

# REVIEW OF SOCIAL SCIENCES

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# **REVIEW OF SOCIAL SCIENCES**

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## VIABLE INDUSTRIAL POLICY FOR THE STATE

Is the Kerala model of development a blessing or a bane? This economic question has been debated by not only the economists and policy makers but all sections of the intelligentsia. It is being praised on its unprecedented achievements in the social sectors such as education, healthcare, environmental concern, family wellness and protection of democratic rights. But it is often criticized in terms of its snail's pace of growth in the production sectors. Kerala is a consumer society living with the remittance of migrants. Social development can be made sustainable only with the achievement of economic growth. It is a reality that without the protection and growth of production sectors no development model can sustain. So the need of the hour is that the State Government should take all round initiative and administrative measures to unleash the productive forces in the state. A well planned industrial policy is a prerequisite for achieving this long term objective.

A long term industrial policy is an indispensable administrative requirement for the sustainable growth of industrial and business units as well as economic progress of the state. The policy should have a long term development vision incorporating mechanisms of creating a conducive entrepreneurial climate, adequate institutional support mechanism and the availability of the required skilled manpower.

A viable industrial policy of the state should have the following components for its effective and undisputed implementation. They are

1. Land friendly industries: Since Kerala is severely constrained on the issue of land, industries or units requiring vast tracts of land cannot be considered suitable for the state.
2. Ecology friendly industries: Since Kerala has high population density its fragile ecology is sensitive to development activities and its population intolerant to projects that may have adverse consequence for its natural environment. Therefore other heavy and polluting industries cannot be thought of suitable for Kerala.
3. Industrial Relations: Since Kerala's traditional industries are prone to labour management problems, industries having limited possibility of labour – problems may be suitable.

4. **Viable industries:** Industries such as IT hardware and software, Tourism products, Health-care products, Food products, Premium apparels, Marine products, Electronics and light engineering, Bio-technology and Ayurvedic pharmaceuticals appear to be suitable for Kerala.
5. **Size of Industrial Units:** Since Kerala has land and ecological constraints, and since labour problems are frequent particularly in large units, Kerala should promote with top priority small and medium units.
6. **Energy needs:** Power supply should be expanded adequately to ensure uninterrupted in adequate measure to industrial units.
7. **Industrial Health:** To ensure the health and smooth functioning of industrial enterprise, the promotional agencies should be revamped for both functional and attitudinal changes and the cumbersome bureaucratic system should be simplified.
8. **Industrial Incentives:** The best incentive all serious industrialists expect is an atmosphere in which they could operate without any hassles – bureaucratic, political or regulatory. The industrial incentives need to be designed as support mechanisms to assist units set up firmly within reasonable time periods. Cluster development schemes and industrial parks have provisions for sustenance of these units.

The industrialization process in Kerala has therefore to be oriented towards small, environment friendly and energy efficient enterprises in areas such as IT hardware and software, Health care, Tourism, Marine products, Biotechnology and Electronics. All procedural formalities should be reduced into a single channel at which clearances and approvals are made; industrial investment should be made wholesome and pleasurable experience for prospective entrepreneurs.

**Prof. J Rajan**  
Chief Editor

# **SENSITISING TRADITIONS: THE ST. THOMAS TRADITION OF THE SYRIAN CHRISTIANS OF KERALA**

**\*Thomas P John**

## **Abstract**

*Every religion and ethnic communities have their own traditions up on which they are well placed. But application of scientific and empirical standards of analysis make often their validity at stake and the particular cultural pattern built strongly upon such traditions are tattered. The Syrian Christian Community in Kerala has such a strong tradition of its origin connected with the apostolate of St. Thomas, which is considered pristine all throughout these years by the community. At the same time it has been a subject of strong academic debate in the modern period and while many have questioned the validity and authority of the tradition, some others come forward with even more stronger counter arguments. Hence an objective, rational and balanced analysis about the tradition is needed to remove the amount of ambiguity created in the minds of many. This article is an attempt to make such an un biased but systematic study of the St. Thomas tradition of the Syrian Christians.*

**Key Words:** St. Thomas Tradition, Syrian Christian Community, *Malankara* Syrian Christians, St. Thomas Christians, Malabar Church,

## **Introduction**

Traditions are handed down beliefs, customs, information etc., by word or practice, from generation to generation. It is otherwise a long established and inherited way of acting

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or thinking. Traditions are also defined as continuing pattern of culture, beliefs, or practices. On thinking it in a Christian way it is a body of teachings, or any one of them, held to have been delivered by Christ and His apostles but not originally committed to writing.

## **Objective**

The main objective of the study is to make a revisit into the age old St. Thomas tradition of Kerala to filter the most possible facts and thereby to sensitise the tradition in the light of historical and situational physical realities and to help the present generation to have a simple cognition of the whole tradition.

## **Methodology**

Mainly, scientific historical method of research together with interpretive methodology is applied in this study. Textual research is used with utmost care and a sceptical attitude is kept in accepting the secondary sources in analysing the historical literature already produced on the tradition. Most often descriptive and argumentative methodology is followed.

## **Who are the Syrian Christians?**

The Syrian Christians are the earliest Christian community in Kerala. Historically it is true that Christianity has flourished in India in the early centuries of the Christian era. It has a longer history and ancestry than that of many European countries. Thus it will be seen that the history of Christianity in India is a history of over 1800 years<sup>1</sup>. But the colonial domination of our country by different European countries at different times in the modern period made a notion that Christianity in India is a modern importation from the west. This early Christians in India have been known by the different appellations such as Syrian Christians, St. Thomas Christians, Nazarene Mappillas, and Malankara Christians etc. The term 'Syrian Christian' does not have a precise definition. Some use the term to refer to those who had originally come from Syria and their descendants. Based on this definition, Syrian Christians forms only a very small fraction of the Syrian Christian population of Kerala. Majority of the present day Syrian Christians are descendants of Hindu converts having many thing common to the Hindu brethrens like language, dress, customs and traditions etc. A more real perspective of the term would be to include all those who follow the 'Syrian Rite' in their religious services as Syrian Christians. This is the definition used in the Indian census to the Syrian Christians.<sup>2</sup> The name is purely ecclesiastical.<sup>3</sup> They are called the St. Thomas Christians to refer to their origin with St. Thomas, one of the apostles of Jesus Christ. It was a matter of accepted faith for a long time, and no shadow of suspicion was cast on it till the first note of dissent was struck by La Croze in his great

work *Christianismoe aux Inde's*, which was published in 1723 A.D. Since then there have been numerous European and other foreign authorities of more or less repute who have joined the chorus of dissent.<sup>4</sup>

### **What is the St. Thomas Tradition?**

There are two versions of the St. Thomas tradition – the Western and the Indian. The Western tradition originated outside India, is fully based on the '*Acts of Thomas*'. The *Acts* describes the whole story romantically and with much imagination. It says that Thomas, following the ancient trade routes, reached India sometime in the middle of the first century and preached the gospel in Parthia, the Kingdom of Gundaphar, converted many including royal families and at last suffered martyrdom in India and was buried there and later the mortal remains taken to Edessa. As against this western tradition there is the Indian tradition among the Christians of St. Thomas, details of which may be found in the *Rabban Pattu*, the *Veeradiyan Pattu*, the *Margamkali Pattu*, etc., and some historical accounts of written records.<sup>5</sup> According to the Indian version, St. Thomas came by sea and first landed at Cranganore about the year 52 A.D., converted high caste Hindu families in various places in Kerala, visited Coromandel coast, making conversions; crossed over to China and preached the Gospel there, returned to India and organized the Christians of Malabar under some leaders from among the leading families and erected a few public places of worship. Then he moved to Coromandel again and suffered martyrdom near the Little Mount. The body was taken to Mylapore and was buried there.

### **Different Views on the Tradition**

Eminent historians like Tillemont, Renadot, J. Hough, Sir W Hunter, Dr. Milne Ray<sup>6</sup> etc. and many other Protestant Church Historians doubt the truth of the tradition. Those who reject the tradition as being not founded on fact argue that; it was not possible for St. Thomas to have come to peninsular India, he was the Apostle for Parthia and his sphere of work was confined to the North West and not to Southern India, there were no Brahmans in South India in the early years of the Christian era whom the Apostle could have converted as he is said to have done, if at all he did come to this country it was to North-West India associated with the name of Gondophores, he preached in South India but confined his activities to the Coromandel Coast, Thomas of Cana has been confounded with apostle Thomas,<sup>7</sup> and there is no historic evidence to support the tradition etc. La Croze and Hough regard the whole story as legendary and mythical. Chaplain Trevor holds that the light of Christianity was extended from Egypt, where it was kindled by St. Mark, through Persia towards the north of India and the Syrian churches might have been planted in the fourth century by Thomas, a monk from that country, whose name might have been confounded

with that of Thomas, the Apostle.<sup>8</sup> Later historians like William Hunter and Vincent Smith, though not thoroughly write off the St. Thomas Tradition, were equally disinclined and vacillating in nature to accept the visit of St. Thomas to Malabar as a historical fact.<sup>9</sup> On the other hand, those who believe that St. Thomas came to Kerala think that the above arguments against the Apostolic origin of the Church in India is because of the iconoclastic attitude towards tradition by the modern Prussian school of historians, the imperfect acquaintance with sources which are not available in the European languages and a general disbelief in them, and perhaps a natural disinclination to believe how India which lay outside the Roman empire and is identified with Hinduism should possess the tomb of one of the twelve apostles of Jesus.<sup>10</sup> The political supremacy of the Western nations for the last five hundred years has invested the facts recorded in their histories with an air of sanctified authority. To some extent the actual fact has suffered in its appearance through the bleak freezing of neglect.

The doubts thrown on the tradition by European writers makes it untrustworthy in the eyes of historians.<sup>11</sup> But we cannot acknowledge all what are said by Europeans in its face value. The Portuguese identified so much with the cause of Papal supremacy throughout the whole world that they felt more concerned in extending their own authority and influence than in discovering ancient origins. And the English concentrated their energy and resources on the conquest of a great continent before the interests of the Christian faith attracted their attention. Moreover it was the Church of England and the Protestant missions which guided and controlled their movement. As the doctrines of the Syrian Church in Malabar differed from those of their own, neither the earlier historians nor the earlier missionaries made a sustained endeavour to discover the true character of the Malabar Church or to examine how deep it had struck its roots into the past.

Some of the best authorities, the Romanist writers in general and Jesuit Fathers in particular like Emmanuel Auger, Martin Matinez, Gothard Artus, Douzales d' Avila, Urbano Cerri and others, are averse to the opponents of the St. Thomas origin of Christianity in India. They do not reject the tradition as unworthy of belief. Some Protestants like the great Dr. Buchanan, Chaplain Jacob Canter Visscher, Dr. Kerr, Bishop Heber, Archdeacon Robinson etc. attribute an apostolic origin to the Syrian Church of Malabar. The Rev. Mr. Whitehouse is inclined to accept the tradition on proper and reliable grounds. He said that India could not have been such a *terra incognita* to St. Thomas as it was to the natives of Southern Europe. The Rev. Alexander J D Orsey in his *Portuguese Discoveries and Dependencies*, after a close examination of the Portuguese records, arrives at the conclusion that the tradition concerning St. Thomas current in Malabar is true.<sup>12</sup>

Now let us have a balanced and critical analysis of the tradition on grounds of the situational and physical realities of the time. Firstly, Christianity is envisaged as a world



religion with the whole universe as its platform. Jesus Christ is said to have advocated his disciples to “go into all over the world and preach the Gospel to every creature.”<sup>13</sup> It has been established to promulgate or promote enthusiastically. Its field has not been narrow and the disciples were asked to work far and wide. In such a situation, if St. Thomas had come to India as part of his mission there is nothing improbable in it.

Secondly, ancient Malabar had very extensive and highly profitable trade relations with many foreign countries. The port of Muziris, which is identified as the port of ‘Muchiri’ in ancient Tamil literature was an international centre of trade at that time. This port area is known as Kodungallur situated at the mouth of river Periyar. An international trading community had grown around this port. Merchants from different parts of the world including ancient Egyptians, Persians, and Syrians etc used to camp there. The Greeks, the Romans and other Europeans penetrated into India through Kodungallur in the ancient times. Thus the region around the ancient sea port of Muziris had been a hub of different sets of ancient people and culture to mingle and exchange ideas, religion, culture etc... In such a situation Malabar was not a terra incognita to St. Thomas. Christianity might have thus found its way as a result of trade contacts through Kodungallur in the ancient period.

Another factor which seems significant in this connection is the close and parallel growth of Jewish colonies in Malabar. The Jews in Cochin believe that the first Jewish colony might have arrived in India in King Solomon’s fleet.<sup>14</sup> There are references to the colonization of Jews in Cranganore in the 6<sup>th</sup> century B.C. as a result of a mass exodus of Jews who were freed from Babylonian captivity of Nebuchadnezzar. The existence of Jews in India long before the Christian era is asserted by Anquital du Peron in his book *Zend Avesta*.<sup>15</sup> There was a Jewish colony in different places around the river Periyar and Quilon, the very places where Christian churches were believed to be founded by St. Thomas. In the copper plate grants issued to the Christians at Kollam is referred to have been witnessed by a number of Jews. Their names also are inscribed in these grants in Hebrew. It shows that the Jews had become respected trading communities in the first few centuries of the Christian era in Kerala. A Hebrew letter of 1768 records that there were six colonies of Jews at Cochin, Anjikaimal near Cochin, Paravur, Chendamangalam, Mala, Tirur, and Marram. Also names like Judakunnu, (Jew’s hill) near Palyur, Judankulam, (Jew’s pool) near Vadakkat in Malabar etc refer to the presence of Jewish colonies in these places. These Jewish colonies would have provided an obvious venue for an apostolic mission. This may be considered to be the main factor that attracted St. Thomas to the south west coast of India.<sup>16</sup> All these show that the sea route from the Middle East to Cranganore was the one most widely used and commonly known in the first century of the era. In the light of the knowledge and familiarity of the route and position of Muziris to the ancient world, it is not improbable that St. Thomas too knew about Muziris in India and set

sail to this place and preached Christianity here. In such a situation an apostolic mission in the first century was perfectly possible from a physical point of view. The discovery of the regular North East and South West monsoon in the Indian Ocean by Hippalus, a Greek mariner, about 47 A. D. i.e. before the advent of St. Thomas also have facilitated and shortened the voyage between the Red-Sea ports and India. Pliny says it is most convenient to depart from *Okelis* (southern tip of Arabia) sailing with the Hippalos (monsoon) in 40 days to Muziris.

The recent Archaeological findings had given some answers to our queries about King Gundaphar in the western version of the tradition. By the middle of the 19<sup>th</sup> century AD, a large number of coins unearthed in the North West of India enable us to say that there was a king in India by that name. They are inscribed in Greek and assume the name 'Gondaphares'. History now reckons 'Gondophares' with the Indo-Parthian king 'Gondaphornes'. Another remain to ascertain the authenticity and date of King Gondaphares reign is the stone tablet discovered by Dr. Bellew from the ruins of a Buddhist city unearthed near Peshawar in the end of the 19<sup>th</sup> century. The stone Tablet is 17 inches long and 14.5 inches broad. It bears an inscription in six lines in ancient Gandhara which is deciphered as 'in the twenty sixth year of the great King Gundaphara in the Samvat year three and one hundred in the month of Vaisakh on the fourth day.'<sup>17</sup> Based on archaeological research the date of this inscription is fixed on 46 A.D. The numismatic tokens on the Gondaphares coins also indicate an approximately similar date or a little later, which indicate the possibility that the Apostle Thomas may have come in contact with this reigning king.

Bishop Medlycott, after making a critical study of The '*Acts of Thomas*', the earliest detailed account of St. Thomas' apostolic labours in India refers to many South Indian manners and customs in the narrative, such as taking of a bath before meals, the *palki* or palanquin; a cart drawn by cattle or oxen, the mention of the Turban and prostration before religious leaders etc. He states that the writer of the Acts must have had information based on contemporary history. On this ground he maintains that there is every reason to conclude that the Apostle Thomas had entered king Gondaphares' dominions in the course of his apostolic career.<sup>18</sup>

The *Keralolpathi*, a Brahmin work written to support the social and religious claims of the Nambudiri Brahmins says that a certain foreigner Thomman who is spoken of as *Sarva Veda Vighran* (an opponent of all Vedas) came to Malabar and converted to his Buddha faith many prominent people of the land including the reigning Cheraman king Bana Perumal. Even though *Keralolpathi* is not regarded as a genuine history, the incident regarding the conversion of a Kerala ruler by a foreign religious teacher occurs in it.

In A.D. 190 the great Gnostic Pantaenus, a professor of Theology in the Alexandrian school set sail from Bernice in the Red sea and landed in one of the Cochin ports where he

founded a colony of Christians in possession of some Aramaic version of the Gospel of St. Mathew in Hebrew. It is supposed to have been carried by St. Bartholomew (another name by which Thomas is known) and is the earliest mention of the community now known as the Syrian Christians.<sup>19</sup> Towards the close of the sixth century Gregory of Tours recorded that the holy remains of the Saint were removed from *Calamina* to the city of Edessa in Persia and there interred. . . . . “In that part of India where he first rested” says he “stands a church and monastery of striking dimensions elaborately designed and adorned”<sup>20</sup>

It is said that the famous ecclesiastical assembly ‘the Council of Nicaea’ held at Asia Minor at the initiative of the Roman Emperor Constantine in 325 A.D. was attended by one Johannes a bishop representing the Eastern churches including greater India. It indicates the existence of an ancient Christian community in India.

In 345 A. D. a merchant named Thomas Cana is said to have come upon this Church bringing to *Cranganore* from Baghdad, Ninive, and Jerusalem a colony of four hundred Christians among whom were several priests and deacons and a bishop named Joseph. The Syrian Christians say that Thomas Cana found at Cranganore sixty four families of Christians who had remained steadfast from the days of the Apostle.<sup>21</sup>

Another ancient literary evidence to support the existence of Christianity in early times in India was the accounts of Cosmos Indicopalastus who was a merchant of Alexandria. His 12 volume work called ‘Christian Topography’ narrates his personal experiences in his voyages. It contains accounts of the Malabar Church which he visited in 522 A.D. He writes that ‘in the land of *Trapobane* (Ceylon) and in further India where the Indian sea is, there is a church of Christians where clergy and faithful are to be found. Such is also the case in the land called *Male* (Malabar) where pepper grows and in the place called Kalliana (Quilon) there is a bishop usually ordained in Persia, as well as in the Isle called the *Isle of Dioscoris* (Socotra) in the same Indian Ocean.’<sup>22</sup>

There is an Anglo-Saxon chronicle, another historical document that bears testimony to the St. Thomas tradition, which tells how King Alfred the great venerated the memory of the Apostle of India. When King Alfred was defending the city of London against the pagan Danes he vowed that he would send a mission to India to the shrine of Apostle Thomas. This he did in the year 883. The embassy was headed by Sighelton, Bishop of Shireburn.<sup>23</sup>

There is some revealing in the traditions of the Universal Church about the apostolic origin of the Kerala Church. The *Doctrine of the Apostles* written in Edessa about 250 A. D. says “India and all its own countries, and those bordering on it, even to the farthest sea,

received the Apostles' hand of priesthood from Judas Thomas, who was guide and ruler in the Church he built there"<sup>24</sup>

It has been said that the Portuguese had destroyed all the records including copper plates which had been entrusted to their safe custody by the Syrian Bishop Mar Jacob.<sup>25</sup> However, some of the late material evidence of old finds and lithic records also support the tradition. The white marble slab, 2 ft. long and 1.6 ft wide, discovered in 1568 A.D. while digging to lay foundation of a church at Mylapore had engravings referring to the death of Thomas at Mylapore and refers also to the kings of Malabar and Coromandel and of Pandya who submitted them to the law of St. Thomas. A few years earlier in 1543 A. D. a plate of copper engraved with half obliterated letters which when deciphered was found to bear testimony of a donation from a king to the Apostle Thomas, of land for building a church.<sup>26</sup> The references to material objects and the mention of specific details furnish some guarantee of truth though the acceptance of hearsay information appears to have tainted the reasoning.<sup>27</sup>

## Conclusion

The following facts emerge out of a systematic survey of the traditional and the historical aspects of the tradition. The circumstances which explain and supplement the tradition point out unmistakably the possibility of the tradition. An apostolic visit at that time was physically possible.<sup>28</sup> "We cannot prove that the Apostle worked in South India any more than we can disprove that fact; but the presence of Christians of undoubtedly ancient origin holding firmly to the tradition, and the probable presence of Jewish colonies at the same time, incline the balance to believe that the truth of the tradition is reasonable probability. The evidence we have cannot do more than this."<sup>29</sup> The existence of an old local tradition and of families whose ancestry seems ancient and indigenous, rather than of foreign immigrant trading stock, is factors which suggest the possibility of an early evangelist in the country.<sup>30</sup> If it is not Apostle Thomas; then who is that early evangelist is the question that remains to be answered. There is ample scope for another alternative argument that the constant trade contact between Malabar and the Red Sea, South Arabia and Persian Gulf had resulted in the migration and settlement of Persian Christians on the Malabar Coast. These Syrian Christians from the East also regarded the apostle as their founder. They might have brought the proud claim to apostolic foundation with them and the Malabar Church would also have looked back to St. Thomas as its indirect, if not direct, founder. Such a re-enforcement cannot be ruled out. The death of St. Thomas in South India is not entirely disproved and no other place in the world claims the event.<sup>30</sup>

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# FACTORS INFLUENCING THE WORK LIFE BALANCE OF MIGRANT LABOURERS ENGAGED IN CIVIL CONSTRUCTION SECTOR OF KERALA

**\*J. Rajan \*\*Ambili Asok**

## **Abstract**

*Work Life Balance is a critical concept having lots of importance in employee's life. Implicitly or explicitly, work-family balance is at the core of HRD's major functions and it may be a powerful leverage point for promoting individual and organizational effectiveness. This article tries to find out the various factors that influence the work life balance of migrant labourers employed in civil construction sector of Kerala. Kerala, with its higher wages and ample opportunities is witnessing an increased inflow of unskilled and semiskilled labour from other states, even from Orissa and West Bengal. To balance between the family responsibilities and work responsibilities has become a challenge for the people in many professions. Work- life balance is very unique in the case of migrant labourers since it possesses characteristics that are different from other work groups. This paper tries to explore the peculiar characteristics of work-life balance that have an impact and significant influence on migrant labourers of Kerala who are engaged in civil construction sector.*

**Keywords:** Work Life Balance, Migrant Labourers, Construction Sector, Work Family Conflict.

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## **Introduction**

As a regional economy, Kerala experience a rapid growth of informal sector in the employment scenario. Dynamics of labour market in Kerala is having a strong bearing upon its history of in-migration and out-migration. Unique development experience of Kerala has its own influence on the labour market of the state. The labour community in Kerala mainly consists of those who are engaged in the informal sector (loading & unloading, casual work, construction work, brick making, self employment etc), traditional industries (coir, cashew, handloom, beedi etc), manufacturing sector (small, medium and large industries), IT industry, units in export promotion zones and those who are seasonally employed. Kerala witnesses a large inflow of in-migrant labourers from different parts of the country especially from the states like West Bengal, Assam, Chhattisgarh, Bihar, Odhisha, Tamil Nadu etc. Majority of them, belong to the unskilled or semiskilled category of workers and mainly work in the construction sector which experiences relative shortage of labour supply in the domestic labour market. Work in the construction industry is particularly tough. It demands excessively long and inflexible work hours. Hence migrant labourers who are employed in this sector may face work-life balance issues. Balancing one's life and work improves the life satisfaction and productivity. A good balance of work and life can play a vital role in attaining personal and organizational goals. This study is particularly intended to explore the work related and family related factors that affect work life balance of migrant labourers mainly engaged in building construction activities.

## **Objective**

The present paper aims to elicit the various work and non-work related factors that contributes to the work life balance of migrant labourers in Kerala.

## **Significance of the study**

The contribution of migrant labourers in the economic development of the state is very significant. Hence the satisfaction of these employees in their work and family is highly important for the state and the respective sectors where migrant labourers are employed. Hence it is anticipated that this study contributes to the society by giving factors for improving the work-life balance of migrant labourers and thereby increasing their satisfaction level and productivity.

## **Methodology**

This study is based on secondary data. Secondary data pertaining to the study were collected from books and journals related to the topic. In this study all measures of the construct are adapted from the previous literature.



## **Work-Life Balance (WLB) – The concept**

Work-life balance has always been a concern of those interested in the quality of working life and its relation to broader quality of life (Guest, 2002). Work-life balance is defined as an employee's perception that multiple domains of personal time, family care, and work are maintained and integrated with a minimum of role conflict (Clark, 2000; Ungerson & Yeandle, 2005). Dundas (2008) argued that work-life balance is about effectively managing the juggling act between paid work and all other activities that are important to people such as family community activities, voluntary work, personal development and leisure and recreation.

## **Importance of Work Life Balance**

The level of importance being given to this phenomenon has increased these days due to the harmful results brought about because of the severe lack of this phenomenon. Driscoll (1996) identified that for both employers and employees' work-life balance has various advantages and work-life imbalance has various disadvantages. Employees are drastically affected by the work-life imbalance; the results include poor mental health, poor physical health, stress, lack of job satisfaction etc. For employers the consequences of work-life imbalance include absenteeism, poor performance on the job, higher turnover of the staff, costs related to recruitment and training. Where as positive experiences with the work lead to personal and professional goal attainment, job satisfaction and hence improving quality of personal and professional life (Spinks, 2004). The ability to balance between workplace's needs and personal life's needs is perceived as an important issue among workers globally. (Mohd Noor, Stanton, & Young, 2009).

## **Analysis and Discussion**

From the review of literature, it is observed that the concept work life balance is built on two broad dimensions namely work related and non-work related factors.

## **Determinants of Work Life Balance**

Bailyn et al. (2001) defined work /life balance as harmonious and holistic integration of work and non-work, so that men and women can achieve their potential across the domains in which they play out their life roles. Work/life Balance has also been defined as a state of equilibrium in which the demands of both person's job and personal life are equal (Work-life balance, 2002, The Word Spy). Hill, et al (2001) defined, work-life balance as the extent to which a person can concurrently balance the emotional behavioural and time demands of both paid work, personal and family responsibilities. This paper focuses on

the two main dimensions of WLB, namely work related factors and non work related factors as shown in Figure 1.

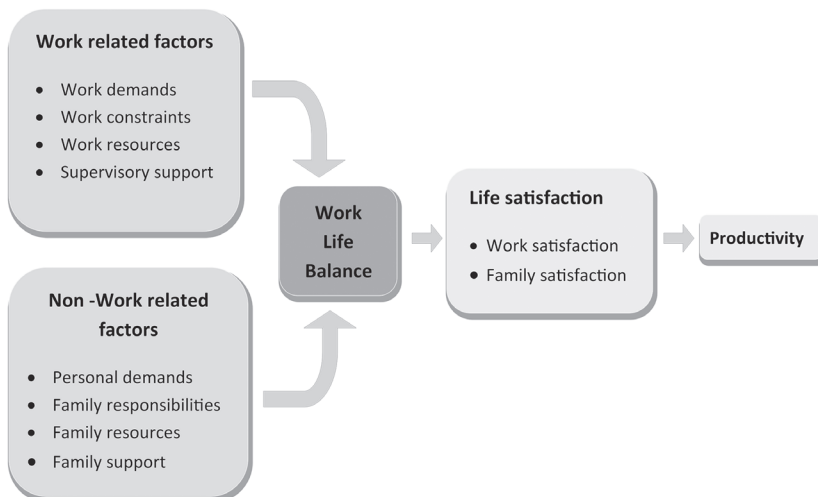


Figure 1: Factors of work life balance with respect to migrant labourers

## Work Related Factors

The work related factors that influence work life balance of migrant labourers are grouped under different heads namely Work Demand (WD), Work Constraints (WC), Work Resources (WR), and Supervisory Support (SS).

### Work Demand

Work demand, which is also known as job demand refers primarily to pressures arising from excessive workloads and typical workplace time pressures such as rush jobs and deadlines (Frone et al., 1992; Near, Rice, & Hunt, 1980). Karasek (1979) identifies various influential demands and recognized a restricted definition of job demands that are mainly quantitative in nature, such as workload and time pressure. A job demand may lead to positive as well as negative outcomes depending on the demand itself as well as on the individual's ability to cope with it. Work-time arrangements, long hours, and shift work, as well as schedule control, are closely associated with other job characteristics. Long hours are often associated with high job demands, good possibilities for development, and high influence at work (Harma M, 2006). Work demands are expected to contribute to work-to-family conflict by impeding the performance of family responsibilities and duties or by

depleting the resources needed for participation in family activities. Hence it can be concluded that the factor work demand is negatively related to the WLB of the migrant labourer.

### **Work Constraints**

Work pressures have intensified in the past decades. Evidence suggests that the average time spent on job has increased drastically. As a result, work dominates the personal life (Guest 2002). This imbalance of work-life relationships can lead to severe health problems and hamper job performance (Singh 2010). The Job Characteristics model (Hackman & Oldham, 1980) assumes that there is a linear relationship between job characteristics (including skill variety, task identity, task significance, autonomy and feedback) and employee well-being. The results indicated that high levels of job stress to be positively associated with increased work family conflict and ill-being, while negatively correlated to work life balance and wellbeing.

### **Work Resources**

Work resources concern the extent to which the job offers assets /opportunities to individual employees. Job resources refer to those physical, psychological, social or organisational aspects of the job that: (1) reduce job demands and the associated physiological and psychological costs, (2) are functional in achieving work goals, and/or (3) stimulate personal growth, learning, and development (Demerouti et al., 2001). Resources may be placed at the level of the organisation (e.g. salary, career opportunities, job security), at the level of interpersonal and social relations (e.g. supervisor and coworker support, team climate), at the level of the organisation of work (e.g. role clarity, participation in decision making), and at the level of the task (e.g. performance feedback, skill variety, task significance, task identity, autonomy). Resources at the level of the task induce so-called critical psychological states (e.g. meaningfulness), which drive people's attitudes and behaviours (Hackman & Oldham, 1980). The literature review shows that individual with the perceived job flexibility have the benefit of good work life balance and were capable of working longer hours.

### **Supervisory Support**

Supervisor support is defined as the extent to which leaders value their employees' contributions and care about their well-being. A leader with high supervisor support is one that makes employees feel heard, valued, and cared about. In specific terms, organizational research has identified a myriad of positive outcomes associated with high supervisor support.

Hughes and Galinsky (1988) purported that supervisors need to be sensitive to subordinates' family needs and willing to help them handle Work-Family Conflict.

Psychological rewards, such as respect and meaningful work, are an aspect of personality enrichment that increases self-esteem and gratification. These rewards may be transmitted into family life via the psychological spillover of positive emotions and energy expansion, thereby contributing to work-to-family facilitation. (Voydanoff, P, 2004)

## **Non-Work Related Factors**

The non-work related factors that influence work life balance of migrant labourers are grouped under various heads namely Personal Demand (PD), Family Responsibilities (FRS), Family Resources (FR), and Family Support (SS).

### **Personal Demand**

Personal demand refers primarily to time pressures associated with personal tasks like housekeeping, entertainment, rest, socializing etc. and also deals with the personal expenses required for living. Work-life balance, in its broadest sense, is defined as a satisfactory level of involvement or 'fit' between the multiple roles in a person's life (Hudson, 2005). Greenhaus and Allen (2006) defined work– family balance as the degree to which an individual's effectiveness and satisfaction in the roles of work and family domain are well-matched with the individual's life priorities.

### **Family Responsibilities**

*Family responsibilities/Family demand refers primarily to time pressures associated with tasks like housekeeping and child care. Family demand is often related to family characteristics such as the number of dependents, family size, and family composition ( Frone et al., 1992; Near, Rice, & Hunt, 1980) Family demands mainly involve caring and providing for children of married employees Personal resources refer to assets that are inherent to a person, that are valued by the individual, and that serve as a mean to attain life goals (Hobfoll, 2002). Family demands may also affect the interactions among team members (teamwork). Employees with heavy family demands have less time and energy to invest in coworker relationships (Knoester & Eggebeen, 2006). Previous studies showed that family demands, such as household chores and care for young children, were negatively related to the exchange of collegial gestures, helping behavior, and loyalty to work (Keene & Reynolds, 2005; Ten Brummelhuis et al., 2010).*

### **Family Resources**

These are assets owned by the family, income from other family members, income from family owned business etc. Assets function as an important resource in balancing family demands. According to Sherraden's Asset-Based Theory of Social Welfare, Assets

are defined as stocks of resources that are tangible or intangible. Barnett et al. (2003) identified the relationship of income of employees and balancing work and family responsibilities. Employees with lower income, have more difficulties in balancing work and family responsibilities.

## Family Support

Family support is defined as the extent to which the family helps the individual emotionally and financially. Greenhaus and Beutell (1985) had identified family domain factors that have a vital role in developing work family conflict and these factors comprised of the number of children, spouse employment, family quarrel, low spouse support and expectations for affection and openness. Family members can provide instrumental help (taking over household tasks) and empathy, love, and advice.

## 8. Conclusion

To balance between the family responsibilities and work responsibilities has become a major challenge for people in many professions. Work- life balance is very unique in the case of migrant labourers engaged in construction activities, since it possesses characteristics that are different from other work groups. The study has identified four work related factors and four non-work related factors of work-life balance that have an impact and significant influence on the work life balance of migrant labourers of Kerala engaged in civil construction sector.

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# PERSPECTIVES ON THE ALARMING MARGINALISATION AND DEGENERATION OF THE KORAGAS

**\*Vijaya Kumari K**

## **Abstract:**

*Among the 75 Primitive Tribal Groups in India, who have been struggling hard for preserving their identity, the Koraga group in Kasaragod and South Canara is the most subjugate and vulnerable. The ethnic and anthropometrical features reveal that the Koragas are aboriginal Dravidian tribe. They have own traditional beliefs and practices, language or dialect, unique and distinctive culture, traditions, customs, myths and rituals, deities, arts and performance. But now they are on the verge of extinction and their cultural identity is in crisis. They suffer from extreme deprivations of basic needs like land, housing, water, sanitation and social and psychological needs. Considering the immense odds against the tribes, the paper is focused on the problems of deprivation, exploitation and marginalization of the Koragas. The study tries to analyse how the Koragas have lost their self respect due to inhuman treatment and exploitation by others and face crisis in preserving cultural identity as a result of external interferences and cultural transformations even though they are confined to their own community. The study attempts to analyse the issues of backwardness of Koragas in education, health, socio-economic conditions and to know what, how and why of happenings in the past led to their subjugation in the contemporary society and also inquires in to the absence of protest movements among Koragas against exploitation and oppression.*

**Key Words:** Koragas, Cultural identity, Ajalu Practice, Marginalization, Subjugation

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## Objective

The objective of the study is to find out the actual reasons of their exploitation and to know what, how and why of happenings in the past led to their subjugation in the contemporary society by self criticism, objective knowledge, verifiable primary experience so as to arrive at hypothesis about social causes depend upon factual inquiry and theoretical reasoning. Even though many developmental activities have been implemented to improve their living conditions, they continue to lag behind the general community in the case of education, health, employment and social mobility. M.V. focuses this issue in detail<sup>1</sup>.

## Methodology

This study is based on analytical and descriptive method by using both primary and secondary sources, including archival documents, oral traditions, field study, observation and interview with Koragas and others.

## Hypotheses

1. Even though, Koragas are confined to their own community, there is ongoing transition as a result of external interferences and cultural transformations and they have lost their self respect due to exploitation and face crises in preserving cultural identity.
2. Voices of the Koragas were not heard in history because of the inhuman treatment against them and due to subjugation, they have become mild, docile, and fearful that prevented protests and organized efforts against exploitation and oppression.

## Introduction

The Tribes in India, known as the original inhabitants live in the forest hills and naturally isolated regions. Their popular names are: Vanyajati (castes of forest), Vanavasi (inhabitants of forest), pahari (hill-dwellers), Admjati (original communities), Adivasi (first settler), Janjati (folk people), Admjati (primitive people), Anusuchit Janjati (scheduled tribe) and so on. Among all these terms, the Adivasi is known most extensively as 'Anusuchit Janjati' (Scheduled Tribes) is the constitutional name covering all of them.

The etymological origin of the word 'tribe' goes back to the Latin 'tribus', which refers to the three original divisions of the early Romans. According to the Oxford Dictionary 'Tribe' is a "group of people in a primitive or barbarous stage of development acknowledging the authority of a chief and usually regarding them as having a common ancestor." More recently the International Encyclopedia of the Social Sciences suggests that "the unnecessary moralistic overtones that this usage implies can be minimized by the use of the expression 'tribal society'. The word 'tribe' still denotes "a territorially defined

political unit” and has been defined more neutrally, but rather restrictively, as “a social group, usually with a defined area, dialect, cultural homogeneity, and unifying social organization.”

However, in ancient Indian literature there is really no equivalent word. The early Sanskrit references are to ‘janas’ or ‘people’. “Prior to the British annexation, most of the presently called tribes were either unconscious of their ethnic identity or called themselves as ‘people’, *vis-a-vis* outsiders, in their own distinctive speech.” It was the British who designated these people as tribes. For the tribes in this country are in transition; they are at various stages of development and at different velocities of change. In such a situation any list of common features are found to be ambiguous.

Indian Legislative Council in 1916 decided that criminal and wandering tribes, aboriginal tribes, and untouchables are being included in the term “Depressed Classes”. The 1931 Census separated out the tribes under the category of “primitive Tribes” instead of “Forest Tribes” as in the 1891 Census of “Hill Tribes” and in subsequent ones. In 1941 the Census used just “tribes”, and today the Constitution of India refers to them as “Scheduled Tribes”. The list notified in 1950 was revised in 1956 by the Backward Classes Commission following the reorganization of the states

The criteria of geographical isolation, distinctive culture, primitive traits, pre-agricultural level of technology, less than five per cent literacy, stagnant rate of growth, shyness of contact, economic backwardness, coupled with discrimination and exploitation are generally considered relevant among the primitive tribes. Among the 75 Primitive Tribal Groups in India, five - Koraga, Cholanaikkan, Kattunayakan, Kurumbar and Kadar - are in Kerala. Koragas are found in Dakshina Kannada, Uduppi and Kasaragod districts.

## Historical Background

Koragas were considered as untouchables by the main stream of social group. The subjugated groups when branded as castes were forced to perform less desirable menial jobs like sweeping, cleaning of excreta, removal of dead bodies, leather works. It is also said that the Koragas were enslaved around 6th A.D. Since then, they were slave labourers and sent to forests. The District Gazetteer of Dakshina Kannada reveals that till the beginnings of the 20th century, the Koragas were treated as slave labourers in weekly fairs and yearly fairs in the district. The price of a male slave was three pagodas (equal to Rs. 14) and female slave 5 pagodas.

Koragas became PTG in 1986, until then were included in ST. They have own traditional beliefs and practices, language or dialect, unique and distinctive culture, traditions, customs, myths and rituals, deities, arts and performance. “Indigenous people clearly

distinguish themselves from the other segments of society by way of historical and structural features as well as their self-identification. Their cultural distinctiveness is often based on language, social organization, religion and spiritual values, modes of production, as well as laws and institutions.”<sup>2</sup> The ethnic and anthropometrical features reveal that the Koragas are aboriginal Dravidian tribe. Thurston thinks it probable that “they were in fact the aboriginals of the region who were dispersed, dispossessed and turned into slaves by the influx of Aryans from the north of India”<sup>3</sup>. They are short to medium stature with curly hair and very distinct eyes and lips. ‘Kora’ refers to the sun and the name may have originated from their conventional worship of the sun. There is a possibility that their name is a corruption of ‘Koruvar’, which, in Tulu means ‘the people of the hills’. The Koragas are proud of their language though its linguistic resources are borrowed from Kannada and Tulu.

### **Religion and folklore of Koragas**

Belief in the existence of superhuman or supernatural powers is almost universal. Experiences of certain day-to-day sudden happenings, of disease, death and the unexplainable, have led tribal people into believing in other than the material visible world, *i. e.* in the invisible spirit-world or supernatural power. They have established a kind of close relationship between themselves and this power by adjusting themselves to it in two ways, first by controlling or overpowering the spirit by enchanting or practicing some techniques and canalizing the power for good or bad, and secondly, by offering *puja* or worship to propitiate the superhuman power for acquisition of the thing or object desired. We call the former magic and the latter religion. In the tribals magic is actually an integral part of their religion and magical practices may be included as a method of propitiation.

Koraga religion and folklore are woven around the forests and oriented with the spirit worship. They worship Koraga Thaniya, Guliga and Kallurtti teyyam. In every Koraga colony we can find small stones, a few plants or trees representing different cults. Koragas have not been removed from the clutches of superstitious beliefs and practices but their association with the major trends in the Hindu society is quite evident. Several names of spirits found exclusively in the Koraga community are worshiped by the caste Hindus in permanently built places for worship. The Koragas follow matriarchal family system and they are worshipping major Hindu deities along with their specific type of bhûta worship. They perform simple ceremonies during birth, puberty, marriage and death but convincingly matching with the common core of the Hindu methods. This shows that they tried every possibility of co existence of tribal and caste characteristics.

## **Acculturation Process**

Tribes have emulated some ideas, beliefs, and customs of the caste Hindus and discarded some of their own. This view is proved by innumerable works done by scholars in different parts of India and abroad. “In a given empirical situation, there is every possibility of co-existence of the tribal and caste characteristics.....the gradual admission of tribal deity into local Hindu society may come without any drastic change in the core elements of the tribal deity...transformation may occur without any structural change in the social status of either the tribal people or the caste – Hindus worshipping the deity within the existing social structure of the region as a whole. It means that the relations between the caste Hindus and the tribal people may remain unchanged though caste – Hindus worship the tribal deity and vice versa.”<sup>4</sup>. In order to examine this formulation, the researcher attempted to compare tribal deity ‘Guliga’ of Kasaragod with Bhimdevata of Kandha tribe in Sambalpur district in Odisha.

Both the tribes and the caste Hindus worship the tribal deity ‘Kuiliya’ or ‘Guliga’ as the guardian of the village or locality. Like Bhimdevata in Odisha, the Guliga in Kasaragod is worshipped with a fear in mind that they may cause calamities not offered periodical rituals in time. The Guliga kätte is a place of worship built mostly in the open field not enshrined in the temple. The unique form of traditional ritual practice ‘Guliga kola’ or spirit worship was performed by the tribes singing padannas and drum beating. At that time, both tribes and the caste Hindus, worship the ritual performer considering him as a God and do prayers, offer kaanikas with most obedience until the end of the rituals. But after the end of rituals, tribal man who performed as Guliga became treated as an untouchable by providing him food outside the home. Usually cock is sacrificed to the deity with alcohol and pori or rice. It may be noted that these sacrificial items are considered as lowest category and impure and thereby affecting the status of jati in Hindu caste system. All the sacrificial items were returned to the tribes. The caste Hindu need the help of tribes for performing the rituals at their home for the welfare of their family, but after that, the tribes are treated like slaves. This attitude of caste Hindus is a clear example of ‘use and throw policy’ followed throughout in history.

## **Economy of Koragas**

“Tribes underwent change not only in their relationship to land, but also in their relationship to forest...They were dependent on the forest for their food, shelter, instruments, medicine, and even clothing...they preserved it, as it was their life support system”<sup>5</sup>. This dependency on the forest for their livelihood creates an equally strong attachment to the forests. Koragas lost rights on forests and their fertile lands got alienated

as result of developmental programmes. Being landless they earn their livelihood through basket weaving, scavenging and begging. Basket weaving is the major source of subsistence but under threat because of deforestation and land alienation. They have to walk kilometres through dense forests to get creepers, bamboo rattan, twigs of various species and coconut palms without making damage to the trees. They collect raw materials from the forest region of Sullia and Sampaje of Karnataka State. As they had no license or legal permission to collect the raw materials from forest, they depend on the mercy of the forest officials. They spent 7 days to 10 days to procure raw materials. Even though they prepare baskets of different sizes and varieties, difficulty in getting raw materials, lack of demand and problem associated with marketing are obstacles in continuing it as a major economic activity. This occupation is not enabling them to meet their basic amenities of life as its price ranges only from Rs 8 to 50. Sometimes, they sell it for lesser price.

“The development schemes have been able to break the stagnation of the closed tribal society to some extent and have been able to introduce innovations and new ideas in the tribal communities. But . . . the change in the tribal way of life is not distinctly felt”<sup>6</sup>. Koragas are forced to live on parched hill slopes, which is not suitable for growing food crops. They subjected to impoverishment and exploitation as they pledged land to money lenders and living as wage earners. Banks do not give loans to tribes because they do not have documents for their land. As a result of external interferences, they have lost their self respect and facing crisis in preserving cultural identity. Koragas are facing challenge in the sense that they find difficult to communicate with authorities, are not getting enough attention by the Government of Kerala since Kasaragod lies in northern most part of Kerala, but the Koragas in South Canara region of Karnataka are having lands for agricultural purposes, building houses and youths get training for skilled work.

### **Health Status of Koragas**

Mal nutrition, poverty, diseases and deaths are very severe among Koragas and contributing to their extinction. They are frequently affected by T.B, fever, typhoid, asthma, anaemia and skin diseases. Many maternity related deaths and infant deaths have reported. Malnutrition, superstition, lack of proper care for mother during pregnancy and delivery, time taken to reach hospital, and lack of transportation facility are making matters worse. Heavy alcoholism and use of tobacco is prevalent among the men, while the women and children suffer from malnutrition. These are combined effect of poverty, lack of employment, land alienation, failure to provide forest rights, loss of traditional agriculture, loss of indigenous food and lack of alternative nutritious food. Throughout the year the Koraga families will not get enough food to eat hence they eat the defiled food. They store the leftover food after drying in an earthen pitcher to be taken during the lean period.

## **Attitude towards Education**

Koragas do not consider pursuing education as an opportunity for self expression, self realization, or personality development. Majorities of the Koragas are either illiterates or have a very low level of education. They are innocents and living in their own world. Children do not possess an aspiration or achievement motivation in life. They find difficult to follow language like Kannada or Malayalam in formal schools and all teachers are non-tribes. This is evidenced by the fact that a large number of Koraga students drop out at the high school or higher secondary stage. Studies “revealed that at the all India level, in spite of the facilities made available to the tribal students desirous of taking education have lagged far behind the non- ST population in every category of educational institutions and their co-efficient of equality is lower than 100 in every case....It is evident that the rates of wastage and stagnation among the STs are considerably higher than in the other communities, at all the stages.”<sup>7</sup>.

## **Reasons of Submissive Personality and Behaviour**

The Koragas are regarded as the lowest among the backward castes. The belief that they are the lowest human creatures had made them thoroughly inward looking and fatalistic. Since the caste Hindu does not mix with them, they are forced to have their own colonies on the outskirts of the villages. Even in the cities their colonies are segregated from that of others. The tribal as man is simple, humble and possesses a great amount of feeling for his co-villagers and kinsmen in particular and community members in general. He grows in the intimacy of the social atmosphere of his community. His close association with nature inspires him to lead a carefree life. He feels pleasure in roaming about hills, forests and fields. Nature makes him intimate with the environments. He often meets friends and visits his own relations on different festive occasions and in periodical markets to minimize his natural isolation

The interaction of Koragas with the members of other castes and communities is restricted. In the past, the Koragas were prohibited from entering the streets of other castes. If they saw the Koragas on their way particularly when they go for suba kelasa or good work, it becomes asuba. During the night time the caste Hindus do not pronounce the word Koraga unless it is absolutely necessary; even then they refer to them as Kappu Kallu (black leg).

Koragas can visit others localities to remove the dirt from streets and to beat drums and oxen race during social and religious functions. For rendering these services, they are entitled to collect some leftover food and old cloths. Due to poverty, Koragas are forced to eat the leftover food from the plantain leaves thrown during marriages and functions.

They are practicing this custom from a very long time and even today they are eating this defiled food. Because of inhuman treatment against them and subjugation, the Koragas have become mild, docile and fearful.

### **Ajalu Practice**

Koragas are made to follow inhuman practices like Ajalu, which is carried out in many forms to differentiate Koragas from other communities, treating them as inferior human beings. Members of higher castes have a method by which they believe they can symbolically transfer sins or even an illness to another human being of lower rung of the society. If any of them fall ill, the family calls upon the Koraga women, who is made to eat food mixed with fingernails or the hair of the patient. It was believed that the bad things, evils, shani, grahacharas, diseases of upper caste and the nadu is symbolically transferred to the Koraga community. A child born on the 'bad' day such as new moon day, handed over to a Koraga for some time as a symbol of transferring the misfortune. These practices amount to exploitation of Koragas and treating them as slaves and thus offend human dignity. Refusal to practice Ajalu voluntarily may render the life of Koragas extremely difficult. The society at large made them ever dependent and exploitative.

### **Why is the Voice of Koragas Unheard in History?**

In history we knew the examples of organized efforts and protest movements of submerged groups at various levels against the exploitation and attempts of dominance. "The protest ideologies of the Backward Classes movements reveal four organizing principles: reinterpretation of myths of origin or one's own religion, rejection of Hinduism and Aryan religion and culture, civil rights and class conflict"<sup>78</sup>. But at nowhere in the history of Koragas, we find any tangible protest against exploitation, oppression or action taken to bring them to the mainstream or organize them for better awareness and realization or to gain upward mobility.

Koragas tried to adopt certain elements in the life styles of the upper castes without courting conflict with them such as adopting the ritual practices of Hinduism during birth, puberty, marriages and death, adopting surnames, dressed like others, dig wells, built houses, using of toilets. This should not be viewed as simple case of Sanskritisation, but it is really social assertion. The fear of conflict with the dominant groups, absence of a strong leadership to motivate the Koragas about their rights, the peculiar language, distinct culture, geographical isolation, and their submissive nature are the reasons for their backwardness and psychological subjugation and thus their voices are not sung in history.

## Conclusion

Koragas are at the lowest rung of the social ladder and have been deprived of the basic necessities of life for generations. The submissive personality characteristics, lack of achievement motivation and ignorance have been the major cause for their impoverishment, exploitation and alienation from the development process. Lack of own land and opportunities in other economic activities, coupled with poverty make them very susceptible to hunger, mal nutrition and disease. Standards of their educational development and overall health status are also very pathetic. A plan of integrated approach involving all departments concerned is needed to lift the tribes with the help of the local populace. Koragas are experiencing negative population due to rising mortality rates. If the degenerating conditions are not arrested and programmes are not initiated to increase their welfare, they may extinct in the next few decades. In order to succeed, they need a sense of self–efficacy, socialization, self realization, self-organization, motivation and effective participation.

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# SKILL UP GRADATION – THE KEY TO TACKLE UNEMPLOYMENT

**\*S. Resia Beegam**

## **Abstract**

*In order to bring the huge chunk of unemployed youth power in to employment stream, India needs to create millions of jobs every year. According to CRISIL's report, working age population (15-59 years) of India will be at 962 million in 2030. If the current trends in India's labour participation and unemployment rate continue, about 423 million in India's working age population will be unemployed or unable to participate in the job market by 2030. Since the job market is biased towards high-skill labor, the labor skill mismatch needs to be addressed seriously. In addition to Government initiatives in this regard the increased spending on CSR activities by corporate need to be effectively channelized for employability enhancement programmes both in urban and rural areas. In this context the present paper focuses on the relevance of employability skills of graduate students in the present labor market and various skill up gradation programmes of both central and state governments.*

**Key words :** Hard skills, Soft skills, Employability, Unemployment, labour-skill mismatch

## **Introduction**

India's youth population is both, a strength and threat. Of the problems a country encounters, the unemployment of the educated is more critical. The supply of labor increased

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tremendously in India since 1980s with the emergence of more women graduates as job seekers in different sectors. India is one of the leading countries in the world in terms of its Human resource. One of the key characteristics of the human resource in India is, majority of people are youngsters. It shows the vast human potential of the country. Based on the report published by IRIS Knowledge Foundation in collaboration with UN-HABITAT, every third person in an Indian city today is a youth. The median individual in India will be 29 years by 2020, India is set to become the world's youngest country with 64 per cent of its population in the working age group. With the West, Japan and even China aging, this demographic potential offers India and its growing economy an unprecedented edge that economists believe could add a significant 2 per cent to the GDP growth rate.

In today's most competitive business environment, the quality of the youngsters in terms of their employability is one of the key challenging puzzles faced by India. For any skill development effort to succeed, markets and industry need to play a large role in determining courses, curriculum and relevance. Education is regarded as a key enabler of empowerment in any nation. Education helps to develop a person individually, socially and economically. This transformation of the individual drives the social growth engine. One such critical aspect of education is generating employable human power. India has both educated and uneducated, skilled and unskilled unemployed group in both urban and rural areas. It is imperative to look into the difference between employment and employability. Employment is an outcome /reward for a worthy candidate. The cluster of knowledge, skills and abilities can collectively influence employability. Employability is 'a set of achievements, skills, understandings and personal attributes – that make graduates more likely to gain employment and be successful in their chosen occupations, which benefits themselves, the workforce, the community and the economy' Employability is also a 'Confidence and preparedness for the world of work. University of Exeter defined employability as the establishment of clear mechanisms by which students can develop their abilities to use and deploy a wide range of skills and opportunities to enhance their own academic learning and enable them to become more employable (Lee,2000). Being employed means having a job, being employable means having the qualities needed to maintain employment and progress in the workplace (Lee, 2002).

## **Objectives**

1. To study the various skills contributing to the employability
2. To understand the employability initiatives of Government of India
3. To understand the skill training programmes of the State Government

## **Methodology**

The present paper uses descriptive design. Data gathered from various secondary sources were made use of for fulfilling the objectives of study.

## **Hard Skills**

Hard skills are the technical competencies that an individual possesses. There are skills which are gained through educational learning and practical hands on applications. Hard skills are quantitative in nature and can be measured. In other words hard skills are essentially the technical abilities required to do a particular job or to perform a specified task. A degree, diploma, or certificate confirms that the relevant abilities necessary to perform a particular job have been sufficiently mastered. Hard skills are vital to get employed.

## **Soft Skills**

In contrast to hard skills, soft skills are generally interpersonal competencies and are more difficult to define due to their subjectivity, which consequently makes them difficult to measure. Typically, included in the ambit of the soft skills are Communication skills, Leadership skills, Presentation skills, Problem solving skills etc. Soft skills are as important as and often even more important than technological skills for an individual to succeed. One can achieve synergy if one can combine both hard and soft skills.

Skill development has a pivotal role in this highly competitive world. Most of the students possess high grades and top marks in subjects but in reality the practical competence is less. Hence, it is very essential to inculcate employable skills among the students to bridge the gap between the demand and supply in the employment sector. The priority ranking of employability skills varies from enterprise to enterprise. Skills include knowledge skills, thinking skills, personal skills and personal attributes.

## **Employability Enhancement**

Current business environment is dynamic. Employers are keenly looking for people with real talent. Therefore there is a need to match the skills of job seekers with the needs of the industry if they are to be successful in the job market. Frye (2000) and his colleagues investigated the methods through which employers and learners' needs can be taken into account in formulating future skills assessments. This model helps existing systems to promote a framework for all learners to gain the skills they need and to maintain purposeful employment.

## **The Job Market in India**

The job market in India has indeed undergone a wind of change with newer opportunities popping out in course of time. This in turn has helped the job seekers, both fresher and experienced professionals to explore greener pastures lying ahead. The placement services stood as the lighthouse ushering them to better opportunities. Government of India had taken ample initiatives to enhance the employment opportunities in India such as 'Make in India' initiative, Micro Small and Medium Enterprises (MSME), Mudra Scheme etc. There is no doubt that there are umpteen industries in India where a favorable chunk of fresher's are absorbed and the placement services offered them with all the support starting from guiding them to the right job option to having a presentable CV to helping them in cracking the interview and supporting them in negotiating salary with the employer. Apart from that there are jobs in the government sectors and although those jobs are mostly guarded by norms such as age limit, specific examinations and a series of other procedures but still there are certain positions in the government departments too, which are filled by getting assistance from the specific agencies offering placement services approved by the government. Even though these opportunities are available in our country, many of the graduate students find difficulty to get job based on their area of knowledge and interest.

## **Employers'/ Industry Expectations**

Skills are important to employers because they are viewed as essential indicators of what it takes to be successful in the workplace. The world of work is in a state of continual change. A career is likely to be characterized by many job moves both between employers and roles which will change and develop as one progresses.

According to Bennett (2002), employers are looking for a more flexible, adaptable workforce so that these young employees can enable their companies to become more flexible and adaptable to changing market needs. Cox and King (2006) contend that this employer expectation does not mean that graduates should be able to do the work immediately without further training but rather, as rightly argued by several authors, they need to possess a capability to acquire the skills that facilitate and enhance employment opportunities (Kagaari, 2007 Maher & Graves, 2008).

## **Employability Enhancement Initiatives by Government of India**

Ministry of Skill Development and Entrepreneurship is responsible for coordination of all skill development efforts across the country, removal of disconnect between demand and supply of skilled manpower, building the vocational and technical training framework,

skill up gradation, building of new skills, and innovative thinking not only for existing jobs but also for jobs that are to be created. The National Skill Development Corporation, (NSDC) is a one of its kind, Public Private Partnership in India. It aims to promote skill development by catalyzing creation of large, quality, for-profit vocational institutions. NSDC provides funding to build scalable, for-profit vocational training initiatives. Its mandate is also to enable support systems such as quality assurance, information systems and train the trainers either directly or through partnerships. NSDC acts as a catalyst in skill development by providing funding to enterprises, companies and organizations that provide skill training. It will also develop appropriate models to enhance, support and coordinate private sector initiatives. The differentiated focus for the 21 sectors under NSDC's purview and its understanding of their viability will make every sector attractive to private investment. ASAP (Additional Skill Acquisition Program) and ASEP (Additional Skill Enhancement Program) are the employability enhancement programs under NSDC.

STAR Scheme is the National Skill Certification and Monetary Reward Scheme, Motivating youth to voluntarily join skill development – Slogan. The objective of this Scheme is to encourage skill development for youth by providing monetary rewards for successful completion of approved training programs. Specifically, the Scheme aims to:

UDAAN is a Special Industry Initiative for Jammu & Kashmir in the nature of partnership between the corporate of India and Ministry of Home Affairs and implemented by National Skill Development Corporation. The program aims to provide skills training and enhance the employability of unemployed youth of J&K. The Scheme covers graduates, post graduates and three year engineering diploma holders.

All India Council for Technical Education [National Employability Enhancement Mission (NEEM)] Regulations, 2013, the objective of which is to offer on the job practical training to enhance employability of a person. Any society/trusts/company registered under section 25 of Companies Act / Bodies of Central Government/ Bodies of State Government shall be eligible to apply for registration as NEEM agent.

NETAP (National Employability through Apprenticeship Program) of the Ministry of HRD helps unemployed youth to build skills through learning by doing and learning while earning along with providing them with access to practical skills.

Pradhan Mantri Kaushal Vikas Yojana (PMKVY) is the flagship outcome based skill training scheme of the Ministry of Skill Development & Entrepreneurship (MSDE). The objective of this skill certification and reward scheme is to enable and mobilize a large number of Indian youth to take up outcome based skill training and become employable and earn their livelihood. Under the scheme, monetary reward would be provided to trainees

who are successfully trained, assessed and certified in skill courses run by affiliated training providers.

‘Skill India’ program launched in March 2015 is a multi-skill program of Pradhan Mantri Kaushal Vikas Yojana (PMKVY). The main goal is to create opportunities, space and scope for the development of the talents of the Indian youth and to develop more of those sectors which have already been put under skill development for the last so many years and also to identify new sectors for skill development. This program aims at providing training and skill development to 500 million youth of our country by 2020, covering each and every village.

### **The Acclaimed Social Fabric of Kerala and Issues to Address**

Though Kerala has achieved much progress with regard to social welfare measures, the spearhead of education, health services and infrastructural development the state has not been able to solve the problem of unemployment to any significant extent. According to 43<sup>rd</sup> Round of the National Sample Survey Organization, Kerala has the highest unemployment rate of educated (of age 15-59) by sex and rural-urban categories among the Indian states. Literacy rate is high in Kerala. But on the contrary educated unemployed are also high in Kerala and this disparity is partly because of the education system and the needs of the market. Hence it is essential to probe the area in which they are lacking and the need for inculcating a plethora of required skills in them. Here arises the importance of skill up gradation programmes. The mission and aim of such programmes is to generate employability among the youth by adding more to their existing skill and taste. The employability gap among the educated unemployed is huge in Kerala. Lack of professional competency is the main hindrance in this area. There is a wide gap between the coverage of curriculum and industrial demands.

### **Various Training Programmes Offered in the State of Kerala**

#### **SSDP (State Skill Development Project)**

The State Skill Development Project is to be implemented jointly by the General Education, Higher Education, Labor (Employment & Training) and Local Self Government Departments. On the preventive side, the General and Higher Education Departments together will implement an Additional Skill Acquisition Program (ASAP). In the curative part, the Labor Department through the Employment and Training Directorate will implement the Additional Skill Enhancement Program (ASEP) which will encompass skill development, scaling up skills of persons already employed and grooming initiatives for the 43 lakh unemployed persons registered in the Employment Exchanges across the State.

### **ASAP (Additional Skill Acquisition Program)**

Additional Skill Acquisition Program (ASAP) is a scheme jointly implemented by the Departments of General Education and Higher Education, Government of Kerala. The Program seeks to equip students currently enrolled in the higher secondary and under graduate courses in arts & science colleges, with industry/business relevant skills. It aims at creating employment opportunities for the unemployed youth, enhancement of skill sets of the labor force, emphasizing industry linkage and enhancing employability of students by introducing additional skill acquisition programmes in their career. So the additional skill acquisition program focuses on enhancing the chances for employment for students studying for the higher secondary courses and under graduate courses

### **ASEP (Additional Skill Enhancement Program)**

The Additional Skill Enhancement Program (ASEP) comes under the curative part of the State Skill Development. ASEP aims to provide skill improvement training to registered applicants through skill mapping, graduation of skills and thereby increasing their placement opportunities both in the public and private sectors apart from self-employment. The registered applicants, though they are technically qualified might possess basic skills in their area of expertise. Such skills need to be identified, refreshed, updated to new brand skills, thereby enhancing their employment opportunities. A large scale skill development program is the ultimate objective of ASEP.

### **SDC (Skill Development Centers)**

The students of higher secondary and under graduate (Arts, Science & Commerce) classes opting for ASAP will undergo a mandatory Foundation Module (180 hours) which focuses on Communicative English and Basic IT skills and the Skill Module selected from the List of Skill Courses where in the student will get advanced training in skill sectors as opted by him/her. The training for Skill Courses will be conducted in 109 Skill Development Centers spread across the state. The skill courses under ASAP will be conducted in a cluster mode. For this purpose ASAP plans to establish one community skill park (CSP) in every legislative assembly constituency in the state. Till the setting up of CSPs, skill courses will be conducted at temporary training facilities at government educational institutions. These temporary training facilities are called as SDC.

### **Conclusion**

India is passing through a phase of unprecedented demographic changes. In 2020, the average Indian will be only 29 years old when compared to China and US as 37 and

48 for Japan. This demographic dividend provides India great opportunities and challenges. The job market is biased towards high-skill labour, the labour skill mismatch needs to be addressed seriously. It is equally important to spread and build a culture of entrepreneurship among the youth in the country is critical to reap the demographic dividend of India..

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# DEVELOPMENT- INDUCED DISPLACEMENT IN IDUKKI

**\*Suneesh K.K.**

## **Abstract**

*The so-called development has brought about the displacing and dismemberment of socio-economic, moral and cultural webs of the peoples' life built over generations in Idukki. It has brought about incredible harm to the people. It has marginalised the displaced people and pushed them to the fringe of society. A significant number of those displaced are peasants and other economically marginal rural populations who have historically, depended on the land, particularly the commons for their subsistence. Development projects might advantage a few people; however it leads to social disturbance and undesirable consequences for a few segments of the populace. Displacement of population is the best illustration of the troublesome changes that might happen as by-products of such development ventures. This is normally referred to as development induced displacement. Displacement as a result of development projects as of now is a reason for development concern all over. The concerning perspective is that the poor are harmed most all the while, becoming to be poorer than before. The study is an attempt to reveal the process of development induced displacement in Idukki in the light of eviction in Ayyappancoil as part of the Development project viz., Idukki Dam.*

**Keywords:** *Development induced Displacement, Eviction, and Ayyappancoil*

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## Introduction

Displacement, resettlement and restoration have been serious concerns for every developing countries including India. A huge number of development ventures, for example, dams, plants, mines, and so on, have been initiated and established in the last five and a half decades resulting in eviction of 40 to 50 million people approximately. Only around 25 percent of each project has had some sort of rehabilitation, the quality of which is far from satisfactory. Projects have been ineffectively figured and inefficiently executed bringing about an undesirable effect on environment prompting crumbling in the nature of people's lives. Disruption in the set up example of life of uprooted individuals is traumatic and results in a spiral of impoverishment; economically, socially and politically. Most displaced and project affected victims belong to the marginalised classes: resource less poor, for example, landless workers and small and marginal farmers.<sup>1</sup>

The marginalised peasants in Idukki maintained endeavours and assets for their development, with unique spotlight on the oppressed sections of population who also remained victims of inborn socio-economic and political disparities. The initial phase of development in Kerala (mainly during the 1960s and 1970s) for making productive assets, irrigation and infrastructure brought about substantial scale of 'involuntary' land acquisition in different regions, including the forest and hilly regions of the district.<sup>2</sup> Unfortunately, given the constrained assets, absence of a dynamic rehabilitation policy and institutional structure for handling the re-settlement and restoration programs, and above all, indifferent and callous attitude of government authorities and other project implementing agencies towards mitigating unfavourable outcomes on the affected people, it brought about untold tragedies and hardships to them.<sup>3</sup> The couple of regional protests and agitations at Amaravathy and Churuli-Keerithodu by the evicted people against such projects in contrast to the sweeping forces of government under the Land Acquisition Act went unnoticed and unattended to its fullest. A lip-service by policy makers and false promises for mitigating the crises remained order of the day.

## Displacement from Ayyappancoil

There were multitudes of reasons behind the peasant migration to Idukki district. The exploitative method of cultivation which influenced crop productivity, along with the emergence of a newly educated middle class who had benefited from the change in the cropping pattern resulted in migration. The increase in population in the state and a shift from joint family system to nuclear family also demanded more physical space for expansion. Consequently the peasants were in search of arable land within the native state of Travancore and elsewhere that finally strengthened the migration. The modern state of Kerala, 'Grow More Food Campaign' was formally inaugurated and forest lands were given for cultivation.

Encouraged by the attitude of the government, people from all parts of the State came to the High Range area and began cultivation of forest adjoining the area allotted for cultivation. The entry in to the forest at that time was not obstructed by the authorities. Migration to Idukki was under different stages. Often it was supported by the government. The poor tillers of the soil sold their property in the main land in favor of migration to Idukki. Some of the families came to Idukki for free acquisition of land. The typical socio-economic system in Travancore also boosted the process of migration.

The government decided to evict the peasants from Ayyappancoil and send an order to the helpless peasants. A police station and a magistrate court were set up for the purpose. It was during the heavy monsoon on May 2, 1961 that 1700 families were evicted, without any provocation, from Ayyappancoil. The displacement was justified by the then government as part of the maintenance of catchment area for the proposed Idukki Dam. Their eviction was without providing even temporary shelter from the rain or without any arrangements for rehabilitating them. The gruesome act was done by precisely the same people who had positioned them in the forest.<sup>4</sup> The peasants were shocked to see, on the morning of the 2<sup>nd</sup>, a very large force of armed policemen who arrived to evict them. The police started evicting the peasants. While burning the houses, the police also destroyed the crops. A.K. Gopalan wrote:

Anyone with the slightest trace of humanity in his make-up can imagine the feelings of these peasants as they watched the destruction of the fruit of their sweat and toil and the only support of their existence none of them felt that they had done anything wrong.<sup>5</sup>

About 1700 families consisting of 10,000 people in 8000 acres of land were thus evicted from Ayyappancoil. Nearly 10,000 human beings were thrown into Amaravathy amidst heavy downpour and with absolutely no arrangements for their rehabilitation. The Government had not constructed even a shed to accommodate them. There were four sheds which were constructed by the people themselves. They did not have the space to accommodate even forty families. Most of the people took shelter on trees.

As an outcome of these formative exercises thousands of acres of land, both in common and forest areas were submerged, burrowed or destroyed and a large number of peasants were displaced. A glaring disclosure of displacement in the state is that a critical number among the displaced people are the economically marginalised rural people, who had relied on the land for their livelihood.<sup>6</sup> The only permanent livelihood options, their agricultural land, have been snatched away from these poor communities after promising so many better alternatives. However, once they are evacuated, hardly anything is provided to them. In many projects genuine people were left out from the list of project affected persons. People who belong to Scheduled Caste (SC) and women were denied the

compensation owing to the disregard, oversight or since these individuals were weaker sections and had no one to help them to be incorporated into the rundown of the project authorities. As an outcome, there were cases, where SC and poor women, particularly widows have become destitute. In some resettlement colonies like Ottakathalamedu, Nellappara etc. the SC families were denied proper roads and drinking water facilities, leading to social tensions. The affected people have submitted petition one by one. They met officials up to the level of Collectors,<sup>7</sup> both on their own and in some cases with the help of NGOs and activists, submitted memorandums requesting for their dues. However, it all fell on deaf ears of the authorities. Even the political leadership, irrespective of party affiliations failed to respond to their needs though they were supported by P.T. Chakko<sup>8</sup> during migration to the high ranges. In both cases, village after village it is the same story, the sufferings continued. The project authorities as well as the ruling ministry were completely insensitive towards the situation. In both cases the evictees' life was miserable. Nowhere has their life improved or as equivalent to that of pre-evictee position.

The situation was just hand-to-mouth. The livelihood opportunities were reduced or totally denied. Much of the time they moved to nearby and even removed spots, looking for employments. Among them women, aged and the children were the most affected. Following this, health facilities were denied to them and there was no adequate nourishment to eat the ladies and children were experiencing lack of healthy sustenance. The evictees said that they lost their 'ownership feeling', which they enjoyed in their original villages.<sup>9</sup>

Forced displacement, likewise brings about social costs which are not really comprehended by concerned undertaking authorities, yet are presently being recorded by NGOs and social researchers while archiving their encounters.<sup>10</sup> In a village setting, the productive land is a collective source of livelihood not only to its owners but also to the indirectly affected families like the agricultural labourers, village servants (carpenter, blacksmith, cobbler, and so on). The directly affected, as per the law, are entitled to compensation and other benefits as a part of resettlement and rehabilitation. However, the indirectly affected depending on the owners' lands are left without any protection. Some of them got contractual jobs when the project was under the construction stage but no long-term rehabilitation measures were available to them. The common property resources (grazing lands, fuel sources, ponds, wells, 'sacred groves', worshipping places, playgrounds) depleted or lost.

In the urban context, the evictees lose their place of work if some project or policies result in their shifting to locations where such opportunities do not exist or take time to develop. Though in recent resettlement and rehabilitation efforts, concerned projects have paid attention to restoring common property resources, it did not happen in the case of Amaravathi.<sup>11</sup> The importance of this aspect increases due to the fact that the marginalised

(including the women) are the worst affected due to the loss of such collective resources. The worst part of involuntary displacement is that the community networks which are built up over generations get disrupted if large scale displacement occurs.<sup>12</sup> Used to a traditional way of life, the evictees were suddenly exposed to a new working and living environment which more often was hostile to them. In fact, from a collective way of living and earning, they turned into individuals competing for the gains of development (if any). Many lost the race. Those who gained were essentially those who belonged to well off sections of the community. Losing self-esteem and growing dependence on welfare activities was another outcome of the post-displacement behavior of the affected families.

Dam construction and the policy of preservation of forest (possessed by the peasants) have prompted noteworthy human and social changes especially in displacement. The forced eviction embodies a perverse and intrinsic contradiction in the context of development as well as human rights and the previous policies of the Government of Kerala. They raise major ethical questions because they reflect an inequitable distribution of development's benefits and losses. All things considered, the involuntary relocation brought on by such projects makes significant burdens on some population sections. It restricts population rights by state-power intervention. This raises major issues of social justice and equity.<sup>13</sup>

Peasant movements like workers movements belong to the particular classification of social movements with the belief system of the class struggle as their premise.<sup>14</sup> While Marx considers peasantry to be passive Lenin, Mao and Fanon set the peasants at the focal point of the revolution. In the Indian scenario particularly in the Kerala context, significant peasant movements, for example, Amaravathy, Kottiyoor, Land Grab Movements, Keerithodu uprising have risen on the premise of the cognizance of the class as well as economic marginalization.<sup>15</sup>

It is important to distinguish a movement from a non-movement, and to identify the essential elements which are qualities of movements. A social development without a doubt includes aggregate activities as distinct from individual action. However, only when the collective action is somewhat sustained, as distinct from a sporadic occurrence, does it take a form of a movement. This collective action, however need not be formally organised, but should be able to create an interest and awakening in a sufficiently large number of people.<sup>16</sup> Hence, a social movement essentially involves sustained collective mobilisation through either informal or formal organisation. There is another dimension of the middle level peasant. This is identified with the sub division of land. It can be observed that middle level laborer's possessions might turn out to be little in the cutting edge because of legacy among siblings. In other words the class of middle level peasants is not stable. It is this threat of marginalisation which may make this class prone to participation in various

movements.<sup>17</sup> In such situations few political parties and other organisations will take up the issue.

The growing awareness among the marginal peasants who face displacement, has given rise to a wide range of protests all over the country. This resistance is not new. In numerous parts of the country, by the middle of the 19th century itself, communities had mobilised to oppose colonial policies of resource extraction. There were protests and rebellions against colonial laws such as the Forest Act of 1876 and the marginalised peasants were waging struggles against state intervention in forest resources based on their own moral economy. In the post-independence period, progress, national self-sufficiency, industrialism, and the large development project were seen as synonymous. Carried by the euphoria of nation building, most 'sacrifices' sought by the rulers were widely seen as legitimate, justified as being for the 'national good'. This is not to say that there were no protests, no resistance.<sup>18</sup>

Thus a social movement was an organised attempt on the part of a section of society to bring about either partial or total change in the society through collective mobilisation based on an ideology or for the betterment of their living conditions. In the present study the movement had a collective nature. The class consciousness paved the way for mobilising the victims of evictions in different parts of the study area.

Forced eviction adversely affects a large number of people as they deny them of their livelihood, economic and social framework, and push them poverty.<sup>19</sup> Some project affected persons have challenged against eviction while others have acknowledged evictions but have protested against insufficient rehabilitation programmes. Peasants' reactions against eviction and rehabilitation in the post independent period have become one of the most conspicuous phenomena on the socio-cultural and political picture. The anti-eviction movement, involving the displaced or mostly the marginalised peasants has got a boost by an active support from the diverse group which created an atmosphere which is more receptive to the issues like displacement and environmental impact.<sup>20</sup> The resistance against land acquisition in the post-independence period has been more organised, sustained and has had a profound influence on the entire discourse of displacement and rehabilitation. There was peasants' resistance against the inhuman policies of evictions initiated by the then government led to a mass struggles in different parts of the district.

The peasant resistances in Idukki began right after the formation of the State in 1956 and reached a climax in 1961. The first major protests against displacement as well as against the land relations in Kerala were in the mid-1961, primarily in areas of Ayyappancoil arising out of an immediate perceived threat to their livelihood and lifestyle.<sup>21</sup> Inspired by the activists, including political leaders like A.K. Gopalan, Fr. Joseph Vadakkan, E.M.S.

Namboodiripad, John Manjooran and B. Wellington initiated collective resistance (at least seeking better resettlement) grew in several parts of the district as well as in the State. During 1960-1972, communities facing displacement were mobilising and revolts were visible.

It was at this juncture that A.K. Gopalan reached the arena and started his fasting at Amaravathi in order to highlight the hardships of the peasants. He went on fast from 6<sup>th</sup> June to 17<sup>th</sup> June 1961.<sup>22</sup> AKG's fast converted the Amaravathi agitation into a major issue of the period and succeeded in capturing the attention of the people as well as of the government. A.K.G. described the basic issues of the problem thus:

I saw in this not only a Kerala problem but an all India Problem. Evictions for development projects had been carried out in many places. And they will continue in the future too. But is it to be done with lathis and guns? Is it not necessary to include the expense on rehabilitation of the evicted in the cost of the project itself? When 50 crores of rupees are invested on a project, why not spend 50 lakhs of rupees to rehabilitate those who are displaced by that project? If this is not done, it only means the destruction of thousands of human beings in the name of national reconstruction. These projects are meant to help people and not to harass them.<sup>23</sup>

Leading newspapers started writing editorials on Amaravathy issue.<sup>24</sup> The issue was discussed in the Kerala Assembly where the Opposition staged a walk-out in protest against the Government's high-handed attitude. There was a steady flow of telegrams and letters to Prime Minister Nehru and the Kerala Chief Minister asking for an immediate solution to the Amaravathi problem. The statement jointly made by the reporters of Mathrubhoomi, Statesman, Mail and I.P.A. after the visit to Amaravathy states that "It is obvious that the ministers, despite their humanitarian considerations, had not been given a correct appreciation of the bad conditions prevailing there." E.M.S. Namboodiripad the then leader of opposition got a telegram stating: "For Fatigue, Hunger, Fever and Dysentery Followed Occupying Shed No. 2 Three Little Children Left."<sup>25</sup> The Ministers for not having visited Amaravathi strongly pleaded for an early solution to the problem.<sup>26</sup> Picketing of Collectorates, Jathasto Trivandrum along the coast, through the mid region and the hilly areas, protest demonstrations and torch-light processions throughout the length and breadth of Kerala and thousands of telegrams and letters to the Prime Minister and the Kerala Chief Minister etc were some of the methods of agitation that the people adopted. Unlike the liberation struggle, there was no violence or anti-constitutional move of any kind in this agitation. Nearly 50 women picketed the Kottayam Collectorate. Most of them were refugees from Amaravathi.<sup>27</sup> As stated above, the mobilization of the marginalised succeeded in raising revolt against the then government incorporating all sections of society irrespective of the differences in their political ideologies.

The government decided to allot one acre plot each to the evictees of Ayyappancoil, who were on fasting in front of Kottayam Collectorate, protesting against the decision to resettle them at Vamanapuram in Trivandrum district. The decision was taken over in the meeting presided over by the forest minister M.P. Govindan Nair, along with the representatives of the peasants. It was decided that the representatives of peasant evictees will check the concerned plots to determine whether the plot is suitable for cultivation. It was decided that the financial expense of resettlement will be sanctioned by the government.<sup>28</sup>

Malanad Karshaka Union severely criticized the eviction policies of the government and pinpointed the support of the political parties and other institutions during the course of migration. Instead of settling the poor migrants at their respective places, their leaders and authorities implemented harsh policy of eviction. The opposition protested against the alleged backtracking of the state government in the Ayyappancoil eviction drive to protect the interests of the marginalised poor peasants of the district. Raising the issue, leader of the opposition E.M.S. Namboodiripad said that the government had done a somersault and succumbed to pressures from within the Congress coalition.<sup>29</sup>

During the discussion hour K.T. Thomman, the then Minister for Food and Safety explained the conditions prevailed in Amaravathy. He had explained the adequate steps taken by the Government with regard to the necessary facilities allotted to the evictees of Amaravathi. He argued that the settlers were mere encroachers and it is the duty of the Government to protect the forest land of the State.<sup>30</sup>

As a response to the Minister, K.T. Ramakrishnan M.L.A. pinpointed the failure of the Government policies on the facilities allotted to the evictees at Amaravathy. Thus Amaravathi and Keerithodu struggles became the most sensitive peasant resistance in the post-independent Kerala. The struggle succeeded in getting the privileges of the displaced people of the district as stated elsewhere in the study. The struggle made conspicuous of the lack of resettlement and rehabilitation policies of the government.

## Conclusion

During the post-independence period there were several grand developmental projects and policies like construction of dams and forest conservation, involving mass displacement of human beings. The construction at Idukki and eviction from Churuli Keerithodu was two among such in Kerala. Hydel projects are good for the nation. But it should not be made on the life of peasants, the backbone of the country. During this period environmental movements and eco-friendly consciousness were absent. If they had been active, the network of power projects in Idukki would not have been materialized. Relocation is not exceptional in the development process, but rather it is extending their size and adverse impacts that are currently a reason for genuine concern. The present development paradigms promoted



by globalization, liberalization and privatization is one of the fundamental reasons for continuous violation of human rights. Given the current form of development plans, displacement issue will continue to be a dominant one in the public discourse in the coming years. In the absence of a uniform Rehabilitation Policy at the national level and with the existing complexity and diversity issues involved across different types of projects that cause involuntary resettlement, reconstruction measures have not been paid due consideration.

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# PRIMA FACIE CATALYSTS FOR FERTIT ETHNIC IDENTITY IN THE FORMER WESTERN BAHR EL GHAZAL STATE (WAU STATE NOW)

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## **Abstract**

*The paper endeavors to briefly, enunciate and explicate issues pertaining the causation of the Fertit ethnic Identity in the former Western Bahr el Ghazal State. The conspicuous issues of the ethnic Identity could be traced back to the period of the 1970s when it politically broached as the unfair or unequal distribution of power, resources, and economic dividends of the Addis Ababa Agreement in 1972. However, Fertit as the group of tribes who culturally, share distinct, physical or cultural characteristics that mysteriously, warrant them to politically construct their own ethnic identity in an arduous and critical situation. Which would certainly, precipitate social construction of their own ethnic Identity in order to staunchly, insulate or indemnify their political interests and to have access to power, resources, rights, privileges, and opportunities.*

*However, to shed light on the nitty gritty of the ethnic identity, we could find the utmost and imperative issue of the hurdle, substantially, subsume imbalance in power sharing in the state from time immemorial, alleged discrimination and lack of respect for the Ferit's tribes, exclusion from the security sector. Nosedive land grabbing around*

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*Wau town which led into an audacious encroachment to land belongs to Fertit ethnic group and pugnacious alienation of the areas which were previously, bearing the names of the local community. However, Land grabbing is frivolous, sparked by the advent of migrants, IDPs, and settlers who spontaneously, came and settled in the area. Furthermore, the conflict over land is conspicuously observed, as forceful, assimilation of the land. The seasonally, movement of the armed pastoralists with their animal from their areas into farmers' areas is usually, culminated in the clashes between the groups and lead to gruesome repercussions.*

*However, the conflict between farmers and cattle keepers is a recurring tribulation and snag toward the dry season, due to the cattle corrosive and detrimental to farmers, crops. And the new settlers, migrants, who willy-nelly grab, the land illicitly. This portrays the cause of the conflict between the settlers and the farmers. Additionally, the political struggle among the main ethnic groups in the town precariously, worsened the situation, to be more perilous. The hydra of the land was unscrupulous, manipulated by power seeking elites and politicians who try to vigorously, ignite and embolden people to, enmesh in violence or atrocities as a mean of achieving their interests.*

**Keys words:** Conflict, Farmers, Pastoralists, Land, Migrant, Politics, Resources and Ethnicity.

## **Introduction**

The issue of ethnic identity became a vexatious issue, there are so many schools that address the issue of the ethnicity and identity in the twentieth-first century especially, after the end of the Cold War. However, during the Cold World era most of the conflicts were in the form of ideological struggle, and conflict between the West and the East. But after Cold War, many conflicts had erupted in Africa, Asia, Balkan and the part of the former communist world. The reasons have been believed and ascribed to be exacerbated and exaggerated by ethnic, religious, and minority groups, unfinished issues of the Cold War, and the colonial era, poverty, population pressure and the hatred of the international terrorists and this new violence had no direct relation with the hegemony of the state (Richards, 2005).

## **Methodology**

The article was prepared on the basis of primary and secondary sources and it is a qualitative study and argumentative in the nature in which it was conducted. Also, it was based on peripheral literature and in-depth interviews with key persons in the field and direct observation.

## **Western Bahr el-Ghazal State (Wau State)**

Western Bahr el-Ghazal is one of the ten states in South Sudan. Formerly, It was known as the Greater Bahr el Ghazal Region and comprised the states, Warrap, Lakes, Northern Bahr el-Ghazal (NBGS) Western Bahr el-Ghazal ( WBGS) after the signing of Compressive Peace Agreement (CPA) in 2005, the WBGS was constituted and organized under three new administrative units of Wau County, and Jur River County and Raga County. Western Bahr el Ghazal State is a total area of, 93,900 km<sup>2</sup> (36,255 qs. mi) and was the least populous state in South Sudan, according to the controversial Sudanese census conducted in 2008, with the total population of 517,210 according to South Sudan National Bureau of Statistics / United Nation(State Ministry of Agriculture, 2008).

## **Fertit Ethnic group**

Collectively, Fertit group ethnically incorporates tribal groups who inhabit in Western Bahr el Ghazal from Wau to Raga County. The main Fertit tribes are as follows: Golo, Ndogo, Sere, Tagbu, Bai, Belanda Boor, Belanda Bviri, the Forge, Indri, Togoyo, Ngalule, Manayth, Bandala, Dango, Kersh, Binga, Kara, Yulu, Banda, Mangayath, and Aja. The group which historically, subsumes Golo, Ndogo, Sere, Tagbu and Bai groups live around Wau and Deim-Zubeir. Moreover, they are social, dogged by Belanda Bviri and Belanda Boor. This in addition to Bongo who is not socially, part of the Fertit and it is found in Tonjin Warrap and Bussere in Western Bahr el Ghazal State.(Juma, 2005).

However, the Feroqe group, are found in Raga area up to the boundary of the Dinka land in the East. The Kersh and Aja are located west of Raga County and within the vicinity of Raga town. In the middle of Raga Area, there are Yulu, Binga, and Kara. The Banda group inhabits the area between Deim-Zubeir and Raga, and they are weighed to be the last immigrants to Bahr el-Ghazal Region, and they had connections from the northern side and were in touch with merchants, slave raiders, and colonial rulers. Furthermore, from the southwest they were in touch with the Zandeland. Moreover, the Western part provided the corridor through which many tribal people migrated into Bahr el-Ghazal. Before the year 1800, these tribes were not yet known by the civilized world. The word Fertit means Fruit Eaters, which means people who collect and depend on wildfruits, in the difficult times of wars and slave-trade, when cultivation was not possible. Therefore, they were known as Fertit and they are still collecting wild fruits and domesticfruits, such as the Lulu, Mangoes(Juma, 2005).

In 1983, after re-division of South Sudan into three provinces, Bahr el-Ghazal became a province. That period boded for a political struggle over power and positions admid the main ethnic groups in the region, The Dinka the largest ethnic group and the Lau and the

Fertit. Consequently, in such backdrop of the political struggle with the Dinka the majority, the Fruit as a group of the small tribes who share cultural traits and common interest used the common name Fruit as a political slogan to assiduously confront Dinka. Fertit Identity became a slogan for self-identity for the small tribes of Western Bahr El-Ghazal, Fertit is used as a slogan to politically rally all these tribes into a close harmony, inclusiveness, and cohesiveness among themselves with an aim of achieving their economic and political aspirations and maintaining their cultural distinct identity, this name "Fertit" classifies them as a homogenous group, and it differentiates them also to a certain extent from other ethnic people, with which they are closely associated in the South Sudan, Fertit are people of Bantu and Sudanic origin, while the Dinks are Nilotic (Juma, 2005).

### **Fertit Ethnic Identity**

Ethnic identity is politically constructed in a situation of confrontation or in a situation of unjust where a group may be having shared interests and common descent. However, the ethnic group could be socially subsumed of people who share, or believed by others to share a national origin; a common ancestry, a place of birth; or some social traits such as religion, style of dress; or language that set them apart from other ethnic groups. Though, ethnicity in this situation, a government, or other dominant group creates an umbrella of ethnic category and assigns people from many different cultures and countries, to it. The category becomes the label by which these diverse people are known and with which they are forced to identify (Joan, 2011).

However, in Dictionary of Social Science by Julius Gould and William, ethnic group is "a social group which, within a larger cultural and social system, claims or is accorded a social status in terms of a complex of traits (ethnic traits) which it exhibits or is believed to exhibit (Moynihan, 1975). Furthermore, Schlee weighed ethnicity as a form of social identity, then it is fixed by definition of self and other. That means nobody can have an ethnic identity affiliation which is unknown either to themselves or to others. Ethnicity cannot exist unless people are aware of it. That means ethnicity is not the cause of the conflict but rather something that emerges in the cause of conflict or acquires new shapes and functions in the cause of such events (Schlee, 2008).

Moreover, (Markakis, 1994), Markakis asserted that ethnicity or tribal identities are essential, political products of a specific situation, socially, defined and historically determined, in other words, ethnicity and its representative structure (tribes) emerge as the consequence rather than the cause of conflict. Pursuance, Hanlon opined that ethnic groups are defined as the descriptive differences, whether in terms of color appearance, language, religion, or some other indicator of common origin. Ethnicity is defined broadly, to include all racial,

tribal, religious or linguistic groupings, nation and communal minorities and the ethnic criteria used by these groups to defined themselves usually, include common descent, shared historical experience and valued cultural traits(Hanlon, 2006).

### **Fertit Ethnic Identity from 1972 to 1983**

During Colonial era and after the Sudan's Independence, ethnic enormities and conflicts were negligible and concomitant in the region, until the time of the catastrophic incident of the Torit mutiny on 18<sup>th</sup> August which had created humongous repercussions and ramifications on the ethnic groups in the region and had augured for the nationalism and patriotism among Southern people. Following that different ethnic group steadfastly, formed the guerrilla to grapple the Sudan government, in the span of that period there was no explicit and implicit evidence of ethnic conflict until the signing of Addis Agreement in 1972 and the formation of the Regional Government of South Sudan in Juba. However, the allocation and distribution of services, privileges, and power led to tremendous polarity and fissure amid South Sudanese people and that heralded as a harbinger of the beginning of the formation of ethnic identities in South Sudan, which were politically manipulated or exaggerated and led to violence, atrocities among communities.

Meanwhile, the historical incident in Fertit's ethnic identity could be traced back to 1972, after the signing of Addis Ababa Agreement, when Bussere, the small center in the south of Wau town, was made as a center for assembling Anya.-nya, troops. However, when time came for the agreed officers to be absorbed into Sudan's army as the national army, seven officer posts were given two of them were taken by the Luo group and four were given to Aweil and only one officer post was ceded to Fertit which negatively brought disquiet and grievance among Fertit as minority toward a majority. Also, Fertit grumbled about not being well respected and portrayed equally, in the organized forces and key directorates and in such backdrop they felt excluded and embarrassed due to that political Achilles heels, Fertit politically, succored and joined other tribes who called for re-division of the South in 1983. Therefore, Fertit ethnic Identity was socially constructed, due to what they stalwartly believed to be an unequal representation in power sharing, resources, civil services and land issue. Fortunately, that period was, flanked by peaceful, pacification, tranquility and the harmonious relation among the Dinka, Luo, and the Fertit and there was no ethnic antagonism or atrocities among these groups.

### **Fertit Ethnic Identity from 1983 to 1985**

The period witnessed serious vying for power and leadership in Juba among politicians some of them despised the manner in which the regional government had been run. However, for that reason, politicians from Equatoria became disappointed with the government under

Mulana Abel Alier a Dinka from Bor. That situation stimulated Equatorians to demand the creation of their own region in order to circumvent what they believed to be Dinka domination of the political affairs in the South. Moreover, that political scenario precipitated precarious rift among politicians in the South and led, to the establishment of three regions in the South, President Jafar Mohammed Numeiri in May 1983 issued the Presidential Decree for the formation of Regional Governments in Juba, Wau, and Malakal. The decree deliberately rescinded the Addis Ababa Agreement that move created disappointment and frustration among politicians and elites and became one of the supportive factors to the outbreak of the civil war in South Sudan in 1983-2005

Meanwhile, for the implementation of the presidential decree all the politicians, civil servants and the members of the organized forces such as police, wildlife, and fire brigade were instructed to accordingly, flock to their respective regions. Consequently, those from Bahr-el- Ghazal who were in Upper Nile Region and Equatoria had to move to Bahr el-Ghazal Region. That incident had repercussion on the subsequent ethnic conflicts in Bahr el-Ghazal (Juma, 2005). Following that elites and politicians of the non-Dinka minority ethnic groups of Western Bahr-el-Ghazal had accepted the status quo and continued with their struggle for citizens' right under exigent situation foisted on them by sharing one region with Dinka ethnic majority. Due to that Bahr,el-Ghazal regional government was formed with late Dr. Lawrence Wol Wol appointed as the governor who was to make officially, the appointments and promotions to key positions in the civil services and recommendations for appointments to constitutional posts (Juma, 2005).

The issue which created the disquiet among Fertit were as follows:

1. For the allocation of positions, out of twenty constitutional positions in the Regional Executive, the Regional Assembly and the Regional Secretariat in 1983, only two were ceded to citizens of Western Bahr el-Ghazal province. Also out of twenty top civil services posts of Directors General Departments, only five were allocated to citizens of Western Bahr el Ghazal, those five were promoted to those posts by High Executive Council in Juba before the creation of Bahr el-Ghazal Region. In addition to that late Dr. Lawrence allocated all the newly created and powerful positions of Directors of Finance and Administration in all the Ministries and Departments to Dinka officials.
2. Fertit also believed that all the regional commissioners of the organized forces: police, prisons, wildlife and their officers were 99% Dinka. The Judiciary was 100% Dinka on the choice of governor. In reaction to that policy of domination by the governor's policies, the senior civil services personnel from Western Bahr el-Ghazal Province submitted a potent petition to the Governor endorsed by 56



of both Luo and Fertit dated Juba 9<sup>th</sup> September 1983, alluding unfair and unbalanced appointment. They requested the governor to reconsider and re-address some of his decisions in the collective regional interest, but he declined. For economic sector Fertit also emphatically, believed that they were marginalized and deliberately, stymied from the public activities, subsuming the sector of economic opportunities, and facilities to painstakingly embroil, in business were purposely, allocated to Dinka youths through, giving business licenses, allocation of quotas of the essential commodities, credit facilities by the loans department and the provisions of local contracts for scanty works and supplies of provision to such institutions as the hospital and the prisons (Juma, 2005).

3. Land issue: Fertit also asserted that the policy of domination was applied in the matters of land ownership, subjugation of land from the owners through government's orders. In Western Bahr el-Ghazal Province and in the wake of the establishment of the Regional Government dominated by Dinka, provocative actions were adopted by the administration to forcefully take the neighborhoods in Wau town and the surrounding area to be affiliated to Dinka nomenclatures. That was forceful occupation and re-naming of the places around Wau in Dinka language such as the neighborhoods of Gbor-Korong was renamed Rumbek Jadid, Hila Mukta, was renamed Aweil Jadid, Hila Fhal was renamed Hila Dinka and Momoi villages and area around was renamed (Juma, 2005).

The land issue became a serious sort of conflict in 1984-1985 when a mammoth portion of the villages and agricultural lands of Momoi that extend to the south of Wau along the western bank of Jur River was demarcated into cattle ranges and distributed to Dinka senior officials and traders starting with the governor at the top. The decision to bring cattle on the cultivated areas of the Fertit was taken as a policy following the abandonment of Marial Bai cattle range established by the former Ministry of Agriculture of Regional Government in Juba. Momoi area was anointed an alternative site so that the owners of the range cannot be raided by cattle gangsters or cattle raiders (Juma, 2005).

### **Fertit Ethnic Identity from 1985 to 2005**

The period portrayed the turning point in Dinka, Fertit conflict, during the war some people who purported to be SPLA soldiers called *Nygatt*, started to continuously assault Fertit's areas for looting and mowing people in Fertit's areas such as Busserei, Bagari, Mboro, Bisielia, Abu-shaka and Ngolengbo that made all these areas, exposed to onslaught violence sparked by armed group infiltrated from the side of Dinka and Luo in the early 1986. Due to that innocent citizens were liquidated in that barrages raid. Properties looted

and houses were razed. Consequently, Fertit's chiefs and elders filled an urgent appeal to the regional authority for protection, in lieu the regional government ordered withdrawing of the small police force which was posted at Bussere, Bisselia, and Ngo-Tongo.

Meanwhile, chiefs and elders gainsayed the withdrawal move, the government ordered the arrest of a group of people among of them were late: Imperio Mazino, Fr. Lino Rani, John Jiat, and Nicola Dimo. These people were jailed for two years and after that, they were discharged, they were imprisoned on the ground that they organized Fertit Militia and slaying of the Dinkas and Jur. However, in such backdrop, Fertit elders surreptitiously mooted the notion of acquiring lethal arms to overtly, cocoon their areas. Furthermore, before the war in 1983, there was no animosities and hassles between Dinka and Fertit in lieu some Dinkas were living with Fertit as farmers or seasonal laborers. Moreover, due to such meltdown or drubbing in security, they covertly, weighed their militia as means of indemnity for their villages in rural areas (Juma, 2005)

Unfortunately, the Fertit's militia coincided or colluded with of the government of Sudan policies under President Numeiri who was acquisitive, agog and adamant to find a way to instantly, vanquish the SPLA in the South. One of the utmost ways was to shamelessly, apply the policy of divide and rule, through manipulating and exaggerating tribal antagonisms or animosities, as such the Fertit grievances of being unfairly depicted in the power sharing in the regional's government and in addition to continuous assault to their areas, deflected the aim of the Fertit militia which was called Peace Force, *Kuat Tslam*, the aim of the militia was the insulation of properties in their areas and not for to foray other areas. After the government knew about the instant formation of a militia, the police were sent immediately, to punctiliously, assess the situation, but unfortunately, they fell in an ambush, conducted by the militia, arraigning the police of burning their villages.

After that incident, the army in Wau decided to fervently, intervene by opening up the former stations that were closed by the regional government with military forces that superseded the police at Bussere, Baggari, Bisselia, Bazia, Abu-Shaka, and Ngo-Tongo Points at which the attackers used to sneaky infiltrate into the Fertit's villages (Juma, 2005). Moreover the conflicting ethnic groups: Dinka-Luo and Fertit continued for more than 7 years with the high death toll on both sides. Until the advent of Major General of Police George Kongor Arop who was appointed by the National Islamic Front Party which took over power in the coordinated coup. Major General George Kongor Aro had instantly, exerted invaluable effort and through his perseverance to peacefully achieve the Peace through collaboration with the religious leaders, traditional leaders. That peaceful intervention culminated in the reconciliation and forgiveness which attained tranquility and peaceful co-existence among the three ethnic groups (Juma, 2005).

## **Fertit Ethnic Identity after the Peace Agreement and the Independence of South Sudan.**

After the signing the comprehensive Agreement Peace (CPA) between the Sudan government and the Sudan's People Liberation Movement (SPLM) on 9<sup>th</sup> 2005 and before the commencement of the Interim period. The conference was held and the main theme of the conference was the need to ensure and prevail peaceful coexistence among the three ethnic groups living in Western Bahr el-Ghazal region (Sudanic, Luo Dinka Marial Bai), to peacefully extract wounds painfully, wrought by the protracted fighting between militia and other groups, to bring about comprehensive development in the area, to resuscitated trade relations and other types of relations such as intermarriage and to clinch the opportunities of power sharing . However, the three ethnic groups signed a Covenant, comprehensively portrayed the core of coming together and leaving behind the past. The theme of the Covenant was: Cross Line Peace Recovery and Reconcialation Covenant between the Sudanic group (Fertit), the Luo (Jur) and the Dinka of Marial Wau (Maria Bai) Ethnic Communities of Western Bahr EL Ghazal State.

However, at the end of the conference, all participants from the three ethnic unanimously agreed upon that the post of the governor in the coming interim period to be given to Luo ethnic, since the Fertit had been in power in the time of the war. However, Mark Nypoch who hails from Luo ethnic group was appointed after that by the president as the Governor of Western Bahr during the interim period. Hence, during the governorship of Mark Nypoch, there was peace and tranquility with minor problems which transpired from time to time. After the election in 2010, Rizig Hassan Zachariah was nominated as SPLM candidate for Western Bahr el Ghazal and had won the 2010 election and became the governor of Western Bahr el Ghazal in 2010 (Mapel Conference between the Luo, Sudanic and Dinka Marial Wau ethnic groups., 2005). However, during Rizig governorship, the main conundrums which instantly sparked the ethnic conflict and violence in Western Bahr el Ghazal could be subsumed as follows.

### **Political Conundrum in the State**

- a. Started with the distribution of portfolios in the government, to the main ethnic groups in the state. During the process of the allocation of the main portfolios, former politicians who hail from Fertit ethnic groups and who had been in power for several years found themselves excluded from the government after the reshuffle which was decreed by the governor. That move by the governor created political tension between the governor and some of these veteran politicians. Politicians manipulated the woe between the governor and the Fertit community in the state.

- b. There was some sort of political Achilles heel between the SPLM the ruling party in the country and Fertit's elites who had been ruling the State during the war, and had a negligible number of elites in SPLM compare to other two communities (Dinka and Jur) who have a significant number of politicians in the ruling party. Moreover, after the agreement, the state leadership became at disposal of other ethnics such as Jur and once to people of Raga. Furthermore, such a loss of the power by Fertit's elites of Wau negatively created frustration and embarrassment among some politicians and elites. The situation augured for marginalization in their own state and town which they believed has been forceful, taken by another powerful tribe as one of the teachers put it to me in writing: *"Monopoly, Wau has been monopolized by some other powerful ethnic groups who think that they have the right to live and rule so these groups have taken Wau State hostage, occupying all the key posts in the state and even the land. Wau cannot be run by outsiders while the owners are there without power to run the state. This is of course quite clear, the cause. The state is allocated in such a way that people of the state to run their affairs. But this is not found in Wau, whereas the affairs of state are run by other people from other tribes"*. This is a conspicuous Fertit's rejection of the current way the state is been run and weighed themselves to be aggrieved and oppressed in their state.
- c. The current unrest and tribal conflict were, unfortunately, triggered by the decision taken by the former governor of Western Bahr-el-Ghazal to officially, relocate Wau and Jur River Counties outside Wau town. Wau County to Baggari and Jur River to Yin Akok. However, the notion of the relocation of Wau County was collectively, rejected by Fertit's community in Wau. In the process, politicians unscrupulously began to mobilize and coax the youth for an urgent strike in the town on Sunday. During the strike, 9 people were mown down, the situation, culminated in the gruesome killing in December, 2012, the fatalities were eleven on the side of the youth.
- d. The despicable hydra also was, deteriorated deplorably by the former governor's policies of indiscriminately, arresting Fertit's, politicians, chiefs, and elders without an incontrovertible arraignment in the state, such a policy haughtily ignited and agitated animosities in the state.

## Land Issue

Is another cause of the conflict in the state, includes the land ownership in Wau, which became a serious issue in the period between 1984- 1985 when enormous part of the villages inhabited and agricultural lands of Momoi in the south of Wau along the western bank of Jur River was demarcated into cattle ranges and distributed to senior officials and

traders. This in addition to an encroachment into the land around Wau, the conflict over land escalated into the skirmish between farmers and pastoralists due to the destruction or subversion of the farmer's crops by herds. Also, new settlers and IDPs grab land illegally, this is also another sort of the conflict between the host community and the settlers. Furthermore, the movement of cattle keepers randomly, near the cultivated land with the use of gunfire in disputes with the host community became a source of the conflict. The land issue was behind the Fertit people recalcitrance position for the notion of the transfer of the county into Bagaria alluded before, on the ground that they will lose their town to other people. The issue of town ownership eventually culminated into the current conflict between the Fertit and the Dinka which moves the situation into a cul-de-sac in the state.

## Conclusion

In conclusion Fertit ethnic Identity emerged as a political product due to unfair treatment, allocation of privileges and struggle over power in the region since 1972 after the signing of Addis Ababa Agreement, the main reason for ethnic conflict including unequal presentation in power sharing, leadership and competition over government's positions, and security sector not being inclusive, government's houses being occupied by people from other states. Lack of respect for minor tribes in general. Pursuant conflict over land in the town, includes land grabbing by settlers, IDPs, and migrants, cattle keepers trespass or transgress into Fertit land without their consent or countenance and subversion of cultivated crops. Additionally, the relocation or transfer of Wau County to Bagari by the state government, was, construed by Fertit to be a political pretext or of giving away their land and the town.

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# ANALYSING THE SOCIAL CHANGE AND PATTERN OF MOBILITY OF DALIT WOMEN IN THE 19<sup>th</sup> CENTURY – AN OVERVIEW

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## **Abstract**

*In Modern society, the debate has progressed much beyond the conventional focus in relation to the subordination of women in society. When historically analysed the caste system along with the Brahmin dominance in Kerala led to the decline of the status of women of Kerala, particularly that of the lower caste women. The word Dalit has been used to identify those communities which have been socially, economically and politically oppressed for centuries by the Brahmanical Hindu social orders that formed the caste system. Dalit women in Kerala experience endemic gender-caste discrimination and violence as the outcome of severely imbalanced social, economic and political power equations. Their socio-economic vulnerability when combined with the dominant risk factors of being Dalit women leads to potentially violent situation, reducing their ability to escape. As it is well known the 18<sup>th</sup> and 19<sup>th</sup> centuries were a period that witnessed far reaching changes in the history of Kerala and particularly the history of womenfolk. In this context, it would be of great interest to understand the mode of response of the Dalit women towards the general social change and the pattern of mobility.*

**Key words :** Dalits, Karikadi, Pulakkaalis, Ambalavasis, Parakkallis.

## **Introduction**

Women in Kerala have suffered due to the peculiar socio cultural structure of the society which is based on religious and social factors such as caste, class and sex. Women

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have been a subject of study throughout the centuries. They are considered as a social force, cultural symbol, and have a historical background in which she plays a major role in farming and industrial fields. In the present age they are still suffering due to the dark age of savagery like violence, exploitation and oppression in the forms of hunger, malnutrition, disease, physical and mental torture, rape, illiteracy, ill-health, unemployment, insecurity, and inhuman treatment. There have been some attempts by the state to consider the discrimination of Dalits in the larger spectrum of socio-economic realities by instituting commissions, laws, schemes and programs.

### **Objectives of the Study**

1. To analyze the marginalization and deprivation of (Dalit) women in Kerala historically;
2. To examine the influence of the caste system in such a development;
3. To find out the reason for their low socio-economic status; and
4. To understand the mode of response of the Dalit women towards the general social change and pattern of mobility.

### **Methodology**

The methodology adopted in the proposed study is qualitative-analytical, descriptive and interpretative. It is based on a critical assessment of documentary evidences. Interviews are also used as research tools to elicit information on certain aspects of the study.

By going through the history of Dalits in Kerala, we get a clear cut idea about the intensity of their backwardness. The history of Dalits in the pre-independence period was quite horrible, but in the post-independence period their position was found to have slight improvements. Social structure and traditional position of Dalits were also factors which contributed to their backwardness.<sup>1</sup>

### **Etymological Meaning of Dalit**

The term 'Dalits' is now synonymous with the lowest sections of the traditional Indian society, who were known by different names at different points of time. The word has its route both in Sanskrit and in Hebrew. In Sanskrit the route '*Dal*' means to crack, to split open, to break etc. In Hebrew, the route '*Dal*' which means low, weak, poor etc.<sup>2</sup> In 1970's the 'Dalit panthers' are a group of educated Dalit youths from Maharashtra who revived the term and expanded its reference to include scheduled castes, scheduled tribes, poor peasants, women and for those who were exploited politically, economically, and religiously. It is observed that Dalit is not a caste and it is a symbol of change, revolution



and empowerment. In Indian context, it is more concretely used to refer to the Scheduled Castes that had been considered as *Outcastes*, *Panchamas*, *Antyajjas*, *Avarnas*, *Exterior castes*, *Depressed classes*, *Untouchables* and *Harijans* in the history of Indian society. The term used officially by the Government for Dalits in the constitution of India is Scheduled castes. The term Dalit is not endowed upon them by others but they themselves have earned it for their identification.<sup>3</sup>

### **Position and Social Structure of Dalits in Kerala**

The caste system in Kerala has a history of centuries. But there is no unanimity of opinion among the historians regarding its origin. Caste system did not exist in ancient Kerala society. It was an innovation introduced by the Aryans, who came here from outside.<sup>4</sup> Caste system among the non-Hindu religious communities offers another difficulty in making a clear-cut generalization about the Indian society.<sup>5</sup> Despite the presence of caste hierarchies in these religious communities, there have been noticeable differences among them from the Hindu caste hierarchy. The Brahmins were at the apex of the social structure. They enjoyed the highest position in the social hierarchy. The Kshatriyas who came next formed a small percentage of the population. A group of intermediary castes constituted by Ambalavasis were placed below the Kshatriyas above the Nairs. In the social hierarchy of Kerala after the Nairs, Ezhavas and Channars were the next class. They were involved in different occupations toddy tapping, weaving, coir-making etc. Hence Channars and Ezhavas were treated as lower castes but much above the outcastes or untouchables. The slaves who comprised mainly of the Pulayas, Parayas and Kuravas were considered low status in the social hierarchy of Kerala.<sup>6</sup> In traditional society caste played a significant role and the upper castes occupied the position of upper class and the lower castes constituted the lower class. Social activities of people were mainly limited within each class. These people kept the lower classes in a distance, for various social functions like marriage. Liberty of all kind was denied to lower castes and they had no security of life and freedom. Among the Avarnas, Pulayas and Parayas were considered as the slave castes.<sup>7</sup> They were the pillars of the agriculture oriented economy of the land.

In Kerala Dalit women are estimated to contribute eighty percent of total labour to strengthen the national economy. They were hard working supporters and builders of the family, society and nation at large. During this period Dalit women struggled for survival and lead a life full of disadvantage of being a Dalit and of being a woman. They occupied a very low status in the society. They could not use public roads and several tax burdens were imposed upon them.<sup>8</sup> The lower castes were not allowed to use a cultured language by the so called upper castes i.e. they were forced to use a degraded language. The Pulayas dare not say I but *Adiyan* means 'your slave'. He did not call his rice *choru* but

*Karikadi*. Their habitation was generally called *Madam*. The children of Pulayan and Parayan were called Monkeys or claws and their women folk were *Pulakkalis* and *Parakkallies*.<sup>9</sup> *Parayas* houses are called *Cheri* and those of the slave *Cherumar*'s are *Chala*. The houses of Gold smith, Black smiths and carpenters like *Thattan*, *Asaari* are *Pura* or *Kudi*. Those related to temples dwell in *Varyam*, *Pisharam* or *Poovam*. The upper sections live in houses or *Idangal*. Kings live in Palaces or *Kovilakams* while Brahmins reside in *Illams*. The Dalit do not have the right to utter the names of their houses in the presence of Brahmins. Instead they humbly address their houses as *Chaanakakundu* which is suggestive of their acceptance of disrespect and humiliation.<sup>10</sup>

Dalits had undergone many humiliating experiences in social, educational, economic and religious life of the country. They had no right to education and not allowed to use fine clothes, jewellery, umbrella etc. They had no access to the temples, public offices, road and enjoyed limited religious freedom.<sup>11</sup> Their womenfolk were forbidden to wear anything above their waist.<sup>12</sup> A large number of taxes like *Chethupattom*, *Thalayara*,, *Kuppakkazhcha*, *Andukazhcha* tax for *Kettupattusthanam* a tax for *pandal sthanam* etc. were levied upon Ezhavas.<sup>13</sup> *Tharikkadama*, *Tharippanam* etc. were also levied upon the Ezhavas who were weavers.<sup>14</sup> A *Mulakkaram* or breast tax was levied upon Ezhavas and other depressed class women. An Ezhava woman of *Cherthala* protested against this by cutting off her breasts before the taxing officers and embraced death. That place is even today known as *Mulachipparambu* in *Cherthala*.<sup>15</sup>

The Dalit's were socially segregated and poverty stricken sections who were denied basic human rights. The caste system and its operation at its worst have now broken down in Kerala owing to a variety of causes. In the beginning of 19<sup>th</sup> century the arrival of Protestant missionaries marked a turning point in the social history of Kerala. Colonial masters believed that the only practical way of raising the country from its miserable condition and of securing the blessing of government lay in Christianization and the consolidation of the British power in India. The influence of Christian missionaries and the introduction of Western liberal education made its impact on the thinking and the way of life of these downtrodden communities.

Most of them accepted Christianity mainly by the reasons of convenience, protection, material benefits and education. Even then conversion to Christianity created in them a new awareness and gave them a new identity. The converts developed an intense feeling of self-respect and self-reliance that they never had before.<sup>16</sup> But it was not enough to raise their standard of living. T.M Yesudasan in his work *Baliyadukalude vamsavali* explains a Dalit girl named *Kali*. She ran away from her master in June 1829 and arrived at mission compound in Kochi. She stayed there and converted to Christianity, changed name as *Lucy* and learned to read and write. Hence, the colonial intervention created a new form

of subjectivity for the lower castes that gradually led to long standing transformation.<sup>17</sup> Another example is that the women of the backward communities were not allowed to cover their bosoms. The upper classes considered it an insult if a lower caste woman dared appear before them covering her bosom. The style of dress prescribed to the lower classes consisted of single cloth of coarse texture, to be worn alike by males and females no lower than the knee and no higher than the waist.<sup>18</sup> When the missionary ladies Mrs. Mead and Mrs. Ault arrived at Travancore in 1818, they devised a plain loose jacket with short sleeves for female converts of the mission. This led to serious social protest and reaction against the lower caste women.<sup>19</sup> Finally the efforts of the missionaries to secure the women of all classes the right to cover their bosoms so that they were able to move through the streets in a decent manner.

In the latter half of the 19<sup>th</sup> Century socio- religious reformers, social workers and national leaders helped a lot in improving the status of Dalit communities in Kerala. Socio-religious reformers such as Paravur Kesavan Asan, Thycaud Aiya Swamikal, Arattupuzha Velayudha Panicker, Sree Narayana Guru, Sahodaran Ayyappan, Ayyankali, Vellikara Chothi, Pandit K.P Karuppan and political reformers like C.Kesavan, C.V Kunjiraman, T.K Madhavan etc. identified the problems faced by the lower castes and tried to solve them as much as they could. In Kerala effect of social fermentation experienced through the Brahmins the Nairs , the Ezhavas, the Syrian Christians and the Muslims underwent a general transformation. The reformers criticized the caste structure and the notion of superiority of the higher castes.<sup>20</sup> They organized new social movements and created socio-political revolutions in the society.

Dalit women actively participated in the freedom movements and other public activities along with men. The gradual spread of education has kindled a slight awareness in the consciousness of these people, that the unification of downtrodden is the only way out of their backwardness. The work and contribution of renaissance leaders for dismantling the communal discrimination of Hindus and bringing up the untouchables and the oppressed class to the level of self-respecting individuals of modern period is commendable.<sup>21</sup> Transformation as a working class helped the Dalits especially Dalit women to form organization among themselves. The emergence of social integration that was created brought a kind of conscious action that could further enable social change for the community as a whole. To get consideration at least as human being was in itself a great achievement for the community.<sup>22</sup> with the help of these reformers they got a new direction which could persuade them to achieve massive transformation. An intervention of Poykayyil Sree Kumara Gurudevan in a labour issue in the early part of the twentieth century substantiates this argument.

In the market in Trivandrum city (*Challa Kambolam*), there was lot of women who did loading work. They would carry sacks of grains on their head in the market. Many among them, who had bundles of grass to sell, were not allowed to sell it inside the market. Poykayil Gurudevan fought in Sree Moolam Praja Sabha in 1930s against this act and succeeded in getting rights for those women to sell grass in the market.<sup>23</sup>

Dalit women in Travancore transcend and exclude the problems of a caste ridden society. Colonialisation brought a long term change in the social and political life of Kerala. At the same time, education modernized and reshaped the life of Dalit women. From the first generation modern educated women, it was very difficult to find the name of a Dalit woman. Their literacy rate has grown up considerably during the past two decades.<sup>24</sup> *Dakshayani Velayudan* was notable among them who passed matriculation from Cochin and was the first Dalit girl in India to get graduated. Gradually many Dalit women got educated and entered into different fields such as business, professional education, medicine etc.<sup>25</sup>

In Kerala the emergence of the Communist party created a new wave in Dalit life styles. The formation of the Communist party and the socialist ideologies influenced Dalits and their life. The Communist party provided political platform for the lower castes so that they could work together for a common cause with the involvement of political parties. Dalit women have faced similar kind of experience both in the feminist and Dalit movements. Both these groups entered into Kerala's public sphere during the late 1980's. Till then the mainstream societal analyses were based on Marxist ideals which focused mainly the class relations in society.<sup>26</sup> Dalit debates that emerged during 1980's significantly challenged the class based much celebrated land reform. But Dalit voices had focused more on the impact of land reforms on the life of Dalits in Kerala. The result was the reopening of land questions in Kerala's political sphere, which the Marxist had propagated as a resolved issue. Thus Dalits continued their activities to break the walls of religion and customs. The *Vaikom Sathyagraha*, *Guruvayur Sathyagraha* and the *Paliyam struggles* organized for the right to walk-on public roads, was one such move.<sup>27</sup> Women movement began to gain momentum in Kerala during the 19<sup>th</sup> century and they began to criticize male domination in all spheres of life. Many Dalit women also participated in the struggle; it also paved the way for their political emergence.

## Conclusion

In Kerala Dalit women suffered from various social disabilities which hinder them to lead a normal social life. The idea of Dalit women is comparatively a fresh Idea both in the area of academics and politics. This ideological/theoretical positioning itself reflects its closeness and distinctiveness in relation to both Dalit and women politics. Social structure

and traditional position of Dalits were important factors which contributed for their backwardness. In fact the work of Christian missionaries, social reformers etc for the upliftment of Dalit communities deserves special mention. But their life has not been fully improved. Although, Dalit women are better placed with greater access to education, government employment and political representation, they lack a social status. The political preference and attitude may change according to the social mobility. It is found that Dalits have received benefits considerably from the welfare measures of the Government. There are perceptible differences in life style and socio economic position of the Dalit women in Kerala before and after the independence. It was also a time when Dalit debates and discussions had far reaching consequences. On the contrary, at the national level, from the late eighties to early nineties itself, Dalit women groups emerged. The activities of writers and activists of the Black movements in UK and the US have helped the formation of this politics.

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# NUCLEAR LIABILITY AND COMPENSATION REGIME IN INDIA: AN ANALYSIS

**\*Dakshina Saraswathy**

## **Abstract**

*The Indian Nuclear Industry is growing and it is expected to form an important part of the energy-mix of the country. While designing, constructing and operating nuclear power plants every care is taken to ensure safety of the plant, public and environment. However, in the unlikely event of a nuclear accident, there may be large scale damage to individuals, property and environment. The geographical scope of damage caused will not be confined to national boundaries. In such an event, it is inevitable that protection is accorded to victims by a third party liability regime. It is also necessary to ensure clarity of liability and the quantum compensation. Indian nuclear industry has been developed and thereby enacted “The Civil Liability for Nuclear Damage Act,2010”which provides for nuclear liability that might arise due to a nuclear incident and also on the necessity of joining an appropriate international liability regime. The Government has tried to make the Civil Liability for Nuclear Damage Act, a stand alone legislation but it also suffers from many criticisms.*

**New Terms:** Nuclear Energy, Nuclear Accident , The Civil Liability For Nuclear Damage Act 2010, Atomic energy Regulatory Board, Nuclear damage, Nuclear Incident

## **Introduction**

The Civil Liability for Nuclear Damage Act 2010 (hereinafter referred as CNLD Act 2010) and Civil Liability for Nuclear Damage Rules 2011 (hereinafter referred as 2011 Rules) acknowledges the aspects of international nuclear liability regime in India. It was

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widely regarded that the establishment of Indian nuclear liability regime would result in more international co-operation and also in the operationalisation of 123 Agreement<sup>1</sup>, 2008. Provisions related to declaration of nuclear incident, right to recourse, suppliers' liability, exclusion of civil courts and implications of section 46 conflicts with the provisions under Convention on Supplementary Compensation, 1997. The extent to which the subsequent developments especially the clarification given by the Ministry of External Affairs, Government of India dated 5<sup>th</sup> February 2015 and judicial approach is also analysed.

### **Objectives of the Study**

1. To examine the implications of major provisions under (The Civil Liability for Nuclear Damage Act, 2010 in providing compensation.
2. To critically evaluate the existing law relating to liability provision (The Civil Liability for Nuclear Damage Act, 2010 )
3. To analyze the present laws relating to Nuclear Power Plants and to highlight the shortcomings in the current regulatory framework for dealing with Nuclear Power Plants.

### **Methodology**

The methodology is mainly analytical in nature. For that mostly various official or unofficial reports, working papers, journals and research articles are predominantly reviewed. Internet is also used for information. The different sources relied on are clearly noted and acknowledged in the endnotes

### **The Civil Liability for Nuclear Damage Act, 2010**

The establishment of Indian nuclear liability regime primarily focused on strengthening the nuclear commerce opened up as a result of operationalisation of 123 Agreement, 2008 and to address the concerns raised by foreign nuclear operators and suppliers regarding their liability. CLND Act along with 2011 Rules and subsequent developments bring to forefront two major legal issues namely the compatibility of Indian nuclear liability regime with the principles of international nuclear liability regimes and its conformity with existing Indian approach towards liability and compensation.

### **Declaration of Nuclear Incident**

A claim under CLND Act can be preferred only if the nuclear incident as a result of nuclear damage is notified by AERB. CLND Act defines a Nuclear Incident as '*any occurrence or series of occurrences having the same origin which causes nuclear*



*damage or, but only with respect to preventive measures, creates a grave and imminent threat of causing such damage*'. 'Nuclear Damage' is defined under Section 2 (g) of CLND Act and it follows the definition provided under Convention on Supplementary Compensation, 1997 (CSC)<sup>2</sup>. In this aspect section 3, CLND Act provides that;

*“(1) The Atomic Energy Regulatory Board constituted under the Atomic Energy Act, 1962 shall, within a period of fifteen days from the date of occurrence of a nuclear incident, notify such nuclear incident:*

Provided that where the Atomic Energy Regulatory Board is satisfied that the gravity of threat and risk involved in a nuclear incident is insignificant, it shall not be required to notify such nuclear incident.

*(2) The Atomic Energy Regulatory Board shall, immediately after the notification under sub-section (1) is issued, cause wide publicity to be given to the occurrence of such nuclear incident, in such manner as it may deem fit.”*

Requirement for notification of nuclear incident by AERB for inviting application by Claims Commissioner<sup>3</sup> together with Rule 4(3) of CLND Rules<sup>4</sup> makes notification of nuclear incident AERB essential for the application of CLND Act. Main peculiarity of the approach taken under CLND Act is that the regulatory body which forms part of the Indian nuclear establishment is given authority to decide whether a nuclear incident need to be notified or not based on its satisfaction of the gravity of threat and risk involved in a nuclear incident. This requirement can only be seen under US nuclear liability law which provides for Extraordinary Nuclear Occurrence (ENO)<sup>5</sup>. Requirement under Section 3(1) of CLND Act becomes a crucial factor for entertaining a claim by a person suffered nuclear damage before the adjudicating authorities under CLND Act. There is inherent conflict between section 3(1) of CLND Act providing notification of nuclear incident by AERB and section 9 of CLND Act that allows whoever suffers nuclear damage to claim compensation<sup>6</sup>.

Main contention against the powers given to AERB under section 3(1) of CLND Act is that untrammelled power is given to an administrative body without regulatory independence and that it violates the reasonableness and un-arbitrariness facet of Article 14 and also Article 21 of the Indian Constitution<sup>7</sup>. Further there is no obligation under Convention on Supplementary Compensation, 1997 which was signed and ratified by India for notification of a nuclear incident as “nuclear incident” for accessing the remedies under national law. The High Court of Kerala in dismissing a Public Interest Litigation (PIL) challenging the validity of certain provisions of the CNLD Act, 2010 it was held that there is no reason to doubt the independence of the Atomic Energy Regulatory Board (AERB) since it is a statutory board and exercises only those powers delegated to it by the

Central Government<sup>8</sup>. On the claim that there are no standards or objective evaluation criteria by which to make a notification of a nuclear incident under Section 3(1) of CLND Act, 2010, the court held that since the AERB operates according to internationally accepted standards and codes, the Board can prescribe its own methodology for deciding the existence of nuclear damage.<sup>9</sup>

### **Right to Recourse and Suppliers' Liability**

One of the most controversial provisions in the CNLD Act pertains to operator's right of recourse and supplier's liability. As per section 4(1) of CNLD Act the operator of the nuclear installation is liable for nuclear damage caused by a nuclear incident and through section 4(4) the operator is provided strict liability based on the principle of no fault liability. Provisions dealing liability of the operator under the CNLD Act follows the international liability conventions especially CSC, 1997. Liability for nuclear damage caused by a nuclear incident is provided to Central Government when 1) the liability exceeds the amount fixed as operator's liability, 2) occurs in a nuclear installation owned by it, 3) caused as result of a grave natural disaster of an exceptional character or an act of armed conflict, hostility, civil war, insurrection or terrorism<sup>10</sup>.

Operator's right of recourse is dealt under section 17 of CLND Act and it provides:

“The operator of the nuclear installation, after paying the compensation for nuclear damage in accordance with section 6 shall have a right of recourse where-

- a) such right is expressly provided for in a contract in writing;
- b) the nuclear incident has resulted as a consequence of an act of supplier or his employee, which includes supply of equipment or material with patent or latent defects or substandard services;
- c) the nuclear incident has resulted from the act of commission or omission of an individual done with the intent to cause nuclear damage.”

Operator's right to recourse under section 17 (a) and (c) follows the position under international nuclear liability regimes and in the aspect of CSC it reflects the position under Article 10 of Annex to the Convention. Section 17(b) provides operator a wider right of recourse against the supplier and the operator's right of recourse is not linked to the cause of the nuclear incident instead it can be evoked if the nuclear incident resulted as a consequence of an act of supplier of his employee. CLND Rules has tried to address the concerns of suppliers by providing clarification to the operator's right of recourse under Section 17 (a) of the Act. In this aspect Rule 24 of CLND Rules explains right of recourse as following:

- 1) A contract referred to in clause (a) of section 17 of the Act shall include a provision for right of recourse for not less than the extent of the operator's liability under sub-section (2) of section 6 of the Act or the value of the contract itself, whichever is less
- 2) The provision for right of recourse referred to above sub-rule (1) shall be for the duration of initial license issues under the Atomic Energy (Radiation Protection) Rules, 2004<sup>11</sup> or the product liability period, whichever is longer.

Rule 24 also provide definition for the terms (1) 'Product Liability Period' and (2) 'Supplier' which were not defined under the CLND Act.

Explanation to Rule 24 provide that operator's claim under the rule shall in no case exceed the actual amount of compensation paid up to the date of filing such claim. The term supplier is provided a broader definition under Rule 24 and it also provides the operator to pursue legal remedies against any or all suppliers, to seek damages under "right of recourse". The Rules does not clarify the operator's right of recourse available against the supplier when the nuclear incident resulted from the scenarios under section 17(b) and (c) of CLND Act. The implications of Rule 24 in the light of Section 17 of the Act are as follows:

1. Supplier has the option to limit liability to a specific time period of operator's right of recourse through express provision in writing in the contract. It should be noted that the specific time period is either the product liability period or duration of initial license of 5 years issued under the Atomic Energy (Radiation Protection) Rules, 2004 whichever is longer.
2. Supplier is exposed only to the lesser extent of operator's liability under section 6(2) of the Act or the value of the contract itself.
3. Rule 24 provides clarification regarding the application of Section 17(a) of CLND Act and offers no explanation regarding Section 17 (b) and (c) of the Act. This provides ambiguity regarding extent and scope of supplier's liability for claims under section 17 (b) & (c).

CLND Rules notified using Central Government' rule making power should fulfill the characteristics of delegated legislation and as such it should not dilute or takes away the substantial provisions under the CLND Act. In this aspect Rule 24 of the CNLD Rules was criticized heavily by the Committee on Delegated Legislation as it imposes limitation on right to recourse and period of liability from that provided by the CLND Act.

The Government of India made further clarifications regarding the implementation of the 123 Agreement<sup>12</sup>. The clarification clearly states that there is no proposal to amend the

CLND Act, 2010 or the 2011 Rules. India clarified that the actions and matters contemplated in section 17(b) should be considered in the context of the relevant clause in the contract between the operator and supplier on product liability or service contracts. This provides that section 17(b) of the CNLD Act of 2010 is in conformity with the CSC, since Annex 10(a) of the CSC Annex does not restrict the contents of the contract between the operator and the supplier. As a policy matter, it is clarified that the Nuclear Power Corporation of India (NPCIL), the sole operator as per the CNLD Act 2010, would insist for provisions providing a right of recourse consistent with Rule 24 of the CLND Rules of 2011 in nuclear supply contracts. In this regard, a market-based mechanism – the India Nuclear Insurance Pool– will be instituted to compensate third parties for nuclear damage and, in case of the invocation of right of recourse, the suppliers can seek insurance coverage from this Pool. The recent of Convention on Supplementary Compensation, 1997 by India is in conformity with the India-US Administrative Arrangements<sup>13</sup>.

### **Exclusion of Civil Courts and Implications of Section 46**

Separate adjudication authority namely Claims Commissioner and Nuclear Damage Claims Commission to deal claim applications is provided under the CLND Act. Legislative framework implies that Claims Commissioner is appointed for a particular area by the Central government through notification while the establishment of Nuclear Damage Claims Commission is done by the Central Government if it is expedient in public interest after considering the injury or damage caused by a nuclear incident. Nuclear Damage Claims Commission has wider powers when compared with claims commissioner as it can regulate its own procedure and it is guided by the principles of natural justice instead of the procedure laid under Code of Civil Procedure, 1908<sup>14</sup>.

The main legal concerns linked with the Office of Claims Commissioner envisaged under Chapter III of CNLD Act and the Nuclear Damages Claims Commission envisaged Chapter V of CNLD Act is in relation to the lack of fixity of tenure and judicial independence. Lack of fixity of tenure to adjudication authorities will make them circumvent to governmental influence or pressure since their continuance in office is linked with government's pleasure. Further in the case of a person who has suffered nuclear damage from an incident which is not notified by AERB as a nuclear incident, there is the option to approach either ordinary civil courts or constitutional courts. Inclusion of section 46 in CLND Act complicates the matter since it exposes suppliers and other persons through allowing the operation of any other law for the time being in force in addition to the remedies under CLND Act. Section 46 states that;

“The provisions of this Act shall be in addition to and not in derogation of any other law for the time being in force, and nothing contained herein shall exempt the

operator from any proceedings which might, apart from this Act, be instituted against such operator.”

This approach followed under CLND Act creates two types of nuclear liability regime namely 1) under CLND Act for dealing claims from nuclear incidents that notified by AERB and 2) under ordinary civil law and constitutional law for dealing claims arising from nuclear incidents that are not notified by AERB. More over the adjudication authority under CLND Act has the characteristics of an ad-hoc arrangement and its establishment is greatly associated with government’s decision whether to notify a nuclear incident or not.

## Conclusion

The concerns in relation to operator’s right to recourse and suppliers’ liability under CLND Act still raises concerns for the foreign operators and concerns. Government of India has clarified that the existing legal framework will not be amended or changed and has tried to provide clarity through India-US Administrative Arrangement to Implement 123 Agreement. But the clarification fails to address the core issues whether economic liability or legal liability is channelled to the operator as envisaged under international law. Incorporation of sections 3(1) and 46 in CNLD Act 2010 limits the application of liability regime under CNLD Act 2010 only to those notified nuclear incidents under the Act and in non-notified nuclear incidents, the civil courts retains jurisdiction.

CNLD Act 2010 and the subsequent developments fail to bring clarity and certainty to approach followed under the Indian nuclear liability and compensation. Even though the ratification of Convention on Supplementary Compensation 1997 and clarification given by Government of India shows India’s acceptance to international nuclear liability principles as laid down by nuclear liability regimes<sup>15</sup>, ambiguity still prevails in the scope and extent of legal liability of suppliers, operators and other persons in cases of notified or not notified nuclear incidents.

## References

1. A “123 Agreement” is an agreement made according to section 123 of the US Atomic Energy Act relating to significant transfers of nuclear material, equipment or components from the United States to another nation.
2. Article 1(f), Convention on Supplementary Compensation, 1997
3. Section 13 of CNLD Act provides; “After the notification of nuclear incident under subsection (1) of section 3, the Claims Commissioner, having jurisdiction over the area,

shall cause wide publicity to be given, in such manner as he deems fit, for inviting applications for claiming compensation for nuclear damage”.

4. Rule 4(3) of CNLD Rules provides; “The Atomic Energy Regulatory Board shall review the report received under this rule and notify the nuclear incident in accordance with section 3 of the Act”.
5. Extraordinary Nuclear Occurrence is defined under section 11(j) of US Atomic Energy Act, 1954 and the determination of a particular accident as an ENO by US Nuclear Regulatory Commission is based on Section 170.n.1 of the Atomic Energy Act 1954.
6. Section 9(1) of CNLD Act provides; “whoever suffers nuclear damage shall be entitled to claim compensation in accordance with the provisions of this Act”.
7. See Yash Thomas Mannully & Anr. v. Union of India, W.P(C) No 27960 (2011) before High Court of Kerala. Accessed from [www.dianuke.org/writ-petition-against-nuclear-liability-act-admitted-by-th-high-court-ofkerala](http://www.dianuke.org/writ-petition-against-nuclear-liability-act-admitted-by-th-high-court-ofkerala)
8. Yash Thomas Mannully and another v. Union of India and Others, W.P.(C). No. 27960 of 2011, by the High Court of Kerala, 422 K LW 240 (21 August 2015). The full text of the opinion is available at: [www.keralaw.com/volume/42/2240](http://www.keralaw.com/volume/42/2240).
9. Ibid., “It is therefore for the Board, which is an expert agency, to consider whether any nuclear incident can cause unacceptable radiation damage or not. Only those incidents which may cause radiation damage can give rise to a claim for compensation. Hence the challenge to Section 3 of the Act is unsustainable.”
10. Section 7(1), Supra n. 6
11. Rule 9, The Atomic Energy (Radiation Protection) Rules, 2004 It provides that; Every license issued under rule 3 shall, unless otherwise specified, be valid for a period of five years from the date of issue of such licence. The Atomic Energy (Radiation Protection) Rules, 2004 can be accessed at <http://www.dae.gov.in/rules/rpr2004.pdf>. (accessed 28 February 2016).
12. Government of India, Ministry of External Affairs (2015), “Frequently Asked Questions and Answers on Civil Liability for Nuclear Damage Act 2010 and related issues”, [www.mea.gov.in/press-releases.htm?dtl/24766/Frequently\\_Asked\\_Questions\\_and\\_Answers\\_on\\_Civil\\_Liability\\_for\\_Nuclear\\_Damage\\_Act\\_2010\\_and\\_related\\_issues](http://www.mea.gov.in/press-releases.htm?dtl/24766/Frequently_Asked_Questions_and_Answers_on_Civil_Liability_for_Nuclear_Damage_Act_2010_and_related_issues) (accessed 28 February 2016).
13. In January 2015, Indian Prime Minister Narendra Modi and United States President Barak Obama reached an understanding during President Obama’s visit to advance the implementation of civil nuclear energy cooperation. The full text of the understanding

has not yet been made public by either government. In February 2015, the Indian government (through the Ministry of External Affairs) posted a “Frequently Asked Questions and Answers”. Full text available with [www.mea.gov.in/pressreleases.htm?dtl/24766Frequently\\_Asked\\_Questions\\_and\\_Answers\\_on\\_Civil\\_Liability\\_for\\_Nuclear\\_Damage\\_Act\\_2010\\_and\\_related\\_issues](http://www.mea.gov.in/pressreleases.htm?dtl/24766Frequently_Asked_Questions_and_Answers_on_Civil_Liability_for_Nuclear_Damage_Act_2010_and_related_issues) (accessed 28 February 2016).

- 14 Section 32 (4), *Supra* n. 6.
- 15 Norbert Pelzer, *Das Indische Atomhaftungsgesetz Von 2010– Ein Gesetz mit Mängeln?* 56(1) *ATW- Internationale Zeitschrift für Kernenergie* pp. 8-15. ●

# EMPOWERING WOMEN – REVISITED

**\*Radhika. B.C**

## **Abstract**

*The Integrated Child Development Services (ICDS) project was launched on 1975 by the Social Welfare Department. It represents one of the world's largest and most unique programs for early childhood development. It's the foremost symbol of India's commitment to her children- India's response to the challenge of providing pre-school education on one hand and breaking the vicious cycle of malnutrition, morbidity, reduced learning capacity and mortality. Anganwadi Centre is the focal point of ICDS Scheme. This project is being implemented with the coordination and cooperation of ICDS functionaries along with various departments namely Health Department, Food and Nutrition Board etc. The proposed study deals with the schemes of ICDS and how far it benefits women and children, the target groups of this scheme. For a critical analysis of the scheme Audit Report of the Comptroller and Auditor General of India, Interviews with the concerned officials, Handbooks, Government Order's etc have been made use of. The schemes of ICDS have been reviewed and the problems related to this have been pointed out in this article.*

**Key Words:** Social Welfare, Women Empowerment, Childhood development, Integrated Child Development Services

## **Introduction**

Children are our most precious resources. The quality of tomorrow's world and perhaps even its survival will be determined by the well – being, safety and the physical

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and intellectual development of children today. To predict the future of a nation, one need not consult the stars; it can be more easily and plainly be read in the faces of children. Abraham Lincoln nicely explained the role of the child when he said, “A child is a person who is going to carry on what you have started. He is going to sit where you are sitting, and when you are gone attend to those things which you think are important. You may adopt all the policies you please, but how they are carried out depends on him. He will assume control of your cities, states and nations. He is going to move in and take over your churches, schools, universities and corporations. All your books are going to be judged, praised or condemned by him. The fate of humanity is in his hands”.<sup>1</sup> So to create a new generation of healthy children the mother also needs to be physically and emotionally healthy. The Ministry of Women & Child Development have so many programs and schemes to its credit which are aimed to provide a full-fledged development of both women and children.

### **Objective**

The main objective of this paper is to find out how far the schemes of ICDS have been successful in achieving its aims. The specific objective is to find out whether the target groups are actually benefited or not.

### **Methodology**

Analytical, interpretative and narrative methodology is used in this study. The sources such as books, journals, Audit Reports, hand books etc have been utilised.

### **Discussion and Analysis**

#### **ICDS a helping hand to Women and Children**

Integrated Child Development Services was launched as a pilot project in 1975 through Social Welfare Department. It aims at the holistic development of children up to 6 years of age, adolescent girls, pregnant women and lactating mothers by providing a package of services like supplementary nutrition, immunisation, health check ups, health education etc. ICDS comes in purview of the Ministry of Women & Child Development.

ICDS is also playing its part in checking violence against women and children. Steps are afoot to set up one- stop crisis management cells in each district of the state to check violence against the above mentioned. The Jagratha Samithis in all Panchayats across the State is empowered to register cases of sexual violence against women and children as part of the Nirbhaya Scheme. The crisis management cells will form part of this.

The Government has also ensured safe shelter homes in every district for victims of abuse on the lines of Nirbhaya Shelter home here.<sup>2</sup>

Crisis management cells would work in close association with taluk hospitals. Each cell will form 2 police officers to register first hand information reports, a full time counsellor, a general physician, psychologist and a gynaecologist so that the victim of sexual assault is offered counselling support, care and medical assistance to submit the medical report. Jagratha Samithis in Panchayats with Panchayat President as Chairman and ICDS Supervisor as Convener will have an advocate and a woman ward member to register such cases and conduct monthly meetings to take stock of the action taken by the police or courts. It'll be sent to the District Nirbhaya Samithi and State Nirbhaya cell will co-ordinate the functioning of District Nirbhaya Samithi. Recently government has also announced that it will set up a Nirbhaya Fund with an initial allocation of Rs.1000 crore and a women's bank with an initial capital of Rs.1000 crore.<sup>3</sup>

### **Schemes of ICDS - A Quick Review**

#### **a) Swayam Sidha**

This scheme formed by recasting of Indira Mahila Yojana and its merging with Mahila Samridhi Yojana seeks to empower women through awareness generation, achievement of economic strength through microlevel income generating activities and establish convergence of various services such as literacy, health, rural development etc.<sup>4</sup>

#### **b) Kishori Shakthi Yojana (KSY)**

Earlier known as National Program for adolescent girls (NPAG), this programme is being implemented as a component of ICDS Scheme. It aims at breaking the intergenerational cycle of nutritional and gender disadvantage there by providing supportive environment for the girl child in the age group of 11- 18 years.<sup>5</sup>

#### **c) S.N.P/Supplementary Nutrition Programme**

This programme aims at enhancing nutritional and health status of children under 6 years of age, pregnant women, lactating mothers and adolescent girls. The allocation under nutrition component of PMGY (Prime Minister's Gramodaya Yojana) is to be made under SNP. The PMGY envisages the supply of roasted, coarsely ground cereal, pulse, oil seed based 'take home' food supplement to provide about 300 calories and 10 gms of protein and micronutrients daily to all eligible children in the age group of 6 months – 36 months.<sup>6</sup>

d) THRS (Take Home Ration Strategy)

As part of PMGY this scheme was implemented on an experimental basis under ICDS in 3 blocks viz. Vamanapuram in Trivandrum district, Balussery in Kozhikode and Angamali in Ernakulam district. The beneficiaries will be children in the age group of 6 months to 3 years in SNP, who are not entitling the corresponding advantage from Anganwadi Centres. The supply of Take Home food is being entrusted with Kudumbasree units now.<sup>7</sup>

e) Immunisation

Target groups for this include children below 6 years and pregnant and lactating mothers. This programme is undertaken with combined efforts of ICDS functionaries along with Health Department. The services are provided through Auxiliary Nurse Midwife (ANM) or Medical Officer (MO).<sup>8</sup>

f) Health Check Ups

This include health care of children less than 6 years of age, antenatal care of expectant mothers and postnatal care of nursing mothers. The services are provided by the ANM, MO (medical officer) in charge of Health sub centres and Primary Health Centres.<sup>9</sup>

g) Referral Services

During health checkups and growth monitoring, sick or malnourished children in need of prompt medical attention are referred to Primary Health Centres or its sub centres. The cases thus referred to by AWWs (Anganwadi workers) are to be attended by health functionaries on priority basis.<sup>10</sup>

h) Health & Nutrition Education

This is periodically conducted for women at least once in a month in each Anganwadi. Experts are invited as resource persons to address mothers in such meetings.<sup>11</sup>

i) Sabla Scheme / Rajiv Gandhi Scheme for Empowerment of Adolescent Girls.

This is a new scheme for addressing the multi dimensional problems of adolescent girls launched during the year 2011 using the platform of ICDS through Anganwadi Centres. The objectives of this scheme are:

1. To enable adolescent girls for self development and empowerment.

2. Promote awareness about health, hygiene, nutrition, adolescent reproductive and sexual health and family & child care.
3. Upgrade their home based skills, life skills and tie up with National Skill Development Program (NSDP) for vocational skills.
4. To bring mainstream out of school adolescent girls into formal/non formal education.
5. Provide information / guidance about existing public services such as PHC, CHC, Post Office, Bank, Police Station etc.

This scheme would cover adolescent girls in the age group of 11-18 years under all ICDS projects in selected 200 districts in all the states/ UTs in the country.<sup>12</sup>

### **A Critical Analysis of ICDS**

Even though the Ministry of Child and Women Development is talking a lot about empowering women and children, Are they doing justice is a question to be discussed. ICDS guidelines stipulate that during health check up and growth monitoring sick or malnourished children in need of prompt medical attention be referred to PHCs(primary health centres) or their sub centres. Audit noticed that though mal nourished children were identified, there was no record in the test checked AWCs (anganwadi centres) of such children having been referred to PHCs for further check ups.

Audit noticed that in Malappuram district, only less than 5% of the population of children between 0 and 6 years underwent health checkups while the percentage of the population of pregnant women, lactating mothers and adolescent girls was less than 12%. The population that had undergone health check ups in respect of Trivandrum, Idukki and Palakkad ranged between 37.53 to 100 percent. Grossly inadequate supervision by Medical Officer's reflects poorly on the effective implementation of the programme.<sup>13</sup>

With regard to immunization, Audit report shows 100% immunization during 2007-12. But 36% of the child population in Palakkad and 31% in Malappuram district have not been immunized against polio and DPT. Failure to immunize all children in Palakkad and Malappuram districts exposes the children to the risk of being afflicted with Diphtheria and re emergence of Polio.<sup>14</sup>

Pertaining to SNP, audit report shows the shortfall in coverage of eligible beneficiaries. In the test checked districts, 5.88 lakh to 7.13 lakh (ranged from 54.05% to 61.94%) beneficiaries were not covered under SNP during the five year period 2007-12. Also in these places, the coverage of beneficiaries was very poor, ie during 2011-12 only 4.38 lakh out of 11.51 lakh identified beneficiaries were covered. Thus the objective of universalisation of the scheme remains unachieved.<sup>15</sup>

The number of severely malnourished children in Palakkad and Malappuram districts at the end of March 2012 were 4,633 (3.39% of 13,6,604 children weighed) and 2760 (1.29% of 21,4473 children weighed) respectively. Records made available to Audit by the DPOs in Idukki, Malappuram, Trivandrum and Palakkad districts revealed that 110 out of 1180 children who died during 2011-12, were shown as severely malnourished. The carelessness on the part of the departmental authorities was responsible for the deaths of children due to malnutrition. If the 'growth charts' were printed with due care and also supplied to AWCs in time, these deaths would not have happened. Audit noticed that in respect of pregnant women, lactating mothers and adolescent girls, CDPO's under Thiruvananthapuram, Idukki and Malappuram districts failed to deliver the requisite nutrition during 2009-12. CDPO's of Tirur and Nilambur in Malappuram district could deliver only 438 k.cal of energy per day as against the stipulated 500/600 k.cal during 2007.12.<sup>16</sup>

### **Audit Scrutiny of Implementation of NPAG Scheme Revealed:**

1. In Malappuram, during 2008-09 only 64.70% (193788) of AG's (adolescent girls) were weighed, of whom 42.24% (81853) were found to be underweight. However only 52.21% (42737) of the identified underweight AGs obtained free food grains under the scheme. The reason for poor coverage was stated to be shortage of allotment of rice under the scheme. Inadequate planning also resulted in the Department failing to lift 38.11 million ton of Rice from Food Corporation of India's godowns in Malappuram and Palakkad districts during 2009-10.
2. It was also noticed that since grains were obtained from Food Corporation of India (FCI) godowns late in the financial year and then stocked with ARDs, there was pressure from ARDs to clear the grains early. This resulted in distributing the rice in lumps instead of distributing 6 kgs per month as per the guidelines. The need to weigh girls every 3 month was also ignored.<sup>17</sup>

### **Audit of SABLA Scheme Revealed the Following:**

3. THR supplied to AGs failed to deliver the stipulated nutrient values in Idukki, Malappuram and Palakkad districts. As per the scheme beneficiaries have to get 600 calories for 300 days in a year. Finance from Government of India for the implementation of SNP was released by the State Government only partially and belatedly to the LSGIs. The percentage of non utilisation of GOI assistance ranged between 17 to 83% every year.

Shortfall in number of feeding days persists even after the comment in Audit report 2007. Feeding data was not available in the Directorate of Social Welfare. Test check of 60 AWCs revealed the following:

4. Only 20 out of the 60 test checked AWCs met the GOI stipulated 300 feeding days while the 37 AWCs reported feeding days between 200 to 290 days, the remaining 3 centres reported 100, 115 and 159 feeding days respectively.
5. Feeding interruption were observed in all test checked AWCs and it was mainly due to belated and partial release of funds.<sup>18</sup>

With regard to SNP in respect of pre school children Audit noticed that 33 to 42% of identified children were not weighed during the years 2007-12. Out of the remaining (58 to 67%) children weighed, 27 to 39% were in various stages of malnourishment. The number of severely malnourished children in Palakkad and Malappuram districts at the end of March 2012 were 4,633 (3.39% of 13,6,604 children weighed) and 2760 (1.29% of 21,4473 children weighed.) respectively. Records made available to Audit by the DPOs in Idukki, Malappuram, Trivandrum and Palakkad districts revealed that 110 out of 1180 children who died during 2011-12, were shown as severely malnourished. The carelessness on the part of the departmental authorities was responsible for the deaths of children due to malnutrition. Audit noticed that in respect of pregnant women, lactating mothers and adolescent girls, CDPO's under Thiruvananthapuram, Idukki and Malappuram districts failed to deliver the requisite nutrition during 2009-12.<sup>19</sup>

### **Audit of SABLA Scheme Revealed the Following:**

1. THR supplied to Adolescent Girls failed to deliver the stipulated nutrient values in Idukki, Malappuram and Palakkad districts. Audit noticed shortfall up to 359 calories and 14gms protein per day in Idukki district. 430 calories and 15 gms of protein per day in Malappuram district and 353 calories and 11 gms of protein in Palakkad districts.
2. Iron Folic Acid (IFA) tablets were not supplied by any of the AWCs test checked. Life skill education was not being imparted by majority of AWCs.
3. Health cards of Adolescent Girls to record height, weight, Body Mass Index, Immunization particulars etc were not maintained in any of the AWCs test checked.<sup>20</sup>

### **Conclusion**

Though the changing Governments are conducting heated discussions about Gender Budgeting this is the actual position as far as empowering women and children are concerned. So it is to be noted that mere allocation of money by government is not the solution. Timely release of funds and proper utilisation are also essential. The funds once earmarked should flow towards various schemes and be available to operational teams within a month.

Evaluation studies also have to come up so as to highlight the gap between actual plan outlay and its outcome. Administrators have to be given proper guidelines on how to allocate for women to ensure that the governmental help is benefiting the right target groups. Strict action has to be taken against officers in social service sector who are failing to discharge their duties. CAG report has revealed cracks in the walls which can be patched up with the cooperation of government and welfare officials, along with the layman.

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# IMPACT OF FINANCIAL INCLUSION ON STOCK MARKET INDEX

**\*J. Rajan \*\*Anisha R.**

## **Abstract**

*The interaction among the macroeconomic variables and stock market activities has been a busy area of research over a long period of time. Macro-economic variables paves foundation for a powerful economic system, thus these variables called as economic fundamentals. This paper attempts to study the impact of Financial Inclusion growth and selected macro-economic variables i.e.; Foreign Investment, Inflation Rate, GDP rate and Rate of Indian Rupee against the US Dollar in determining Stock Market Index in India. Using Multiple Regression Model the paper establishes significant relationship between the selected macroeconomic variables. Moreover, it facilitates estimation of the values for selected dependent variable based on other independent macro-economic variables.*

**Keywords:** Stock Market Indices, Financial Inclusion, Inflation, Foreign Investment and Exchange Rate.

## **Introduction**

Indian economy, the third largest economy in the world is going to touch new heights in coming years. The concept of inclusive growth resulted in various financial inclusion initiatives which has a direct positive relationship with economic growth. Financial Inclusion growth and a boom in banking sector will ensure a quick and transparent mobilization of

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money from household sector to the productive sector. Long term investment growth ensures sustainable growth of a country, it can be indicated by its currency's strength and Stock market indices. So, analyzing various economic factors which determining the stock market index of an economy is essential for framing various policies to maintain sustainable growth of an economy.

Many researchers have tried to establish the relationship between the stock market variables of different countries with different macro-economic variables. Levine and Zervos(1998), argues that stock market liquidity and banking development both positively predict growth, capital accumulation and productivity improvement when entered together in regression. Mukherjee and Naka (1995) for instance, found Japanese Stock market is co-integrated with exchange rate, money supply, Inflation rate, industrial production and long term call money rate. Study conducted by Kwon and Shin (1999) reveals that the Korean Stock market is co- integrated with a set of macroeconomic variables. And a study conducted in US stock market shows the stock prices were influenced negatively by inflation (Humpe & Macmillan, 2007). Thus the present study tries to find the degree of relationship between Stock Market Index and selected macroeconomic variables.

### **Statement of the Problem**

Economic fundamentals or Macro-economic variables are the basis for determining the strength of an economy. An economy with strong fundamentals expects a sustainable growth and ensures a better investment opportunity for both domestic and foreign potential investors. Investment implies creation of assets, which in turn results in higher economic output and growth. Thus investment and economic variables are related each other. Here arise the need to know the influence of each of these variables on Investment. Regression analysis of these variables may help us to quantify the degree of influence and prediction of changes in value of one variable due to changes in the value of another.

Level of investment in an economy can be measured by analyzing Stock Market Indices because it reflects inflow and outflow of capital in an economy. Stock Market index indicates average selling price of stocks of companies listed in a stock market. BSE SENSEX, NIFTY, BSE SMALLCAP, BSE AUTO, NIFTY BANK etc., are the popular indices in India. Because of, BSE SENSEX is constructed by top most stocks of highly performing companies in India, it represents stock market indices for this study. Growth of financial inclusion can be indicated by a number of variables. Kuldeep (2014), has selected amount of bank deposits and bank credit, number of bank branches, number of ATMs etc. to measure the extent of financial inclusion in India. Manju and Gabriel (2016) conducted a comparatively analysis of 148 countries based on Global data set FINDEX and measured the reach of Financial Inclusion in terms of Bank deposit to GDP, Bank credit to GDP,

Bank branch density and ATM density. World Bank (2012), in an article cited that, Financial Inclusion indicators should measure at least three dimensions- access, usage and quality. Usage is measured based on regularity and duration of financial product and services over time i.e.; Aggregate Savings Accounts, number of transactions per account, number of electronic payment etc. Out of these the variable 'Aggregate deposit with commercial banks' selected for this study as a measurement of Financial Inclusion Growth because reviews shows that it is the most important and common indicator in measuring the growth of financial inclusion. Macro-economic variables includes GDP rate, Rate of Inflation, Foreign Investment, Export, Import, Government budget, Government expenditure, Forex reserve, Political stability, Central Bank's policies, Bank rate, Exchange Rate etc. From these Rate of Inflation, Foreign Investment, GDP Rate and Exchange Rate are selected for this study because reviews tells changes in these variables have more impact on Stock market indices in India.

### **Objectives of the Study**

1. To understand the relationship among financial inclusion growth and other selected macro-economic variables on stock market indices by using multiple regression analysis
  2. To analyze the degree of influence of selected variables on stock market indices
  3. To analyze and interpret the computer output for a multiple regression model
- Description of Economic Variables

**Stock Market Index-** Stock markets refer to a market place where investors can buy and sell securities. Stock Market Index is a number showing average price changes of securities listed in stock market. It acts as an Economic parameter of a country. The BSE Index, SENSEX, is India's first and most popular Stock Market benchmark index.

**Financial Inclusion Growth-** Financial Inclusion means ensuring the delivery of basic financial products and services to a vast un-advantaged population. Measuring financial inclusion growth is difficult, even though a group of variables together can predict its growth. Hannig and Jansen (2010) illustrates access denotes physical receipt of bank's product and services and it can be measured by number of savings bank accounts, amount of credit, amount of deposit etc. Manju and Gabriel (2016), measured reach of Financial Inclusion in terms of Bank deposit to GDP, Bank credit to GDP, Bank branch density and ATM density. Study found that from the number of account opened under PMJDY scheme, it is clear that compared to urban areas more number of accounts are opened in rural area i.e., in 2014 it was Rs.4, 51, 19,636 crores but in 2016 it were increased to Rs.9, 33, 20,554. He concludes that savings bank accounts under PMJDY scheme can be a solid foundation for Financial Inclusion. Saving Bank Deposit, Overdraft facility, Kisan Credit

Cards, number of banking outlets, etc. measures reach of Financial Inclusion. Hameedu (2014).Reviews shows that aggregate deposits with banks is the most important and common indicator in measuring the growth of financial inclusion in India.

**Exchange rate-** Exchange rate between two currencies is the rate at which one currency will be exchanged for another. It is also regarded as the value of one country's currency in terms of another currency. A currency will tend to become more valuable whenever demand for it is greater than the available supply. It will become less valuable whenever demand is less than available supply. Exchange rate fluctuation has a significant impact on the overall economy of a country. Rupee appreciation against US dollar is an indication of the strengthening of Indian economy with respect to US economy. Fluctuating exchange rate has a significant impact on the stock market index.

**GDP rate-** Gross Domestic Product is the aggregate output produced in a country during a financial year.Economy with higher GDP rate creates trust among domestic as well as foreign investors, which reflects in Stock Market activities also.

**Foreign Investment-** Foreign investment into India is also contributing well to boost up capital flow in our economy. FII is defined as an institution organized outside of India for the purpose of making investments into the Indian securities market under the regulations prescribed by SEBI.

**Rate of Inflation-** According to Paul and William (2010), inflation occurs when the general level of price is rising. The inflation rate is the percentage change in the overall level of prices from one year to next. Inflation is a situation in which quantity of money exceeds its value.

## Methodology

The study is descriptive in nature and based on secondary data collected,for the last fifteen years, from the books and journals, official reports and websites.

## Multiple Regression Model

Multiple Regression model is used for measuring the impact of selected Independent variables on Dependent variable. The variable being predicted is called the dependentvariable and is denoted by y.The variables being used to predict the value of thedependent variable are called the independent variables and it is denoted by x.

Estimated Multiple Regression Equation

$$y = a + b_1x_1 + b_2x_2 + \dots + b_nx_n$$

$X_1, X_2, \dots$  are the independent variables and  $Y$  being the dependent variable, and the constants  $a, b_1, b_2$  can be solved by solving the following equations;

$Y = a + b_1X_1 + b_2X_2$ , 'a' denotes value of  $Y$  when  $X$  is Zero (Y intercept),  $Y$  = Dependent variable

$b$  = Change in  $Y$  for each one increment change in  $X$

$$b_1 = \left[ \frac{r_{yx1} - r_{yx2}r_{x1x2}}{1 - (r_{x1x2})^2} \right] \left( \frac{SD_y}{SD_{x1}} \right)$$

$$b_2 = \left[ \frac{r_{yx2} - r_{yx1}r_{x1x2}}{1 - (r_{x1x2})^2} \right] \left( \frac{SD_y}{SD_{x2}} \right)$$

$$a = \bar{Y} - b_1 \bar{X}_1 - b_2 \bar{X}_2$$

### Description of Variables

$Y$  denotes BSE Sensex Rate,  $X_1$  denotes Aggregate deposit of commercial Banks,  $X_2$  denotes Exchange Rate,  $X_3$  denotes GDP rate,  $X_4$  denotes Rate of Inflation and  $X_5$  denotes Foreign Investment.

### Review of Literature

A vast literature shows that developments such as financial market development, economic growth, exchange rate or stability, political regime, price level changes, infrastructure, governance, financial market conditions are salient factors, which are able to attract foreign capital inflows (Mody and Murshid, 2001). Other factors external to the country identified by Adams (2003), include economic growth, interest rates, and financial market conditions in developed countries. Study of Nayyar (2011), reveals RBI has hiked interest rates 13 times since March 2010, made cost of borrowing for banks from RBI has gone up by 3.75% from just under 5% to over 8% in the course of those hikes. This has direct bearing on the rates at which banks lend to consumers and businesses. Borrowing for consumption and investment has slowed down dramatically.

Nijam (2015) studied the relationship between share price index of Colombo stock exchange and five macroeconomic variables, namely, Gross domestic product (GDP), Inflation proxies by wholesale price index (WPI), Interest rate (IR), Balance of payment (BP) and Exchange rate (ER). The analysis reveals that macroeconomic variables and the stock market index in Sri Lanka are significantly related. It is observed that the stock market index significantly positively relates to GDP, Exchange Rate and Interest Rate while

it negatively relates to inflation proxies by wholesale price index of Sri Lanka. The Balance of payment is found to be insignificant in determining the stock market performance in Sri Lanka. By using Johansen co-integration tests Komain (2009) explains the relationship between the Thailand stock market index and the four macroeconomic variables. He found there exists a long-run relationship between the stock market index and a set of four macroeconomic variables. Real GDP, money supply, and nominal exchange rate significantly impose a positive impact on the stock market index while the price level insignificantly imposes a negative impact.

## Analysis and Discussions

### 1. Values of Selected Macro-economic Variables

Year	Y (Sensex Rate)	X1 (Deposits with commercial Banks)	X2 (Exchange Rate)	X3 (GDP rate)	X4 (Rate of Inflation)	X5 (Foreign Investment)
1999-2000	4658	8133.45	43.33	17865.26	4.02	5181
2000-2001	4268	9626.18	45.68	19254.15	3.77	4031
2001-2002	3332	11033.6	47.69	21001.87	4.31	6130
2002-2003	3206	12808.53	48.39	22653.04	3.81	5095
2003-2004	4492	15044.16	45.95	25494.18	3.77	4322
2004-2005	5741	17001.98	44.93	28559.33	4.25	6052
2005-2006	8278	21090.49	44.27	32509.32	5.79	8962
2006-2007	12277	26119.33	45.24	37434.72	6.39	22826
2007-2008	16569	31969.39	40.24	45820.86	8.32	34844
2008-2009	12365	38341.1	45.99	53035.67	10.83	41903
2009-2010	15585	44928.26	47.44	61089.03	12.11	37746
2010-2011	18605	52079.69	54.56	72488.6	8.87	36047
2011-2012	17422	59090.82	47.92	83916.91	9.3	46552
2012-2013	18202	67504.54	54.4	93888.76	10.92	34298
2013-2014	20120	77055.6	60.5	104728.07	6.37	36047
2014-2015	26556	85332.85	61.14	114724.09	5.88	45147

Source: Published data of Planning Commission of India, [www.bseindia.com](http://www.bseindia.com)

Regression Statistics	
Multiple R	0.576
R Square	0.332
Adjusted R Square	-0.039
Standard Error	24.458
Observations	15.000

## ANOVA

	df	SS	MS	F	Significance F
Regression	5	2679.7837	535.9567	0.8960	0.5227
Residual	9	5383.5302	598.1700		
Total	14	8063.3139			

	Coefficients	Standard Error	t Stat	P-value	Lower 95%	Upper 95%
Intercept	-25.949	35.632	-0.728	0.485	-106.555	54.656
X1(Deposit of commercial Banks)	1.671	2.168	0.771	0.461	-3.233	6.576
X2(Exchange Rate)	-0.944	0.844	-1.119	0.292	-2.853	0.965
X3(GDP rate)	1.064	1.838	0.579	0.577	-3.093	5.221
X4(Rate of Inflation)	-0.336	0.375	-0.895	0.394	-1.185	0.513
X5(Foreign Investment)	0.105	0.167	0.625	0.547	-0.274	0.483

## Major Findings

- Multiple regression value 0.57 tells that 57% of the changes in Index rate is determined by these selected independent variables together. Some more variables which excluded from this study also important to predict Stock Market Index. The regression coefficient for individual variables quantifying the influence of each independent variables on adependent variable called Stock Market Index. If the value is positive we can state that there is a positive relationship between the predictor and outcome, whereas a negative co-efficient represents a negative relationship.
- The regression equation comprising the explanatory variables is,  

$$\text{Stock Market Index (Y)} = -25.94 + 1.67(\text{Deposit with commercial banks}) + 0.10(\text{Foreign Investment}) + 1.06(\text{GDP Rate}) - 0.94(\text{Exchange Rate}) - 0.33(\text{Inflation})$$
- Asper the table it depicts that Exchange Rate (-0.94) and Rate of Inflation (-0.33) has a negative relationship and Aggregate Deposit with Commercial Banks (1.67), Foreign Investment (0.10), and GDP (1.06) has a positive relationship with Stock Market Index.
- A direct positive relationship between Bank's Deposit and Stock Index explains Financial Inclusion initiatives enhances the performance of banking sector which in turn results in higher output and economic growth.

5. A positive relation between GDP and Index indicate, growing economy can attract more capital inflow thus Index rate will rise. Performance of stocks directly influenced by Foreign Investment. Foreign Investment have a positive impact on Rupee. Studies shows considerably a large portion of investment in Stock Market done by Foreign Investors. Increase in Foreign Investment leads to high performance of security trading and a boom in Stock Market Index.
6. There is high negative correlation between Exchange rate and Stock Index. If Stock Index falls, outflow of Foreign Investment will be more. It cause a high demand for Dollar to convert Rupee into Dollars. It will leads to rise in Exchange rate and depreciation of Rupee.
7. Inflation shows a negative correlation ie, quantity of money circulated in the economy is more in the sense spending exceeds savings and investment. Since during inflation Index shows a downward movement and vice versa.

## Conclusion

The study concludes that the selected economic variables and Stock Index are related each other. The activities of Banking Sector of an economy has a direct positive impact on its aggregate investment, output and growth rate. Flow of capital in an economy is well defined by its Stock Market Indices and well-functioning banking system with Financial Inclusion Initiatives positively contributing towards capital formation. Changes in economic variables reflects in Stock Index and by analyzing this prediction of Stock Market movement also possible. Stock Market analysis is fundamental for long term investment decision, and Stock Index act as a parameter to measure it. Movement of Stock Index tells the overall level of economic activities. Based on the movement of economic activities Stock Market performance can be predicted and it threw light for better investment decision.

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# DIPLOMATIC TRADE RELATION BETWEEN ALI RAJAS OF CANNANORE AND EUROPEAN POWERS

**\*Anish V.D**

## **Abstract**

*The Arakkal Royal Family, popularly known as The Arakkal Ali Rajas that established its dominance at Cannanore in the State of Kerala is the one and only prominent Mappila Muslim dynasty in the history of Kerala. The Arakkal Royal Family of Cannanore became a maritime and political power by the sixteenth century. The dynasty established a unique position in the economic and social milieu of the State by its dominance in inland and overseas trade and commerce. In the beginning of the seventeenth century Malabar emerged as a centre of European dominance on account of monopoly trade in spices and costly commodities. The Arakkal family fought ceaselessly against the European powers like the Portuguese, the Dutch, the French and the English to maintain their power in maritime trade. They pursued peaceful diplomatic relations with the other European countries. Their diplomacy and trade policy exerted profound influence on the political and commercial status of the State.*

**Key words:** Arakkal Royal family, Mappila Muslim Dynasties, Inland and overseas trade, Ali Raja, Dutch East India Company

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## **Introduction**

Cannanore, the emporium of trading activities in the northern coast of India, occupied a pivotal position in the political, economic and commercial history of Kerala. It is the present day Kannur situated in the northern coast of the State of Kerala, demarcated by the Indian Ocean, Arabian Sea and the State of Karnataka and Western Ghats on the south, west, north and east respectively. During the hegemony of the British it was under the territorial jurisdiction of the Madras Presidency. The pivotal role played by the Arakkal Royal Family in the commercial endeavour of Malabar, which led to the establishment of its maritime sovereignty in the region is the main focus of the discussion in this paper. Cannanore occupied a unique place in the commercial history of the Malabar Coast on account of the spice trade since the mid sixteenth century.

## **Objectives**

1. To analyse the impact of diplomatic and trade relations between Ali Raja of Cannanore and Portuguese power; and
1. To analyse the Ali Raja's cordial commercial relations with the Dutch East India Company.

## **Methodology**

The method of approach is a combination of historical, descriptive and analytical perspectives. The source materials are analysed on the basis of their content and value.

## **European Relations**

Trade, especially external trade is a significant element in the development of cities as approved by Henri Pirenne. Political powers greatly influenced commerce and trade, mainly long distance international trade. The parties entering into trade had the obligation of protecting the merchants actively participating in the trade. The foreign merchant groups since the time of the establishment of Portuguese trade on the coast of Malabar insisted on treaties between the ruling powers. We have the instance of Pedro Alvares Cabral concluding a commercial treaty between the King of Portugal and Zamorins of Calicut. This treaty was written on a metallic plate, of which one copy was kept with the Portuguese and another with the Zamorin. Subsequent dealings with the rulers of Cochin, Quilon, Calicut and Cannanore were confirmed through such treaties. As a matter of fact there is a collection of twelve volumes of treaties between the Rulers of Asiatic countries and the King of Portugal chiefly related to international trade. The same may be said about the trading companies of the Dutch as well as the English which were actively engaged in trade on the Malabar Coast.

Factors were appointed by the King or the Company in factories established by the Portuguese, the Dutch and the English to get familiarity with the trend in the market and report the relevant moments in international trade to the appointing authority. The political situation of India as well as the climatic changes and the rate of production were some of the aspects covered by the report sent by the factors stationed in various centres of trade on the Malabar Coast. This prompts us to assert that a close relation existed between trade and diplomacy.

The huge collection of factory records preserved by the Dutch and English in the archives of the Hague India Office in London consists of detailed information about the diplomatic endeavour performed by the factors appointed by the Dutch and the English East India Companies. A glance at the factory records written by Dacosta and published by the Centrode, Estudos, Historicos da, Ultramarinos is a veritable example in this context. This eyes the shortage of pepper on the Malabar Coast on account of the bad climate. He also mentions the intermittent fights between the local rulers that led to decrease in the supply of pepper on the Malabar Coast. He very keenly observed the attitude of the local rulers towards the Portuguese and informed the same to the Portuguese King. Some of the Portuguese Viceroy's even requested the Portuguese King to write friendly letters to the people influential among the pepper producers.

We have an example of a Portuguese Viceroy requesting the King to write a letter to Jacob Abuna, the Bishop of Cranganore encouraging the pepper producers in the hinterland to supply large quantities of pepper produced by them. The Vizier visited the Christian Community in the interior of Kerala and instructed them to supply pepper directly to the Portuguese factory in Cochin and get acquainted with the Portuguese. This was against the background of the Muslim merchants keeping the producers away from the Portuguese with a view to appropriating huge amount of money for themselves, acting as intermediaries who linked the producers of pepper and the Portuguese Factors of Malabar coast. After achieving the desired advantage the Portuguese, the Viceroy wrote the King about the new turn of events and requested the King to favour the vision and sanction some money to him. Thus we see that diplomacy was an important element in international trade and several studies have been conducted to learn its significance.

South Asian politics did not institutionalize formal customs and conventions of diplomacy. Diplomacy was evolved as a response to immediate political exigencies in the subcontinent as well as contemporary developments beyond its ambit, which had an impact on its fortunes. Much of the usages of norms and protocols followed from the traditions laid down by personalized etiquettes of courtly conduct. The legal, traditional, cultural and ceremonial rules of diplomatic protocol gradually came to be established with time. The overwhelming importance attached to the Mughal state in South Asian historiography,

particularly in the study of its structures and systems, led to the treatment of the Mughals as well as other polities of the time as static entities existing in isolation. This has had the effect of shifting the focus from larger processes, such as interstate interactions, that were unfolding during this period and are of crucial significance in understanding the trajectories that they shaped.

Studies related to trade have been receiving momentum only recently in Indian history while a lot of interest was given to its political history. The English authors concentrated on highlighting the activities of the British imperialism and in turn downplaying Indian culture. Some of them tried to prove that their rule was much better than the Mughal administration in India. Most of them valued the civilising mission and emphasised the 'Whiteman's burden' in such activities that they seldom found time to deal with merchants and other dynamics of commercial dealings. Historians of India in their fight against the colonial powers highlighted the atrocities committed by the colonizing powers like the Portuguese and the English. Therefore they had very little time to concentrate on various aspects of trade. Hence trade became an object of research and study only in the recent past as far as Indian History is concerned. We have the attempts of Ashin Das Gupta, M.N. Pearson, Niels Steensgard, Arasaratnam, Sanjay Subramaniam, K.S. Mathew, Pius Melakandathil and K.K. Kusuman who have dealt with the study of maritime trade. They claim that external trade was an important medium for establishing colonial power in India. Most of the foreigners came to India as traders and gradually established themselves as territorial powers. The Portuguese acquired territories in Goa, Daman and Diu, Dadra and Nagar Haveli. The French arrived in the seventeenth century and established their political sway over Pondicherry, Karakkal, Yanam and Mahe on the Malabar Coast to which they inclined till the 60s of the twentieth century. The English, on the other hand, reached India by the English East India Company which gave way to the establishment of British rule in India. Thus we can reasonably conclude that trade played an important role in establishing political power.

### **Arrival of Europeans on Malabar Coast**

The early seventeenth century marked the emergence of Malabar as the centre of European dominance on account of monopoly trade in spices and costly commodities. The Portuguese came to Malabar with an intention to establish a new trade route to India and indulge in a trade relation with the orient. Though the nearest purpose of the Portuguese was the expansion of trade, they were amused in course of time, by the illustrious sight of building up an empire in India by bringing the local energy under control. The Portuguese were the suffering antagonists of the Arakkal Royal Family, and naturally they came into conflict with the Ali Rajas. The arrival of the Dutch East India Company in Malabar intensified the struggle of the Portuguese, and finally brought an end to their political influence in

Malabar region. The Dutch East India Company apprehended the strategic fort St. Angelo and captured it. It was an end of the political motive of the Portuguese in Malabar. After this subjugation the Dutch established several maritime trade concords with Arakkal Ali Raja and innate powers like Kolathiri and thus gradually succeeded in attuning intimate relations with them. The early maritime alliance between Arakkal Ali Raja and the English East India Company was genuine. The English situation at Cannanore was still far from atoning. On the Fifteenth of May the English accepted a passage from the Prince of Cannanore and the Ali Raja began an incitement against promoting Baliyapatanam as an appropriate place for erecting a workshop. Later on, as the English established a new association with the Regent of Cannanore, the Ali Raja started an unprovoked assault on his territory which led to the end of his maritime contact with the English. He later relinquished his provision of pepper to the English and began a new goodwill acquaintance with the Dutch at Cannanore.

### **Arakkal Ali Rajas and Portuguese Powers**

Epoch making was the arrival of the Portuguese who challenged and eventually destroyed the power centres of native princes and their rule in Malabar. The Portuguese, in order to enhance their business network entered into friendly contacts with the Zamorins first and in constant quarrels subsequently. To defeat the Zamorin the Portuguese took sides with the Princes in Kolathunadu. The Zamorin was forced to give permission to the Portuguese Company to construct a fort at Cannanore for commercial purposes and the main motive in building up the Fort was to smash the business monopoly of Arakkal Ali Rajas.

The commercial exchanges between ordinary merchants of the area took a back seat with the establishment of trade centres and a fort at Cannanore by the Portuguese. The whole control over the Arabian Sea was garnered by them with the construction of the fort. The Portuguese virtually promoted the Muslim traders from entering the sea route which they had been using for a long time for commercial purposes. The Portuguese levied fees and taxes on ships entering the Arabian Sea and prevented them from loading spices on the ships. Their fort bolstered their business interests and helped them wield absolute power over the native princes and rulers. This led to intermittent sea-wars began between the Arakkal Family and the Portuguese for dominance over the trade in the Arabian Sea and persecution of the native traders and their business.

Albuquerque, the Portuguese Governor invaded Goa and the commercial goods in Goa were plundered and taken to Cannanore. The Portuguese who closely watched and understood the dynamics of trade treaties of the Zamorins with merchants of Laccadives and Maldeep, wanted to establish cordial relations with the Kolathiris. Mammali, Kolathiri's

Minister succeeded in clinching contracts with Sabhayer Princes in Goa but they did not work effectively. Though Kolathiris and Mammali offered coir products to the Portuguese at Cannanore and Cochin to liberate Maldeep and Laccadive islands, Arakkal Princes fought vigorously and worked to end the dominion of the Portuguese over the islands. Ali Raja did not seek the help of the Kolathiris and there was no backing of the Kolathiris in Ali Raja's fight against the Portuguese. Realising that Ali Raja did not enjoy the support of the Kolathiris; the Portuguese launched a military campaign to capture the Laccadive Islands from Ali Raja. There was no treaty between Arakkal Family and the Portuguese regarding the control of Laccadive islands. The invasion of the Portuguese ruined the business interests of Muslim merchants and their trade in Cannanore. The Portuguese only had monetary interests and they succeeded in polarising people on communal lines at Cannanore by whipping up rich power sentiments and sowing the seeds of hatred among different sections of people.

### **Ali Rajas and the Dutch East India Company**

The Dutch were a foreign power in fierce competition with foreign companies for dominance in trade in Malabar. They destroyed the monopoly of the Portuguese over commerce and fought relentlessly against the Arakkal Rajas on the Arabian Sea, but the Dutch were not brutal and violent towards the Arakkal Rajas as the Portuguese. They maintained good trade relations with the Arakkal rulers by establishing friendly treaties and they were also friendly with the Zamorins who enjoyed the backing of the Portuguese in their battle against the Arakkal Rajas.

Cannanore was transformed into a commercial hub by the Dutch by seeking the permission of the Arakkal ruler and Samuthiris to introduce and trade a new seed called 'Avin'. They turned Cannanore into a prosperous trading centre by giving sanction to Ali Rajas to export different types of seeds to the Arab countries. As Ali Raja monopolized pepper business in Malabar, he gave permission to the Dutch to procure pepper and to export them to foreign countries. The Dutch feared that their friendly dealings with the Ali Raja might destroy his business.

The Ali Rajas kept themselves away from the constantly changing policies of the Dutch and this led to several bickerings between them. The Dutch buttressed and spread their trading activities from St. Angelo Fort with the whole hearted support of the Kolathiris. The Princes of Cannanore decided to protect and promote the business interests of the Dutch in Malabar at the cost of the Ali Rajas. Based on the treaty between the Dutch and the Ali Raja, all products cultivated such as pepper, ginger etc by the Raja in the provinces of Kolathiris were subjected to taxes and other regulatory curbs imposed by the Dutch.



The Dutch imposed sanctions on Ali Raja and ordered that he should either export or import goods using the land route or the sea route, especially from strongholds and trade centres like Malabar, Cochin and Calicut. The Ali Rajas transformed themselves into a dominant power which could fight against their enemies singlehandedly when the Kolathiris of Cannanore refused to acknowledge their business acumen and potentiality. The Ali Rajas resisted all business transactions of the Dutch and succeeded in building up a trade network on their own at Cannanore. They tried to oust and exclude the Dutch Company by offering higher prices to the commodities of native merchants. Eventually the Dutch and Ali Rajas entered into a phase of open confrontation. Tellicherry records state that the Dutch and the Arakkal rulers were at enmity. It is a historical fact that the European powers never allowed the Ali Rajas to perform well and deliver good governance.

The Dutch wanted to capture St. Angelo Fort from the Portuguese and make Cannanore a trading centres wholly monopolized by the Dutch Company. The Dutch tried to establish ascendancy over Cannanore by finding strategic partners and adopting friendly policies and scuffling the welfare rule of the Ali Rajas who dreamt of the prosperity of Cannanore. It is recorded that the Arakkal rulers, to counter the clout of the Dutch, entered into development-oriented contracts with the Zamorins of Calicut and the ruler of Cochin. The reign of the Dutch in no way helped the progress and well-being of the Muslims of North Kerala. The relationship between the Dutch and the Arakkal Rajas were noted for conflicts, controversies and squabbles.

The Ali Rajas demonstrated their strength and supremacy by refusing to conform to the Dutch might and by anchoring Maldeep and Laccadive islands. The Arakkal Royal Family withstood the onslaught of the Dutch and it was the only Muslim kingdom which could offer resistance to foreign invaders and succeeded in safeguarding the interests of their denizens and merchants.

## **Conclusion**

Compendiously speaking, the Arakkal Royal family, popularly known as Ali Rajas which established its dominance at Cannanore in the state of Kerala is a decisive one. This is the only one of all the prominent Muslim dynasties in the history of Kerala which played a significant role in the social, economic and commercial advancement of the region. In the initial stage the members of this Royal family exercised the post of echelon in the Kingdom of Kolathiris. By the passage of time, they become the rulers of Cannanore. They extensively promoted inland and overseas trade in Cannanore. Their diplomatic maritime trade policy had far reaching consequences in the commercial and political status of the northern coast of the southern state of peninsular India. The Arakkal Rajas carved a niche for themselves in the history of Kerala.

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