha meeting regularly
Yes No Occasionally
- A. If no and occasionally give the reasons
.....
4. Do you think that Gramasabha has enhanced your knowledge about socio-political importance ?
 - a) To a large extent
 - b) Some what
 - c) Not at all
5. According to you which is the serious obstacles to the development of your community
 - a) Basic facilities
 - b) Transport communication
 - c) Development of weaker sections
 - d) Violence
 - e) Others
6. Do you get any support from any of voluntary organisations who are working of free of development of SC?
Yes No
7. Do you get any developmental and welfare benefit from government

Yes No

A. If yes for what purpose

- a) Constructing house
- b) Education
- c) Health
- d) Traditional occupation
- e) Pension
- f) Others

8. Do you Know of various government programmes and policies for scheduled caste communities ,if any

Yes No

9. Can you Identify the major challenges faced by the community

- a) Lack of education
- b) Poverty
- c) Educational burden
- d) Lack of leadership
- e) Use of drugs and alcohol etc
- f) Others

10. Notes and extra information

.....
Place : Signature of the Enumerator
Date:
Time:

APPENDIX IV

KAVARA FIELD PICTURES

Bamboo Workers Union (Palakkad) Collectrote march for various needs



Mass movement



Talented student awards



Talented student awards



Investigation of Kavara Unnathi



CAMON 30 5G •

23mm f/1.88 1/100s ISO175

Investigation of Kavara Unnathi



Investigation of Kavara Unnathi



Traditional Occupation -Weaving bamboo





Aged women weaving Muram



Handicrafts Items



Vatti



Kutta



Cherumuram



Kavarakathi



Handicrafts Items

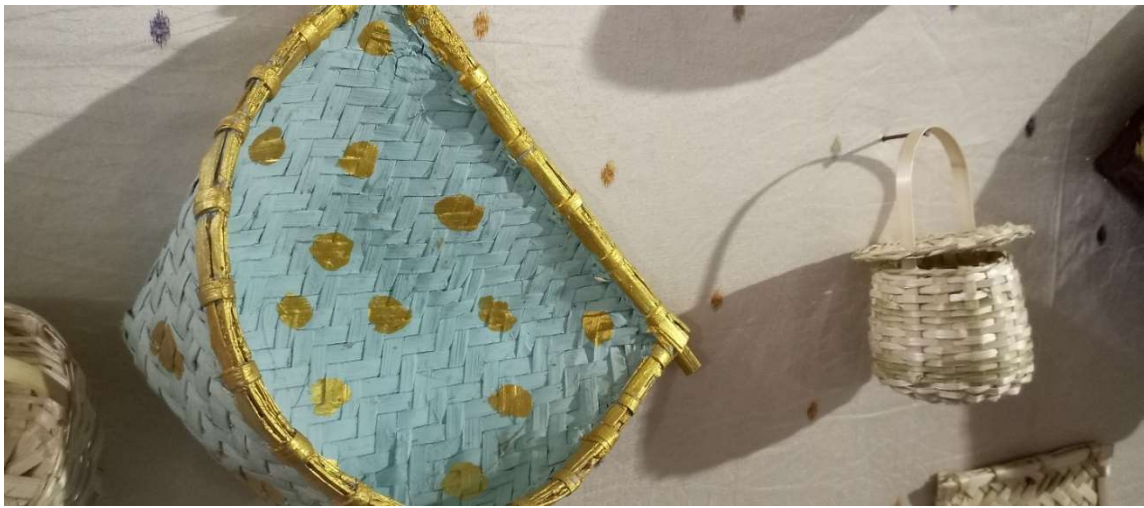
















Art Fest of Kavara



Kavara martyr Monument (Mundan smarakam)



Social participation



Social participation



Social participation



Thali pooja



Kavara marriage ceremony





കിരൺ രാജ്
റിസർച്ച് സ്കോളർ, എം.ജി. യൂണിവേഴ്സിറ്റി
8921808565

ലേഖനം

പാലക്കാട് ജില്ലയിലെ കവറ സമുദായക്കാർ

വനങ്ങളും ആദിവാസികളും മായും ബന്ധപ്പെട്ട ജീവിതമാണ് ഇവരുടേത്. കാടുകളിൽ പോയി ഈറ്റ, മുള എന്നിവ ശേഖരിച്ചു കൂട്ടയും വട്ടിയും പനവും നെയ്യു വിറ്റു ഉപജീവനം നടത്തി

യിരുന്നു. കടുത്ത വിശ്വാസികളായിരുന്നു ഇവർ. മറ്റു ജനവിഭാഗങ്ങളുമായി വേണ്ടത്ര ഇടകലർന്നു ജീവിക്കാൻ ഇപ്പോഴും ഇവർ തയ്യാറായി കാണുന്നില്ല. മറ്റ് പട്ടികജാതിക്കാരിൽ നിന്നും

വ്യത്യസ്തമായി ഇവർക്ക് വെളുപ്പ് നിറമാണുള്ളത്. വിദ്യാഭ്യാസ സാമൂഹിക സാംസ്കാരിക മേഖലകളിൽ ഈ ജനവിഭാഗത്തെ ഉയർത്തിക്കൊണ്ടുവരുന്നതിനുള്ള ശ്രമങ്ങൾ നടന്നിട്ടുണ്ടെങ്കിലും ഉദ്ദേശിച്ച പുരോഗതി നേടാൻ കഴിഞ്ഞിട്ടില്ല. ഈ വിഭാഗക്കാരുടെ വീടുകളിൽ ജനനം, വിവാഹം, മരണം തുടങ്ങിയ ചടങ്ങുകളിൽ മറ്റു സമുദായക്കാർ പങ്കെടുക്കാറുണ്ടെങ്കിലും ഒരുമിച്ചിരുന്നു ഭക്ഷണത്തിൽ ഏർപ്പെടുന്ന രീതി ഇപ്പോഴും വിരളമാണ്. സമൂഹത്തിൽ ഏറ്റവും കൂടുതൽ അവഗണനയ്ക്കു വിധേയരാകുന്ന വർഗ്ഗമാണ് ഇവർ. അലഞ്ഞതയും അന്ധവിശ്വാസങ്ങളും മൂലം സമൂഹത്തിൽ ഇറങ്ങാൻ ഇത്തരക്കാർ മടിക്കുന്നു. വളരെക്കാലം ചൂഷണത്തിന് വിധേയരായ ഈ വിഭാഗത്തിന് സർക്കാരിന്റെ വിവിധ ആനുകൂല്യങ്ങളും ക്ഷേമ പദ്ധതികളും ലഭ്യമാക്കുന്നുണ്ടെങ്കിലും ഇന്നും ഇവർ പുരോഗതിയുടെ പാതയിൽ വളരെ പിന്നിലാണ്.

പാലക്കാട് ജില്ലയിലെ എല്ലാ താലൂക്കുകളിലും കണ്ടുവരുന്ന ഒരു ജാതി വിഭാഗമാണ് കവറ എന്ന സമുദായക്കാർ. 2010 ലെ കില (Kerala Institute of Local Administration) നടത്തിയ സർവേയിൽ 11,017 ആണ് പാലക്കാട്



ബില്ലയിലെ കവര ജനസംഖ്യ എന്ന് പറയുന്നു. പാലക്കാട് ജില്ലയിലെ ആകെ പട്ടികജാതിക്കാരുടെ ജനസംഖ്യയുടെ 4% മാത്രമാണ് കവര ജനസംഖ്യ. 2001 ലെ സെൻസസ് പ്രകാരം കേരളത്തിൽ 13,872 പേരാണ് ആകെ കവര ജനസംഖ്യ എന്ന് പറയുന്നത്. 50000 ത്തിൽ അധികം ആളുകളാണ് പാലക്കാട് ജില്ലയിൽ കവര ജനസംഖ്യ എന്ന് വി.എ.രാജൻ എഴുതാൻ കേരളാ പട്ടികജാതി വികസന പ്രസിദ്ധീകരണമായ പടവുകളിൽ പറയുന്നു (2017). വി.എ.രാജൻ ഇവരെ കുറിച്ച് ലളിതമായി അവതരിപ്പിക്കുന്നത് പാലക്കാട് ജില്ലയിലെ പരമ്പരാഗത ഈറ്റ തൊഴിലാളികൾ എന്നാണ്. 250 തറകൾ പാലക്കാടിന്റെ വിവിധ ഭാഗങ്ങളിൽ ഉണ്ട്. ഈ കണക്കുകൾ ഒന്നും തന്നെ ആധികാരികമായ ഒന്നല്ല. അദ്ദേഹത്തിന്റെ എഴുത്തിന് നിമന്ധി പോരാഴ്ചകൾ ചൂണ്ടിക്കാട്ടി കൂടുതൽ വിശദമായ പഠനം നടത്തുകയാണ് ഞാൻ ഉദ്ദേശിക്കുന്നത്. ഈ സമുദായത്തിൽ നിന്നുള്ള ആദ്യത്തെ എം.ഫിൽ വിജയകരമായി പൂർത്തിയാക്കിയ വ്യക്തിയാകാൻ കഴിഞ്ഞതിൽ എനിക്ക് സന്തോഷം ഉണ്ട്. ഇവരുടെ ജീവിത രീതികൾ, തൊഴിൽ, ഭാഷ എന്നിവയെ സംബന്ധിച്ച കാര്യമായ ലേഖനങ്ങളും കൃതികൾ ഉണ്ടെങ്കിലും അത് ഇന്ത്യയിലെ മൊത്തത്തിലുള്ള കവരകളെ കുറിച്ചാണ് പറയുന്നത്. ഞാൻ ഉദ്ദേശിക്കുന്നത് പാലക്കാട് ജില്ലയിലെ അവരുടെ സാമൂഹിക സാമ്പത്തിക അവസ്ഥകളെ കുറിച്ചാണ്. സാമ്പത്തികമായും വിദ്യാഭ്യാസപരമായും വളരെ പിന്നോക്കം നിൽക്കുന്ന ഈ വിഭാഗം പട്ടികജാതിയിലാണ് ഉള്ളത് എങ്കിലും ഇവർ യഥാർത്ഥത്തിൽ ട്രൈബ്യൂകൾ ആണ്. വളരെയധികം അവഗണനയെ വിധേയമാകുന്ന വിഭാഗമാണ് ഇവർ.

എൽ.കെ.അനന്തകൃഷ്ണന്മാർ (1981) ടി കോച്ചിൻ ട്രൈബിൾസ് ആൻഡ് കാസ്റ്റസ് എന്ന പുസ്തകത്തിൽ കവര എന്ന സമുദായത്തിന്റെ ഒറിജിൻ, ഭാഷ, ജീവിതരീതികൾ എന്നിവയെക്കുറിച്ച് വ്യക്തമായി പ്രതിപാദിക്കുന്നു.

അദ്ദേഹത്തിന്റെ അഭിപ്രായത്തിൽ Kavaras are Strictly Monogamous എന്നാണ് പറയുന്നത് (അയ്യർ 1981:385). ഏക-പത്നി വ്യവസ്ഥ ആധുനിക കാലത്തു മാറ്റങ്ങൾ സംഭവിച്ചിട്ടുണ്ട്. പുരുഷൻ സ്ത്രീക്കു ധനം നൽകിയാണ് വിവാഹം നടത്തിയിരുന്നത്.

എഡ്ഗാർ തെഴ്സ്റ്റൺ (Edgar Thurston) പ്രസിദ്ധീകരിച്ച കാസ്റ്റസ് ആൻഡ് ട്രൈബിൾ ഓഫ് സതേൺ ഇന്ത്യ എന്ന പുസ്തകത്തിൽ Kavara എന്ന വാക്കാണ് ഉപയോഗിച്ചിരിക്കുന്നത്. അദ്ദേഹത്തിന്റെ അഭിപ്രായത്തിൽ Telugu Trading Caste എന്ന് പറയുന്നു. എന്നാൽ യഥാർത്ഥത്തിൽ കവരകൾ കർണാടകയിൽ നിന്ന് കുടിയിറങ്ങിയവരാണ്. അവരുടെ ഭാഷയായ കവരപേട്ട് സാക്ഷ്യം എന്ന് വി.എ.രാജൻ പറയുന്നു. കവരയെക്കുറിച്ചുള്ള ആധികാരികമായ രണ്ടു ലേഖനങ്ങളാണ് ഇവ രണ്ടും. അവ ഇന്ത്യയിലെ കവരകളെക്കുറിച്ചുള്ള സമഗ്രമായ ഒരു പഠനമായിരുന്നു. കേരളത്തെ കൂടാതെ തമിഴ്നാട്, കർണാടക, ആന്ധ്രപ്രദേശ് എന്നിവിടങ്ങളിൽ ഗവ. കവര, ബഹിജ, എന്നൊക്കെ പേരുകളിലാണ് അറിയപ്പെടുന്നത്. കർണാടകയിൽ മേയർ എന്ന വിഭാഗം മുളകൊണ്ടുള്ള ഉത്പന്നങ്ങൾ നെയ്തു വിറ്റു ഉപജീവനം നടത്തിയിരുന്നതായി പറയപ്പെടുന്നു. തെക്കൻ കേരളത്തിൽ കവര സമുദായക്കാർ ശൃന്ധമാണ്. അവിടെ കൂട്ടനെയ്ത്തിൽ ഏർപ്പെട്ടിരിക്കുന്നത് പറയൽ സമുദായമാണ്. എന്നാൽ വടക്കൻ കേരളത്തിൽ പറയൽ ചെയ്യുന്നത് പായ നിർമ്മാണമാണ്. കവര സമുദായക്കാർ വിവിധങ്ങളായ ഉപകരണങ്ങൾ നെയ്തു വിറ്റിരുന്നു. ഇതാണ് പറയ സമുദായത്തിൽ നിന്ന് ഇവരെ വ്യത്യസ്തമാക്കുന്നത്.

മേയർ
കർണാടകയിലെ കൂടക് ജില്ലയിൽ മുളകൊണ്ടുള്ള ഉത്പന്നങ്ങൾ ഉണ്ടാക്കുന്ന ആദിവാസി വിഭാഗമാണ് മേയർ. മേയരുടെതു പാലക്കാട് ജില്ലയിലെ കവര

വിഭാഗക്കാരുടെതുപോലെ ഉള്ള ഭാഷയും ജീവിതരീതികളുമായി ബന്ധമുണ്ട്.

പാക്കനാർ
പറയിപെറ്റ പന്തിരുകുലത്തിലെ ജ്ഞാനിയും വാഗ്മിയും ആയ പാക്കനാരുടെ വംശപാരമ്പര്യം ഇക്കൂട്ടർ അവകാശപ്പെടുന്നു.

കവരഭാഷ
കവര സമുദായക്കാരുടെ പൂർവിക ഭാഷാ സംസ്കാരത്തിനു കവര പേട്ട് എന്നാണ് പറയുന്നത്. ആധുനിക ജീവിതത്തിൽ ഉപേക്ഷിച്ചു ഉച്ചാരണ ഭാഷയാണിത്. 30 വർഷം മുൻപ് വരെ കവര സമുദായക്കാർ നിയന്ത്രണ സംസാരിച്ചിരുന്നു. പഴമക്കാർ വാമൊഴിയായി പറഞ്ഞു തന്നിട്ടുള്ള ഈ ഉച്ചാരണ ഭാഷ ആരും തന്നെ സംസാരിക്കുന്നില്ല. ഇങ്ങനെ ഒരു ഭാഷ ഉണ്ടായിരുന്നു എന്നുപോലും ഈ സമുദായക്കാർ മറന്നിരിക്കുന്നു. ദക്ഷിണേന്ത്യയിലെ കന്നട സാദൃശ്യമുള്ള ഭാഷയാണ് ഇവർ സംസാരിക്കാറുള്ളത്. ഈ ഭാഷയ്ക്ക് ലിപി ഇല്ല.

- ഉദാ: കുള് (ചോറ്)
1. നിങ്ങളേ പോർ എത്തിങ്ങിയപ്പോൾ പേർ എന്താണ്
 2. നിങ്ങളേ പൊ എല്ലിയാട്-നിങ്ങളുടെ വീട് എവിടെയാണ്
 3. എങ്കു കുള് വേക്കു-എനിക്ക് ഉറണ് വേണം

ഈ പ്രാകൃത ഭാഷ പുതുതലമുറയ്ക്ക് പകർന്നു നൽകാൻ മുതിരുന്നില്ല. അങ്ങനെ ഒരു സംസ്കൃതിയുടെ ഭാഷ അസ്തമിച്ചു.

കവര സമുദായക്കാരുടെ സാമൂഹിക സാമ്പത്തിക പശ്ചാത്തലം സമ്പത്തിലും വിദ്യാഭ്യാസത്തിലും അത്യന്തം പിന്നോക്കമാണ് കവര സമുദായം. മനസ്സുകൊണ്ടും വാക്കുകൊണ്ടും കർമ്മം കൊണ്ടും ഈ ജനവിഭാഗത്തെ അംഗീകരിക്കാൻ കൂട്ടാക്കാത്ത സമൂഹമാണ് ഇന്നുള്ളത്.

CERTIFICATE EXAMINATION
631560P-2131370190
Chances: 1

നിരകുടരായ മാതാപിതാക്കൾ വിദ്യാഭ്യാസത്തിനു വേണ്ടത്ര പരിഗണന നൽകിയിരുന്നില്ല. മുഖ്യധാരയിൽ മാറ്റിനിർത്തപ്പെടാനും ഒറ്റപ്പെടാനും ഇതിനിടയാക്കി. അതിനാൽ സംഘടനകൊണ്ട് ശക്തരായും വിദ്യാലയങ്ങൾ പ്രബുദ്ധരായും അവർക്ക് എളുപ്പമല്ലാതായി. പരിഗണിക്കാത്തവിധം അധഃപതിച്ചതായിരുന്നു അവരുടെ ജീവിതം. തനതു കവറ ഭാഷയും തൊഴിലും അവരെ ഒറ്റപ്പെടുത്തി. മാറ്റത്തിന്റെ വെളിച്ചം കണ്ടു തുടങ്ങിയത് കൃലത്തൊഴിലിൽ ന്യൂനപാത അനുവദനം ചെയ്തപ്പോഴാണ്. ഫലക്കരമായി രാഷ്ട്രീയമായികാൻ നിർണയത്തിൽ പ്രധാന കണ്ണിമായി വർത്തിക്കുന്നതും പഞ്ചായത്തുതലത്തിൽ ആരംഭിക്കാവുന്നവരായവരുടെ നിർണായക ശക്തിയാകുന്നതും ഈ ജനവിഭാഗമാണ്. എങ്കിലും രാഷ്ട്രീയ നേതൃത്വത്തിലേക്കു കവറ വിഭാഗത്തിൽ നിന്നുള്ള വ്യക്തികൾ വരുന്നില്ല. ഏറ്റവും കൂടുതൽ നിരകുടരുള്ള ഈ ജനവിഭാഗത്തിലെ ആദ്യത്തെ ബിരുദധാരിയും അദ്ധ്യാപകനും ഈ സമുദായത്തിൽ ജനിച്ചു വളർന്ന വി.എ.രാജൻ ഏഴാണ്ട് ആണ്. അദ്ദേഹത്തെ കൂടാതെ ഈ സമുദായത്തിൽ നിന്നുള്ള ഏക എംപിയിൽ കാൽ ലേഖകൻ തന്നെയാണ്. ഈ സമുദായത്തിൽ നിന്ന് ഒരു പി.എച്ച്.ഡി ഓർഡറും ഇല്ല എന്നത് വളരെ ലോകമാണ്. ഇത് കാട്ടിത്തന്നത് അവരുടെ സാമൂഹിക രാഷ്ട്രീയ രാഷ്ട്രീയ സാമ്പത്തിക പിന്നോക്കം വന്നതാണ്. ഫലക്കരമായി ജില്ലയിലെ കവറ സമുദായത്തെ സംബന്ധിച്ച ഏക ഗവേഷക പ്രബന്ധം ലേഖകന്റെതാണ്.

മേഴ്സി

മുട്ട, മാട, ഈറ്റ എന്നിവ മുറിച്ചുകീറി നെയ്തെടുക്കുന്ന ഉപകരണങ്ങൾ നിർമ്മിക്കലാണ് ഇവരുടെ തൊഴിൽ. കാർഷിക ആവശ്യങ്ങൾക്കും വിദ്യാഭ്യാസങ്ങൾക്കുമുള്ള വട്ടി, കൂട്ട, ചുരം എന്നിവ ഉണ്ടാക്കുന്നതിൽ



പ്രവീണരാനിവി. ഇവർ നിർമ്മിക്കുന്ന ഉപകരണങ്ങൾക്ക് ആവശ്യക്കർ ഏറെയാണ്. ഇവ നിർമ്മിക്കാനാവശ്യമായ അസംസ്കൃത വസ്തുക്കൾ (raw materials) ആവ മുട്ട, ഈറ്റ എന്നിവയുടെ അപര്യാപ്തമായ ഉൽപന്നങ്ങൾക്ക് സ്വാതന്ത്ര്യം ഇല്ലാതായതും കൃലത്തൊഴിൽ കാലഗതിയിൽ അനുകൂലമായി. ഇവരുടെ തൊഴിൽ മെട്ടിൻ നിർമ്മാണ മേഖലയിലേക്ക് ഹിച്വനസപെട്ടു.

കവറകമ്മി

നേതൃത്വത്തിലായിരുന്ന നീളവും വെളിയിൽ വീതിയുമുള്ള കമ്മിയാണ് മുട്ട പൊളിക്കാൻ ഉപയോഗിക്കുന്ന ഉപകരണം. ചേലും മുട്ടു ധാന്യങ്ങളും കോരുന്ന ഒരുപകരണമാണ് കൂട്ട. വനങ്ങളിലെ

മുട്ടരായ ഈറ്റരായ നടുവേരുകീറിയാണ് ഇവ ഉണ്ടാക്കുന്നത്. മീൻകൊട്ട, അരികൊട്ട എന്നിവ അവയിൽ പ്രധാനമാണ്. വട്ടി എന്നാൽ ചോർ കോരിയിടാനുള്ള മുട്ടകൊണ്ട് നെയ്ത പാത്രം ആണ്. പല വലിപ്പത്തിലായുള്ള വട്ടികൾ പല ആവശ്യങ്ങൾക്കാണ് ഉപയോഗിക്കാവുന്നതുള്ളത്. ചുരം എന്നാൽ അരി, ഗോമമ്പ് തുടങ്ങിയ ധാന്യങ്ങൾ ഉരി, അരി എന്നിവ വെടിയിട്ടെടുക്കാനായി ഉപയോഗിക്കുന്ന ഒരുപകരണം. കളു ചുരം എന്നാൽ ഫാടത്തിലെ പതിർ ഹിച്ചു വെലിക്കുന്ന ചുരമാണ്. പല ആകൃതിയിലുള്ള ചുരങ്ങൾ വിവിധങ്ങളായ ആവശ്യങ്ങൾക്കാണ് ഉപയോഗിക്കാവുന്നതുള്ളത്.

