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REACTIONS OF
SOCIALLY BACKWARD GROUPS
TO
VARIOUS AMELIORATIVE MEASURES

*(An investigation undertaken for the Government of India
under the scheme for studying Social Tensions).*

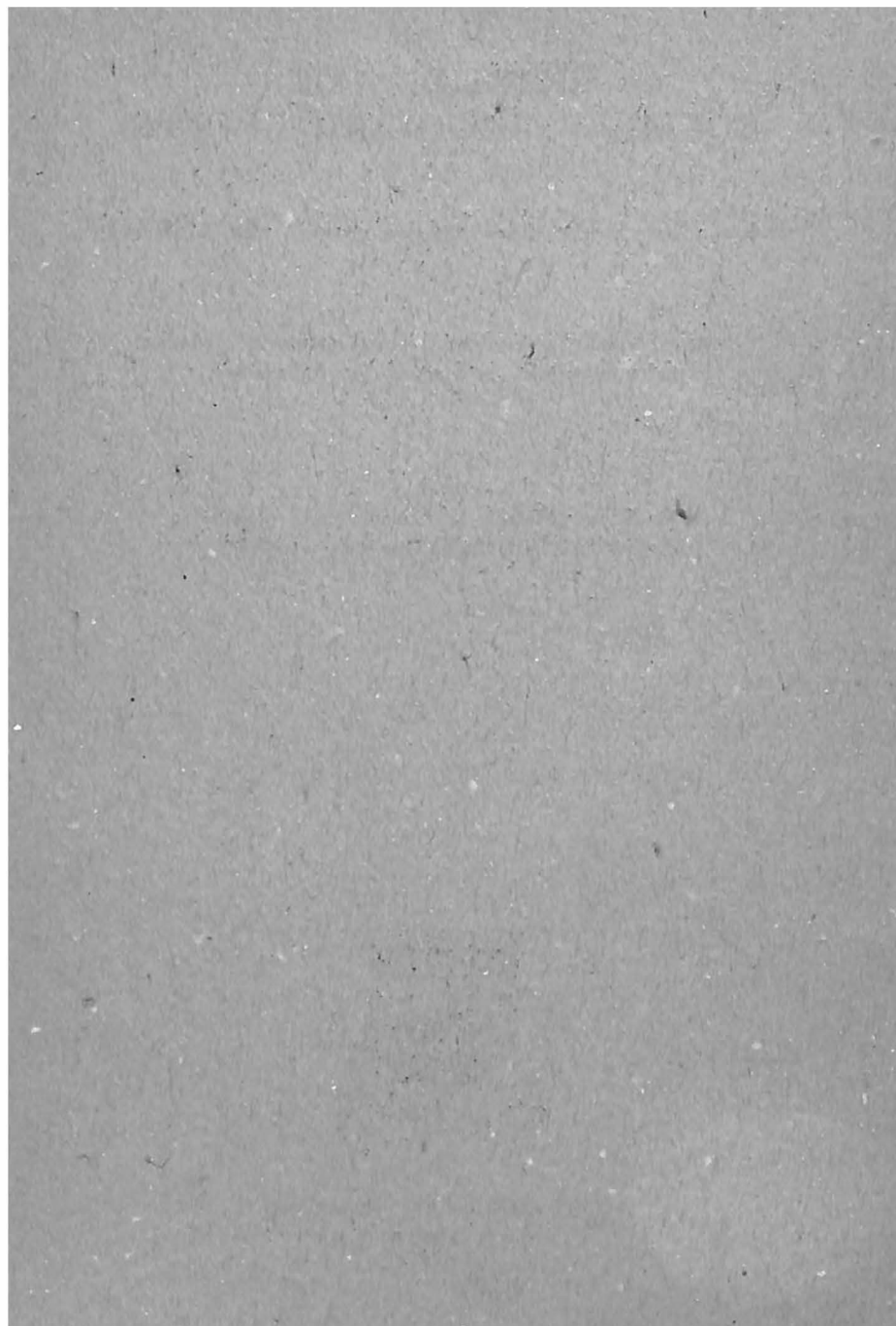
DR. G. D. BOAZ, M.A., D. PHIL. (OXON),
Professor of Psychology, University of Madras.

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PREFACE

The investigation of which this book is a report was started with the help of a grant from the Ministry of Education, Government of India. Most of the data were collected by Miss Ratnam Kambil, M.A.; who was appointed as a Research Assistant for this purpose. The investigation was planned and supervised by the author of this report as Professor of Psychology, University of Madras.

We are greatly indebted to the Director, Women's Welfare Department, Madras, and some of her field officers, for the kind co-operation they gave us in the field work. We are also grateful to the Government of India and the University of Madras for jointly undertaking the publication of this report.

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16-6-1956

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UPSHOT OF THE STUDY

The following salient factors which could be taken note of by the Government emerged from the investigation.

- (1) The usefulness of such ameliorative measures depends very much on the personnel of the social workers and their training. They should have a missionary zeal, fully believing in what they do. They should also be aware of the various social and civic ideals which they have to impart to the pupils along with their material services. The investigation brought to light some improper attitudes and even corruption in some stray cases. In such places, the total effect of the ameliorative measures was greatly spoiled.
- (2) The major negative attitude of the people adversely affecting the long range usefulness of such schemes was the attitude of receiving all help as a matter of right. This is partly due to an over-emphasised propaganda from various sources, that these poor people have been exploited, and that the Government is merely making a poor attempt at satisfying their conscience. Added to this there is also a strong factor of indifference and apathy. Those two attitudes must be broken by planned education and propaganda. The propaganda should be directed towards the cultivation of a strong desire towards self-help and initiative. Details such as enlisting the co-operation of the people through local conference and by developing local leadership should be carefully planned.
- (3) It has been found that work with the children was very useful and it always served as a means of getting the co-operation and support of the parents. Everywhere parents appreciated the care and services rendered to their children.
- (4) Such measures to have lasting effect must continue for a fairly long time though gradually the amount of material help may be reduced to match with the results of self-effort.

- (5) Almost everywhere it was found that superstition and black magic were ruining the slender finances and mental health. We have not yet realised the amount of havoc done by these evils among villagers. Some steps to educate the people in this particular matter is essential for the well-being of our nation.
- (6) In view of the fact the Central Government is planning to set up a Committee for the protection of children it is relevant to point out that almost in every home studied in this investigation, the children were treated very harshly. Their methods of punishing children often amounted to cruelty. One of the urgent needs of the country is to educate the illiterate villagers on methods of bringing up the children. It may also be mentioned here that studies in delinquency show that in a number of cases, boys have run away from their homes and taken to delinquency because of harsh and cruel treatment by the parents.
- (7) One encouraging fact which came out during the investigation was that as a result of the initiative of the Government with regard to these ameliorative measures the people were fast developing a sense of belonging to the country.

CHAPTER I

THE AREAS AND THE PEOPLE STUDIED FOR THIS RESEARCH

The present investigation was meant to study the effect of ameliorative measures undertaken on behalf of the Government of India in certain parts of South India. The following were some of the areas covered by the present investigation :

- (a) Agency areas, which included Araku valley, Lammasingi and Gummalakshmipuram ; and
- (b) Malabar areas, which included Kodiyeri, Pennarayi, Bettathpudiangadi and Kozhikode (Scavenger Centre and Nadakav).
- (c) The Todas of Nilgiris (Ootacamund). A very intensive study of these people was not undertaken because of practical difficulties for the Research Assistant in going and living with these people. The Director of Research spent five days in Ooty visiting two Toda colonies and interviewing the people there.

The Director visited some of the above areas but most of the material was collected by the Research Assistant who visited the places and stayed with the people for a sufficient length of time.

Information of a general nature concerning the geographic situation of the place, the types of inhabitants, their physical condition, economic status, educational standards, religious beliefs and social customs were gathered, which seemed to have played no minor role in their attitudes towards most of the matters.

Agency areas

Taking the Agency areas into consideration first, we find that all the three areas studied are inhabited by hill tribes.

The Araku valley is the biggest area. It is a part of the Pachipanta Estate in Jaypore Zamindari. It is about two miles in width and seven miles in length with an altitude of 3,000 feet above mean sea level. There are twenty villages in the Araku Valley. Several kinds of hill-tribes inhabit this area, like the Bagathas, Kondudoras, Mookadoras, Gondas, Koya, Ghasis, Kabadis etc.

Lammasingi is on the way to Chintapalli which is an official colony like Araku valley. Lammasingi is entirely dependent on Chintapalli for almost everything, though it is a first-class agency like other agencies. The place is covered with dense forests and hills. This place is also inhabited by different types of people like Valmikes, Bagathas, and Kammans besides Kotias, Khonds etc., who form only the minority.

Gummalakshmipuram is a second class agency area. This place is full of hills and is covered with thick forests. There are a number of villages inhabited by Savaras, Jathas and Pavdies.

Climatic conditions of the three Agency areas

In the Araku valley the winters are very cold (Temperature in January is 36°F.) and the summers are very hot (Temperature in May is between 102-126°F.). The average rainfall is 50-56 ins. per year, though the place is generally dry throughout the year.

Lammasingi also being situated at a high altitude exhibits a climatic condition of the extreme types. It has cold winters and hot summers with heavy rains.

Gummalakshmipuram is a very damp place and the temperature is nearly like the other two places.

Physical appearance and condition of the inhabitants

Physically the inhabitants of the Araku valley are found to be more conspicuous. Men and women here are fond of decoration and ornaments. They dress in dark colours. Men shave off a part of the final portion of the hair and the rest is allowed to grow. Their hair is put up very fashionably and decorated with flowers and silver ornaments. The women wear flowers on the head and ears and dress in gaudy coloured costumes. The young girls dress showily to attract the attention of young men.

The inhabitants of Lammasingi are very strong and sturdy and can face any danger single-handed. The men as well as women are fearless. The place has jungles where wild animals like tigers and bears roam about. So the people always carry sharp-edged weapons and with these they walk miles and miles alone and without getting tired.

The people dwelling in Gummalakshmipuram are exposed to several diseases. The koya disease and black water fever are common. Tongue cancer is another common disease which is due to the peculiar way they smoke by keeping the facing part inside the mouth.

Economic condition

Economically the Araku valley people are better off than the other two. In Lammasingi, the condition is not very bad, but in Gummalakshmipuram most of them are very poor. This is because most of the people work under land-lords and Banyas who reap the fruits of their hard labour without rewarding them adequately. As a result, most of the inhabitants are not paid well though they are very hard-working and honest.

Occupation

In the Araku valley, cultivation is the chief occupation. All varieties of beans and peas are cultivated by clearing the forests. Niger is grown in large quantities, and it is one of the most important cultivations here. There is a great demand for it by the people from the plains and so about eighty lacs worth of niger are exported yearly. The people here are quite self-sufficient. The only thing they lack is salt which is inevitable for their food preparations, and for this they are dependent on the people from the plains.

In Lammasingi also, cultivation is one of the chief occupations. Ginger is grown in large quantities. Besides, wood-cutting, honey gathering, collecting soap-nuts and drying them up are also engaged in by the people here.

In Gummalakshmiapuram there are many tamarind trees and people work there. Fire-wood is cut and sent. Soap-nuts are also exported.

Educational level

The people inhabiting the three agency areas are, in general, illiterates. Only after the measures adopted by the Women's Welfare Department, have the people started paying attention to educating themselves.

Social customs

The Araku valley seems to be more civilized than the other two areas. Here the shandy is the meeting place of the inhabitants of the village. They go there with their commodities on cow's back to sell them and get something which they cannot get in the hills. Outsiders and people from the plains also meet at the shandy. A rather curious thing about the people of the Araku valley is that they do not know to milk the cow. They use it only for the purpose of carrying loads and so do not care to keep the cows in a healthy condition. These cows are usually found to be puny creatures.

The shandy is really a place of interest and importance to the people in the Araku valley. It is usually the "Swayamwara Mandapa." Here, the grand-mothers usually take their grand-daughters. Several men are assembled and both men and women are dressed conspicuously to attract one another. The man usually selects the bride. Then the bride's party consult and settle the bride-price. Caste system is observed and as there are caste prejudices, there are no inter-caste marriages. The wife is usually slightly older than the husband. If quarrels arise after marriage, divorces are resorted to, which are quite frequent. Here, no legal procedure is adopted. The people concerning the two parties meet at the shandy where either the dispute is

settled or divorce granted. In case of the latter, the bride-price is returned to the husband. Usually, there is no strict dowry system.

The patrilineal system of rights is followed. The sons have the sole rights to their fathers' properties while the daughters are not taken into consideration at all.

In Lammasingi too, the shandy plays an important role. As in the previous case, caste restrictions are observed very strictly. The three important types of inhabitants of this place are the Valmikes, Bagathas and Kammans. The Valmikes are regarded as outsiders and intruders and the Bagathas and Kammans are always at war with them. As a result the Valmikes are completely segregated. There is only one well in the whole village and as this is used by the Valmikes, the other two don't use them. Besides this well, there is a small stream which is dirty and where water just trickles down and in summer it becomes quite dry. This water is used by the Bagathas and the Kammans and it is very unhealthy indeed.

The caste-prejudices are carried still further. Not only is there enmity between the Valmikes on the one side and the Bagathas and Kammans on the other side but also between Bagathas who consider themselves as belonging to a high caste and the Kammans as coming from a low caste. These prejudices are carried into schools too where even the children are rude to one another. In fact, the Bagathas and the Kammans refused to send their children to the school in the beginning as it was situated near the place where the Valmikes dwell.

Still, we find the Valmikes much better than the Bagathas and Kammans in almost every respect. Their houses are clean and their women are literates and also active in work.

In Gummalakshmipuram the situation is worse, it is inhabited by the Savaras, Jathas and Pavdies. The Savaras are in the most backward condition though the other two are also not much advanced. Caste restrictions prevail here too. The people are extremely conservative and stubborn. They do not like to change their habits. The men usually quarrel with their wives, which is due to poverty. The women are usually patient. The men drink and have other vices too. Here also the patrilineal system of rights is followed.

Religious beliefs and attitudes

The inhabitants of the Araku valley are very religious-minded as are those in Lammasingi and Gummalakshmipuram. The religious beliefs and attitudes are the same in these areas. All of them are very suspicious as well as superstitious. For example, the people in the Araku valley refused to stay in the hospital built for them because it was formerly a cemetery. People in Gumma-

lakshmipuram suppose that if they see others, evil will befall on their children and so they are very shy. All of them believe in sorcery and Black Magic, and resort to these things when diseases occur.

The people in the three areas are so religious that they do not mind spending any amount on God. In the Araku valley, every house has an inner apartment where the Gods are worshipped. This apartment is a sacred spot and the married daughters of the house are never allowed to enter this room as they belong to another house. These people are also worshippers of their ancestors as well as nature. They worship the sun, moon, river, mountain etc. The Araku valley people celebrate Sankranti, Shivratri (Megpurab) and the Brick festival (Satpurab) when they have much merry-making, singing and other tribal amusements. The people in Lammasingi read the Bhagavatam and the Bharatam.

Malabar areas

The inhabitants of these areas are more "civilised" than those in the Agency areas. The following pages furnish information about the more general aspects of their lives.

Kodiyeri is a small village in North Malabar, situated at a distance of four miles from Tellicherry proper. Being in Malabar, the general physical features of the villages are a few hilly tracts with wide stretches of fields and cocoanut palms scattered all over.

Pennarayi is situated at a distance of 8 miles from Tellicherry. Here too the physical features are the same as in Kodiyeri but we find more flat lands.

Bettathpudiangadi is a few miles from Tirur, which is situated in South Malabar.

The Scavengers' Centre is situated near the Vellayil station in Kozhikode.

Nadakav is another centre in Kozhikode besides the Scavengers' centre. This centre is situated a little farther away from Kozhikode proper.

Climatic conditions

Being on the west coast, the climatic conditions are more or less the same for all the five areas. The south-west monsoon brings heavy rains during the hot summer. But, at times, the rains fail and this affects the economic condition of the people to a marked extent as the people live mainly by cultivation and agriculture.

Physical condition of the people

The people are generally strong, though in Kodiyeri typhoid, cholera and small-pox are common. Otherwise, there is nothing wrong with the people.

Economic condition

Economically almost all of them are on the same level. In Kodyeri, the people are poor. The labourers though hard-working are not rewarded properly by land-lords. Besides, most of them are cultivators and when the climatic conditions become worse, they are made to starve except where irrigation is possible. Some of them are weavers, and the increased price of yarn has added to the difficulties of the poor weavers and so they are also in deplorable conditions.

In Pennarayi the same conditions prevail. Added to this, prohibition has prevented them from earning money as most of them had been toddy-tappers.

In Bettathpudiangadi, people are again poor and as in the previous cases it is due to poor rains. Besides, gambling is a favourite pastime among the people and as a result they lose much of their hard-earned money.

In the Scavenger centre, Kozhikode, the poor economic condition is not due to adverse climatic conditions as in the foregoing cases but due to the habits of the people themselves. Though men as well as women work here and earn for an adequate living they are very extravagant. They spend their income on food and clothes. They get everything on credit and never cook in their homes but get them from outside. Even the children are taught to get whatever they want on credit and this uneconomic attitude on their part has naturally landed them in debts always.

The inhabitants in Nadakav, Kozhikode are also poor and there is nothing outstanding about them.

Occupations

Some of the occupations are common in all the areas though in each area occupations vary with the sub-castes of people.

Thiyas, Nambiars, Nairs, Pannikkars, Chaiyars and Muslims inhabit Kodyeri. Cultivation and agriculture are the chief occupations and most of them are farmers. There are cocoanut palms and pepper plantations. The Thiyas are labourers, the Chaiyars are weavers and the others indulge in several occupations. Except among Muslims, men and women weave and earn money.

In Pennarayi, most of the inhabitants are Hindus with a few Muslims. The former include Vaniyars, Thiyas and Chaliyars. Cultivation is mainly pursued. There are cocoanut palms. Paddy and pepper are grown. The Thiyas are labourers, the Vaniyars are businessmen, though they have taken to cultivation of late, the Chaliyars are weavers while the Muslims pursue something or the other.

Fishing is an important occupation in Bettathpudiangadi. Cultivation also flourishes. Beedi-making is very common and men

as well as women in Hindu homes are occupied in this work. The majority of the inhabitants are Muslims and there are land-lords and labourers among them.

The Scavenger centre, Kozhikode is inhabited by Hindus and Christians. Men as well as women work and most of them are sweepers and cart-drivers.

Cultivation and weaving seem to be the major occupations though only next to cooli work in Nadakav, Kozhikode, which contains many Muslims. The Hindus are very few in number and they work under the Muslims.

Educational Status

The inhabitants of the five areas are educationally backward. Most of them are illiterates. But in Kodiyei and Kozhikode especially in the Scavenger centre, most of the men and women are literates.

Social Customs and Life

In Kodiyei there are caste-prejudices. The Chaliyars and Thiyaas are considered to be of low-caste while the rest of the Hindus are higher. People usually marry within caste. The Nairs and Nambiars have dowry system while the Thiyaas do not have it. The Chaliyars also have the dowry system but it is usually paid in kind. The Nairs and Nambiars are matrilineal while the others are patrilineal. The domestic life among these people is rather unpleasant and there are frequent quarrels, though the wives are rather silent. Still, divorces are quite common. As a result the children are totally neglected. But the conditions are worse in Muslim families where divorces are very frequent. The dowry system is prevalent and matrilineal rights are adopted. This causes endless friction at homes. The Muslims are very orthodox and do not allow their women to work at all. So most of them are very poor.

In Pennarayi, the joint-family system prevails among the Hindus as well as the Muslims and very few people live separately. Caste-prejudices exist here too. The Vaniyars regard themselves to have descended from a higher caste and do not mingle with the Thiyaas and the Chaliyars, who are of low-castes. There are also Muslims here, though few in number. All of them are orthodox and even here women are not allowed to work. They never allow a grown-up girl to remain at home but get her married immediately after puberty. Except among the Thiyaas, dowry system flourishes and this has made most of them very poor. As in Kodiyei, quarrels are frequent. In the Muslim house, usually the father leaves home and for years together, his wife and children do not even know about his whereabouts. As a result, divorces are frequently resorted to, though no legal procedure is adopted.

In Bettathpudiangadi, Muslims form the majority. Simmakkals and Panars are the two Hindu castes living here. The former have a very low social position while the latter form a high-class. The Panars are very fond of disguising themselves as cats and dogs and some of them even cut some parts of the body. Gambling is common. People drink in spite of prohibition and some of them go to the French territory for this. Smoking is a common feature and men, women and children smoke. Marriage customs are the same as in the previous areas.

There is nothing special about Kozhikode except that people in the Scavenger centre are very immoral. There are several elopements. There is tension in domestic life due to this and also due to the extravagant habits of living. In Nadakav, the customs are similar to those in other areas.

Religious beliefs and Attitudes

The people in general are religious-minded, though in the Scavenger centre it is not so obvious. In the other areas, the Hindus as well as Muslims are very superstitious as well as suspicious. They observe fasts and perform sacrifices, and do not mind spending any amount on pujas, etc. They believe in black-magic and witch-craft and spend much money on these things. Most of them are very orthodox. In Pennarayi, for example people are allowed to enter the house only after a dip in the pond. The people of high-class regard themselves pure and do not touch the low-caste people.

They worship several Gods. The Muslims worship Allah. The Hindus worship Vishnu, Krishna and Brahma. The Chaliyars worship Ganapati. Goddess Bhagavati is a favourite with them. As mentioned above these people are superstitious to such a degree that they consider small-pox to be a blessing of the Goddess and actually visit infected houses to get that disease !

From the foregoing description of the general characteristics of the people belonging to the two main areas, we find most of them backward in almost all aspects of life. Several measures have been adopted to improve their conditions and they are dealt with in the next chapter.

The Todas. Detailed accounts of this hill tribe of the Nilgiris with their customs, manners etc., are readily available in various places. So they need not be repeated here. The major results of the interviews are incorporated in the final conclusions. From the interviews it came to light that their major problems were (1) Land assignment (2) Education (3) The steady process of their decreasing in number.

The interviews were conducted with the help of the staff of the Department of Women's Welfare. This department is doing admirable social work among them.

As a result of these health measures the children who have been born are healthy and thriving. Formerly infantile mortality was mainly due to venereal diseases and lack of medical attention. This problem is now very well tackled.

CHAPTER II

AMELIORATIVE MEASURES AVAILABLE

Ameliorative measures available

From the foregoing description of the two areas under consideration, we find that they require some improvement. The Government seem to have recognized this and are helping these people in several ways. Though the welfare work done in the two areas is similar in certain aspects (as in the fields of education and medicine) it is different in certain other aspects (like agriculture). So the work done in these two areas is dealt with separately.

Welfare work done in the Agency Areas

Work done by the Agricultural Department—(with reference to the Araku Valley.)

This scheme was sanctioned in G. O. No. 3373 Dev. dated 3rd August 1944 with the immediate object of growing potatoes and English vegetables for supply to the Army. The ultimate object was to import people from the plains for colonizing the surplus areas and develop the agency tracts by improving the low level of agricultural economy of the hill-men.

In January 1945, the Agricultural Department started cultivation of potatoes in 25 acres. In 1945-46, the extent was raised to 345 acres. About 100 tons of potatoes and 30 tons of English vegetables were grown and supplied to the Army. With the cessation of hostilities which took place within a year of the inception of the scheme the growing of potatoes and English vegetables was given up. Pending receipt of orders on the future policy of the scheme, the Agricultural department took an area of 528 acres of land for cultivation through ryots with food crops such as paddy, ragi to step up production in times of food shortage. In 1947-48, cultivation was taken up on a commercial and experimental basis on the recommendations of the Araku valley Development Committee, which met on 25th March 1947. From the year 1948-49, cultivation was taken up by the Agricultural Department on an experimental basis as per a definite programme drawn by the Director of Agriculture and was approved by the Government. Accordingly, the area under orchards is 18.0 acres, and the area under dairy farm and garden land is 81.85 acres.

A scheme known as "hillmen uplift scheme" was sanctioned in G. O. No. 702 Public (Pol), dated 17-3-'45, for the benefit of the hillmen and to improve the Agricultural economy by the following methods :

- (i) Lending of cattle and implements to hillmen free of charge.
- (ii) Free distribution of seed and manure, and
- (iii) Demonstration of proper use of implements and better methods of cultivation.

This scheme worked for three years (1945-46 ; 1946-47 ; and 1947-48). In this period, all the 500 hill ryots received the benefits of the scheme. An expenditure of Rs. 1,03,478-7-3 was incurred by the Government. The results were encouraging and lands responded well to manuring. The yields were 50 to 75% more than the non-manured plots. The hillmen realized the benefits of manuring. The ryots were given loans free of interest for purchase of cattle and manure under the special loans rules sanctioned in G. O. No. 2101 Rev., dated 24th-October 1944. An amount of Rs. 22,500/- was granted as loan to 223 hillmen in 1948-49. Groundnut cake and manure were sold at cost price. The hillmen purchased 213 bags of groundnut cakes and 73 bags of manure and thus received the benefit of concession.

In that year, the Agricultural Department started an experimental farm in an area of 100 acres. Two of the agricultural farm managers were in charge of this work till the end of December 1951 and were regularly doing propaganda among hillmen to cultivate the lands by the modern methods, viz., by use of improved strains, better implements and better strain of crops. There is a demonstrator in charge of this work from 1-1-'52. The department was also lending tractors for a nominal rate of Rs. 2-8-0 per acre till 1950 and Rs. 5/- per acre since 1950 and it has also started several subsidiary industries such as poultry-keeping, sheep breeding, dairy keeping etc. Special fowls are being exchanged for the country fowls by hillmen with the view to quicken the grading of the country birds. 21 sheep were brought by the Agricultural Department for distribution to the hillmen. A special District Agricultural Officer is in charge of this work. The results achieved are encouraging and the climate is also suitable both for mulberry plants and silk worms.

A large area has been brought under cultivation since the inception of the scheme. There is hardly 20,000 acres of waste land in the entire valley and it is not possible to bring it under plough unless it be at an exorbitant scale.

With the coming of the Agricultural Department the people have learnt to milk the cow, whereas before the value of the cow

was quite unknown and it was used only for purposes of carrying loads.

Rural Welfare Work

A special district Tahsildar is in charge of rural welfare work in 118 villages from December 1951. Wells are being dug for the villages. This helped the villages a great deal as otherwise there was water scarcity for most of the area is dry. It was originally contemplated to dig 100 wells at a cost of Rs. 3000/- each to command 1000 acres. Trial bores put up by the Industries Department proved futile as the yield-tests were not encouraging. Hence the idea of irrigation by wells was given up.

The Rural Department is the general Administrative Department and mainly attends to the land acquisition, supervision of survey work and co-ordination between various departments connected with the scheme. The construction and maintenance of the temporary buildings is also in charge of the rural department.

Public Works Department

Several amenities were provided such as provision of street lighting, installation of a radio, a club, organization of a co-operative store and provision of essential services like barbers, washermen, scavengers, sweepers etc. The Highways Department has completed construction of bridges across several streams and widened the Visakhapatnam—Anantagiri—Araku Road. The Electricity Department is constructing transmission lines. Rest-houses and residential quarters for Government servants are nearing completion.

Department of Public Health

One of the main objects was the eradication of malaria which was found to flourish in the Araku valley. Investigation was started in August 1944 and found the area hyper-endemic, the average spleen rate being 72 %. Control work was started in January 1945 in the colony and extended to two villages in 1946 and to all the remaining villages in the valley in 1947. In 1948-49, work was extended to 64 more villages.

The Malarial department which is under the Health Officer has worked miracles. The spleen rate has come down very much. The large scale spraying of DDT and other disinfectants has improved the diseased condition of the area. Before, these places were supposed to be very malarial, and none who happened to visit the place could escape without being infected by it. The eradication of malaria has improved the health of the people very greatly. The hill tribes have realized the efficacy of such work and appreciated it.

A Government hospital was started in Araku valley in 1944. A First Class Medical Officer is in charge of the hospital. The Medical Officer and the midwife are touring the villages and rendering necessary medical aid. Most of the common ailments are brought under control and the institution is gaining popularity. But the in-patient accommodation is very unsatisfactory. The hospital is generally full with patients. The sanctioned bed strength of the hospital is 25.

In Lammasingi and Gummalakshnipuram there are rural dispensaries which are quite far off from the villages proper. In Gummalakshnipuram there is a part-time Medical Officer, who is not doing his work contentedly, as he is not paid adequately.

Women's Welfare Department

They have got a mid-wife and some social workers who are really very helpful to the villagers. They attend to almost all delivery cases and minor ailments. Their work is much appreciated by the people.

This department has also undertaken to educate the people. In the Araku valley there are two Government Hill Elementary Schools with a fairly good strength. Each school has two teachers. There is a hostel and the strength is 24. Its affairs are managed by a Committee, with the Special District Tahsildar as its President.

In Lammasingi also, the Women's Welfare Department have started a centre for literacy. But as this centre is near the locality where the Valmikes dwell, the Bagathas and the Kammans are not in favour of it, as they regard the former as untouchables. Still the Department is trying to destroy these prejudices in them.

There is an Elementary School for the children of both the hill people and people from the plains in Gummalakshnipuram. Adults also have a centre and the Womens' Welfare Department is trying to educate the women too in several ways. The school is kept orderly and well and the pupils take great interest both in the school-work and out-door work, such as gardening, games etc. They have a vegetable garden for the school and the students are made to do everything independently. All of them like the work. This helps in their future guidance a good deal.

Welfare Work done in The Malabar Area

Here the entire work is done by the Women's Welfare Department. There are branches of this department in Kodiyeri, Pennarayi, Bettathpudiangadi, the Scavenger Centre, Kozhikode and Nadakav, Kozhikode.

Being the head-quarters, the department has the Assistant Women's Welfare Officer, the organizer, the clerk, the conductress and the peon in Kozhikode. Only in Kodiyeri, they have in

addition to the Women's Welfare Organizer and the conductress a maternity assistant.

The Kozhikode branch was in existence ever since 1947 during which time a number of branches all over the place were opened, of which the only existing ones are the Nadakav and the Scavenger Centre. The branch in Kodiyeri was opened in 1951. In Bettathpudiyangadi and Pennarayi the branches were opened on 12-2-52 and 16-6-52 respectively.

The Women's Welfare Department attends to the educational, vocational and medical requirements of the villagers.

Pre-basic classes are held for children and adult literacy classes for the grown-ups. Children are taught to read and write and also instructions are given to inculcate cleanliness and good habits. The conductress of the department brings them from their respective homes and also leaves them back safe after the classes. So the parents are most willing to send their children to the centre. The children are taught to read and write, and they are also given some toys to play with. They are made to comb their hair, cut their nails, and come neat and tidy to the centre. The organizer also inspects them once a week and gives encouragement to those who are neat by giving them some sweets with the result that the others are also particular to come neatly dressed. In some villages, the children come very untidy in dirty clothes, and here the organizer with the help of the conductress does the work of bathing and cleaning the children. The parents are usually indifferent in some villages and do not mind in whichever condition the children are. But in the villages of Kodiyeri and Pennarayi, such parents have also begun to take a keen interest in neatness, which is a result of the constant dinning into their ears of the importance of personal cleanliness by the workers of the Women's Welfare Department. Adult literacy classes in Malayalam, Hindi, and English are held and there is a fairly good attendance. The women are taught several crafts like spinning, crochet, lace-making, tailoring, embroidery, paper-flowers etc. Even though there is a fairly good attendance at the centre, the really backward people and muslim women do not attend the centre. For them a day's hard work is more important than attendance at the centre, as the former gives them money, while the latter does not give them any immediate material gain. Their economic condition is so low that they cannot afford to play with work. Work for them is a necessity whereas attending the centre is a luxury. But they are not against this scheme. On the contrary they welcome it.

The department also renders medical aid and other social services to the poor villagers who are willing to take the advice. The midwife of the Women's Welfare Department attends to a number of delivery cases and is of great help to the poor. Free

medical aid is rendered to the poor, especially to women and children. The officers do propaganda work for acquiring the confidence of the villagers with regard to the efficacy of preventive medicines, including vaccination and inoculation.

These are the several measures adopted to improve their general conditions of life. Their attitudes towards such measures are revealed through their responses to the questionnaire.

CHAPTER III

THE INVESTIGATION

A questionnaire was issued to get first-hand information from the villagers regarding their education, economic status, health and hygiene, religious beliefs, domestic life, general attitudes and last but not the least, their attitude and response to the welfare measures, to see whether there was any lasting benefit derived from such measures. This part of the investigation was carried out only in the Malabar area and the following pages deal with the results obtained from the data collected.

Information of a General Nature.

The questionnaire was given to 50 people in Kodiyeeri. Of these 20 were married men and 5 were unmarried men. 17 were married women and 8 were unmarried women. They belonged to different age groups. The age range for men was from 20 years to 71 years and for women from 17 years to 65 years. The families were not very large. The average number of children in each family was found to be three.

In Pennarayi, 40 people were questioned which included 20 men (16 married men and 4 unmarried men) and 20 women (9 married and 11 unmarried women). For men, the age ranged between 28 and 61 years and for women between 19 and 70 years. The families were slightly larger and on an average each family consisted of 4 children.

30 people were asked to answer in Bettathpudiyangadi. Of these 15 were men (11 married and 4 unmarried) and the remaining 15 were women (9 married and 6 unmarried). The men were between 20 and 82 years of age and the women between 16 and 67 years of age. Here the families were small each consisting of about 2 children.

In the Scavenger's Centre, Kozhikode, 30 people were examined. 15 were men (10 married and 5 unmarried) and 15 were women (9 married and 6 unmarried). The men were between 20 and 60 years of age and the women were between 19 and 62 years of age. On an average, each family was made up of 2 children.

In Nadakav, Kozhikode, 30 people were studied. As in the previous case, 15 were men (9 married and 6 unmarried) and 15 were women (6 married and 9 unmarried). The men were from 19 to 86 years of age and the women were from 21 to 65 years of age. The average number of children in a family was found to be 4.

Education

Kodiyeri had fairly literate population. Of the 25 men questioned, 15 were literates and of the 25 women, 8 were literates. Of these many knew to read and write Malayalam and some Hindi and English too. Besides there were some people who were eager to learn.

Pennarayi also consisted of a fairly good number of literates (12/20 men and 7/20 women). Many of them knew to read and write Malayalam and some even English and Hindi. A good number were desirous to learn.

In Bettathpudiyangadi, very few people were literates. The women (most of them being Muslims) here were totally ignorant. They had no desire to learn either and seemed to be perfectly satisfied with their present conditions.

Compared to the other villages, the Scavenger Centre, Kozhikode was found to be highly literate. It was also found that they showed keen interest to acquire learning. The women as well as men were found to know to read and write.

In Nadakav, Kozhikode, the people were considered to be very backward educationally. Some of them knew to read and write Malayalam but none knew English or Hindi, nor did they show any desire to learn.

Occupation and Economic Status

In Kodiyeri and Pennarayi, men as well as women were engaged in various types of work like cooly, farming, weaving etc. A number of people resorted to subsidiary occupations also to improve their standard of living. Still, the economic level is not very high and the people had difficulty in making both ends meet.

In Bettathpudiyangadi, most of the people were muslims and only the men worked. Fishing and beedi-making were common and very few women took up work and if ever they did, that was mainly indoor work, as beedi-making. No particular subsidiary work was resorted to and the economic level was of a rather low type.

The people in the Scavenger Centre, Kozhikode, were found to be more sound economically though they were found to have extravagant habits. Men as well as women worked and most of them were either sweepers or cart-drivers.

Cooly work was the main occupation of the people in Nadakav, Kozhikode. The economic condition was poor.

In all the five places, it was found that the major part of the income was spent on food and the rest on articles of interest to them. None could save money.

Health and Hygiene

In Kodiyeri, the people were fairly good and were found to have a better civic sense than in the other villages. Though epidemics prevailed, preventive methods were adhered to very strictly.

In Pennarayi, the people were not very clean. Though they were very particular in bathing daily, yet we found very little attention was paid to cleanliness as such. They were not aware of the fact that much of their health conditions depended on pure drinking water and that they were polluting it by keeping the surroundings unclean.

In Bettathpudiyangadi, the people were found to live in filth and dirt. Most of them remained without a bath for days together. Diseases were very common. Both men and women were found to smoke.

The houses and surroundings in the Scavenger's Centre, Kozhikode were found to be spotlessly clean and it was a pleasure to see their places. Even in the matter of dress and bodily cleanliness they stood far above the others. Both men and women were fond of smoking, but among women the older people used to smoke more.

In Nadakav, Kozhikode, the people were found to be fairly clean and not very backward in their ways of living. Epidemics were not uncommon in this village, but the people were more careful and took precautions and preventive medicines to get rid of such diseases.

Religious Belief and Ritual

In all the five villages, the people were found to believe in God. They also had superstitious fears and believed in black magic.

In Kodiyeri and Pennarayi, there were a few men who practised black magic. In the Scavengers' Centre, Kozhikode there were a few women practising black magic. In Nadakav, Kozhikode and Bettathpudiyangadi none practised it.

In the Scavengers' Centre, Kozhikode and Bettathpudiyangadi, all the people observed fasts and in the other three villages also there were many observing fasts.

Most of the people in the five villages used to perform sacrifices and were found to spend as much money as required without hesitation on them.

Social Customs

In Kodiyeeri and Nadakav both burial and cremation were done in disposing of the dead bodies, though burial was more common. In Pennarayi, cremation was more common. On the other hand, burial was the sole method of disposal of dead bodies in the Scavengers' Centre, Kozhikode and Bettathpudiyangadi. In addition to these means of disposal all the five villages performed ceremonies too.

Ceremonies accompanied the birth of a child too, like christening when both men as well as women were invited. In patrilineal societies the father was asked to name the child and in others, the mother.

In marriages also certain procedures were followed. Dowry was a common feature in most of the places, though much less common in the Scavengers' Centre, Kozhikode and Kodiyeeri due to the different sub-sects living there.

Attitude to Children

In almost all the five villages, the parents were found to be harsh with their children. They used to punish their children quite severely and a large number used to beat them unnecessarily. On the other hand were some who petted the children, but these were small in number. Not many of the parents chose to correct their children when they went wrong. This was true of the Scavengers' Centre, Kozhikode where the parents gave too much liberty to their children when they were young but when they grew old, punished them for lack of discipline.

On the whole, the attitude of the parents towards their children was not of a very healthy kind in these villages.

General Attitudes of Life

In Kodiyeeri, Pennarayi, Bettathpudiyangadi and the Scavengers' Centre, Kozhikode more than 60 % of the people answered that they had enough courage to face difficulties. On the other hand, more than 60 % of the people in Nadakav, Kozhikode, said they had not enough courage to face difficulties.

A large number of the people in the five villages remarked that they were scared that epidemics would affect them, but a much smaller number added that they took preventive medicines.

All of them said that they liked the other societies and would like to mingle with other members of the community.

The people in Kodiyeeri seemed to be rather pessimistic as they remarked that they were not sure of success in the work they took up. But they added that they did not need help from others and could do anything by themselves. The people in other

villages, though somewhat pessimistic were not so independent by spirit and expected outside help.

Without exception all the inhabitants of the villages stated that they liked the modern amenities of life, like car and radio.

Attitude and Response to the Welfare Measures

All the inhabitants of Kodiyeri, Bettathpudiyangadi and Nadakav, Kozhikode answered that they liked the Government and the officers ; and most of the people in Pennarayi and the Scavengers' Centre, Kozhikode liked them too. All of them liked the social welfare workers. They also said that they helped them in their difficulties and that they would like their children to be educated by them. Many of them liked the work done by the social workers. Except those in Kodiyeri, the others said that they would like to work with them. They also showed interest in the work done by them and added that there was not anything that they did not like in them.

Most of them said they belonged to India, except a few in Kodiyeri and Pennarayi, who did not know their exact places of birth. All of them said that they liked their country and with the exception of a few people, the others said that they would like to fight for their country if war arose.

Most of the people remarked that they would like the Government to do more for them in the shape of more pay and better facilities. At the same time they added that they should help themselves and should not expect the Government to help them ceaselessly.

As may be seen from the above responses, we find that almost all the questions when asked received favourable answers. It was only afterwards from their talk and behaviour that their dislike towards certain measures was revealed. Even that was difficult as they were very careful in giving replies to the questions put to them. The very fact that they were direct questions itself made them slightly scared and suspicious of the whole matter.

After much coaxing, it was found out that a number of them had dislike for the officers who were used to taking bribes and extracting free labour from the coolies. The villagers expressed marked aversion towards such type of people. Here, the people were rather reluctant to give out the truth, though some of them were fearless and gave bold answers.

In general, the social welfare workers and their work were appreciated by the people. The establishment of the welfare branches in the villages have worked wonders. The women of the villages have changed and improved considerably, in manners and character and now, they have a completely different outlook. This was due to their contact with the women's Welfare Department. Hitherto the leisure hours of the women were spent in

gossip, scandal-mongering and other useless and mean tasks. But with the coming of the Women's Welfare Department, they began to realize the uselessness of their previous tricks, and the waste of time and energy they incurred. They also realized the importance of handicrafts, stitching etc. and hence there was a large attendance at the centre where these were taught. Many of the women learnt to read and write and some of them had even appeared for the examination and come out successfully. But not all of them had the patience to continue or improve what little they had learnt. They reached the satiation point as soon as they learnt the alphabets and were able to read small words. It was indeed a real task to get them to learn a little more and the credit for achieving this goes to the efforts undertaken by the Women's Welfare Department.

The pre-basic classes held for children between the ages of 3 and 7 years received the full support of the villagers.

The first-aid and medical help rendered to the villagers was one of the things which was highly appreciated by the poor. Here, most of them preferred the work of the Women's Welfare Department to the work rendered by the officers. The latter, the villagers complained, were very indifferent to their welfare and took a somewhat disconcerting attitude towards them. They added that their diseases were also better attended to by the officers employed by the Women's Welfare Department, who were kind and consoling in their attitude. Most of the villagers did not like the idea of preventive measures against epidemics, but their efficacy has now turned them a bit and made them shed some of their unwarranted prejudices.

Therefore, we find that on the whole, the ameliorative measures adopted for their improvement were favourably received by the villagers, in spite of some flaws discernible.

CHAPTER IV

CONCLUSIONS

From the analysis of the general and special characteristics of the inhabitants of the two areas, viz. the Agency Areas and the Malabar Areas, we find that most of them (this is more true of the Agency Areas) were educationally as well as economically backward. This was more or less due to the habits they had developed and the ways by which they pursued their life-courses. Most of them were quite conservative and superstitious and were rather reluctant to change their mode of life. They had their own prejudices and suspicions which prevented them from yielding willingly to the changes that were thrust upon them.

In spite of these difficulties, the several measures adopted were regarded not with much contempt and antagonism, though the initial responses were not highly favourable. This was due to fault on either side, though we cannot help but put the slow progress upon the foolish notions held by the villagers. It is not very easy to remove such ideas which are so deeply embedded in them. They have been passed on from generation to generation and it needs patience and perseverance to free the villagers from some of their ideas which have no foundation at all. So, the task of the welfare workers will not be over with merely discharging their duties. They should, side by side with the welfare work, inculcate facts and replace them where baseless ideas predominate.

Another thing of importance in the welfare work is that the officers should be kind and patient towards the villagers and move with them as closely as possible to gain their confidence and goodwill which is the chief criterion in a work of this kind. It was a matter of deep regret to hear from the villagers that some of the officers were used to improving their position by extracting money and services from the villagers who were already suffering from poverty and hard-work. Apart from exaggeration, there must be a certain measure of truth in their statements.

Another grievance of the villagers was that in spite of the liberal grant by the Government they were still unable to live decently. This shows the acute poverty in which they were engulfed but the several measures adopted to improve their conditions have definitely elevated their financial status.

To sum up : The several villages studied are in such backward conditions all-round, that it is not a simple task to improve them overnight. With proper supervision and care, the villages are likely to improve very much, if not immediately, at least in the near future.

KODIYERI

A.

	Men.	Women.	Total.	Age		Average No. of Children	Occupation			Literate.	
				Max.	Min.		Coolies.	Weavers.	Farmers.	Men.	Women.
Married	20	17	37	M 71	20	3	7W	6W	—	10	2
				W 65	17		9M	8M	—		
Unmarried	5	8	13	M	20	—	W2	W4	—	5	6
				W	17	—	M1	M4	—		

Just as in Pennarayi we find the people engaged in various types of work. The economic condition here is very low and the people find it difficult to make both ends meet—in spite of their frugal way of life.

B.

Languages.	Percentage knowing to read and write		Desire to learn.	
	Men.	Women.	Men.	Women.
Malayalam	40%	32%	16%	20%
English	8%	16%	—	4%
Hindi	12%	8%	4%	4%

This village has a fairly literate population. We find there are a few people who are eager to learn.

C.

	Main Occupation.			Subsidiary occupation.			Spending habits.	
	Coolies.	Weavers.	Farmers.	Poultry.	Weaving	Dairy Far- ming.	Food.	Other.
Men	40%	48%	12%	40%	16%	40%	90%	10%
Women	36%	40%	—	16%	24%	8%	80%	20%

In this village we find that a number of people have taken to subsidiary occupation, and this helps greatly to improve their standard of living. This is the only village where we find the people have improved a lot due to the influence of W.W.D.

D.

	Diseases	Cleanliness	Smoking
Men	24%	88%	90%
Women	44%	84%	—

The people are fairly good and have a better civic sense than those in the other villages. Epidemics do prevail but preventive measures are adhered to very strictly.

E.

	Belief in God	Sacrifice	Fasts	Superstitions fears	Belief in B. Magic	Practice of B. Magic
Men	100%	96%	88%	100%	100%	10%
Women	100%	100%	96%	100%	100%	—

This is the same in the other villages also. On the whole the people here are very religious. The people here, in spite of having realised the foolishness in superstitious practices unconsciously pay heed to them. It has become part of them and is difficult to root them out completely.

F.

	Disposal of dead bodies			Birth of a child			Marriage		
	Burial	Cremation	Ceremonies	Christening	People invited	Ceremonies	Dowry	Expense	Loan taken
Men	80%	20%	100%	100%	100%	100%	40%	64%	40%
Women	80%	20%	100%	100%	100%	100%	44%	80%	44%

Here we have a majority of Thiya and Chaliyars, hence the difference in the scale for dowry system. The other customs are somewhat the same everywhere.

G.

	Attitude to children					
	Harsh	Petting	Inflicting punishment	Correcting when wrong	Beating unnecessarily	Forced child labour
Men	40%	28%	40%	40%	80%	10%
Women	80%	20%	40%	40%	96%	4%

PENNARAYI

A.

	Men	Women	Total	Age			Average No. of children	Occupation			Literate	
				Max.		Min.		Coolies	Weavers	Farmers	Men	Women
Married	16	9	25	M 61 W 70	28	19	4	3 W 8 M	4W 2M	6 M	9	1
Unmarried	4	11	15	M 28 W 19				5 W 2 M	2W 2M		3	6

Here we find there are various occupations. Coolies, weavers and farmers form the three main categories. Among the coolies themselves there are different types of work like carrying stones, chipping stones, field work etc.

B.

Languages	Percentage knowing to read and write		Desire to learn	
	Men	Women	Men	Women
Malayalam	60%	35%	30%	35%
English	20%	30%	10%	—
Hindi	10%	10%	—	—

A fairly good number are literate and many others are interested in learning.

C.

	Main occupation			Subsidiary occupation			Spending habits	
	Coolies	Weavers	Farmers	Poultry	Weaving	Dairy Farming	Food	Others
Men	50%	20%	30%	10%	35%	5%	80%	20%
Women	40%	30%	—	15%	10%	—	85%	15%

In spite of the hard work put in by the people, they find it difficult to make both ends meet. Most of them being labourers and women workers they cannot but spend a greater part of their income on food. Even this is done with great difficulty.

D.

	Diseases	Cleanliness	Smoking
Men	25%	60%	90%
Women	40%	60%	—

Regarding cleanliness we cannot speak very brightly of them. Though they are very particular in having daily bath etc., yet we find attention paid to cleanliness as such is inadequate. They are not aware of the fact that much of their health conditions depend on pure drinking water and that they are polluting it by keeping the surrounding areas unclean.

E.

	Belief in God	Sacrifice	Fasts	Superstitious Fears	Belief in Black Magic	Practice of Black Magic
Men	100%	90%	90%	100%	100%	40%
Women	100%	100%	90%	100%	100%	—

As far as religion is concerned they are very fervent believers in God, and adhere to all religious principles very strictly.

F.

	Disposal of dead body			Birth of a child			Marriage		
	Burial	Cremation	Ceremonies	Christening	People invited	Ceremonies	Dowry	Expense	Loans Taken
Men	20%	80%	100%	100%	100%	100%	50%	60%	40%
Women	40%	60%	100%	100%	100%	100%	45%	80%	45%

The above customs are the same nearly in all the villages. Dowry system is found in some of the villages, but that is only due to caste differences. And it is the same everywhere.

G.

	Attitude to children					
	Harsh	Petting	Inflicting punishment	Correcting when wrong	Beating unnecessarily	Forced child labour
Men	45%	20%	40%	40%	80%	10%
Women	50%	30%	45%	45%	90%	4%

The parents are very reluctant to give a frank reply to the questions. But from various things we can conclude that they are at times too lenient towards their children. There are a few children who have taken advantage of their leniency and they take

pleasure in troubling the parents unnecessarily. The children are beaten and scolded with spite and unnecessarily with the result that they become immune to such punishment.

BETTATHPUDIYANGADI—TIRUR

A.

	Men	Women	Total	Age		Average No. of children	Occupation			Literate	
				Max.	Min.			Weavers	Farmers	Men	Women
Married	11	9	20	M 82	20	2	—	6 W	3 W	2	0
				W 67	16			8 M	3 M	—	—
Un-married	4	6	10	M 20	—		2W	—	1M	2	2
				W 16	—						

This village has a majority of Muslim population. Very few women take up work and if ever they do, it is mainly indoor work, such as beedi label pasting, coir making etc. On the whole women are forbidden to work however difficult it may be for their livelihood.

B.

Languages	Percentage knowing to read and write		Desire to learn	
	Men	Women	Men	Women
Malayalam	26%	13%	13%	6½%
English	6½%	—	—	—
Hindi	6%	—	—	—

Very few people here are literate. The women here are totally ignorant. They have little desire to learn and are perfectly satisfied with their present conditions.

C.

	Main Occupation			Subsidiary occupation			Spending habits	
	Beedi label pasting	Weaver (coir)	Farmer	Poultry	Weaving	Dairy farming	Food	Other
Coolies								
Men	73%	—	—	—	—	—	80%	20%
Women	66%	33%	—	—	—	66%	90%	10%

Fishing and beedi making are the main occupations here. No special mention can be made of subsidiary work—as they don't have anything in particular.

D.

	Diseases	Cleanliness	Smoking
Men	66%	—	100%
Women	73%	—	90%

Regarding cleanliness little or no mention can be made. They live in filth and dirt but are not at all aware of it. It has become a normal thing for them to remain without bath for days together. Diseases are very common. Smoking is a common feature, both among men and women.

E.

	Belief in God.	Sacrifice.	Fasts.	Superstitious fears.	Belief in B. Magic.	Practising of B. Magic.
Men	100%	90%	100%	100%	100%	—
Women	100%	73%	100%	100%	100%	—

They are all fervent believers in Allah and are very strict in all the religious practices, fasts and sacrifice in particular.

F.

	Disposal of dead bodies.			Birth of a child.			Marriage.		
	Burial.	Cremation.	Ceremonies.	Christening.	People invited	Ceremonies.	Dowry.	Expense.	Loan Taken.
Men	100%	—	100%	100%	100%	100%	100%	100%	100%
Women	100%	—	100%	100%	100%	100%	100%	100%	100%

Their customs and practices are the same as the Muslims in the other villages. They have a general hatred towards girls—although they don't mention it frankly—but their view of dowry system and the expense incurred therein gives a clue to it.

G.

	Attitude to children.					
	Harsh.	Petting.	Inflicting punishment	Correcting when wrong	Beating unnecessarily.	Forced child labour.
Men	73%	13%	73%	73%	60%	60%
Women	80%	20%	73%	73%	80%	60%

They are very careless in bringing up their children.

SCAVENGERS' CENTRE—KOZHIKODE

A.

	Men.	Women.	Total.	Age.		Average No. of children.	Occupation.		Literate.	
				Max.	Min.		Scavengers	Drivers	Men.	Women.
Married	10	9	19	60 M 52 F	20 19	2	10	1	8	5
Unmarried	5	6	11	M 20 F 19			3	2	5	6

The people here, both men and women are employed in the Municipality as sweepers, scavengers. A few of them are Municipality cart and lorry drivers. Only one person is employed in the Railway as a sweeper.

B.

Languages.	Percentage knowing to read and write.		Desire to learn.	
	Men.	Women.	Men.	Women.
Malayalam	86.6%	73.4%	—	13.3%
English	20.0%	26.6%	—	—
Hindi	20.0%	20.0%	—	—

Compared to the other villages, the scavenger centre is highly literate. We also find that they have some interest to acquire learning. The women are interested in embroidery, handicrafts and other work taught by the Welfare Department.

C.

Main occupation.		Subsidiary occupation.	Spending habits.	
			Food.	Others.
Coolies—Sweepers	12	—	99%	1%
Drivers	3	—	99%	1%

As all of them are employed as sweepers in the Municipality they have no time to spare for any other subsidiary occupation. The leisure hours they have are all spent for cooking and other household work. They tried their best to attend the centre ; this shows their interest to learn things. They are paid fairly well and enjoy more facilities than the other coolies employed in other offices, yet they are not satisfied with the amount. They are very uneconomical in their ways of life and are always in debt.

D

	Diseases	Cleanliness	Smoking
Men	20%	100%	86.6%
Women	20%	100%	20%

Their houses and surroundings are kept spotlessly clean and it is a pleasure to see the place. Even in the matter of dress and bodily cleanliness they stand far above others. Both men and women are fond of smoking—but among women we find it is the older people who are more used than the others.

E

	Belief in God.	Sacrifices	Fasts.	Superstitious fears.	Belief in Black Magic.	Practice of Black Magic
Men	100%	20%	100%	100%	100%	—
Women	100%	60%	100%	100%	100%	20%

Most of the people here are Hindus, professing the Hindu Gods and Goddesses, the Lord Shiva in particular. They are non-vegetarians in the matter of food and drink, they are very lavish and spend too much on them. There are among them a few Christians also.

F

Disposal of dead bodies		Birth of a child		Marriage
Burial	Cremation	Having a ceremony		Taking dowry
100%	100%	100%		20%
100%	100%	100%		20%

All these customs are somewhat the same as in the other villages. One feature we find throughout is their lavish way of spending. They are fond of feasting.

G

		Attitude to children					
		Harsh	Petting	Inflicting punishment	Correcting when necessary	Beating unnecessarily	Forced child labour
Men		86.6%	13.4%	73.3%	73.3%	80.6%	20%
Women		73.4%	26.6%	26.6%	13.3%	86.4%	—

The children are brought up in a peculiar way. At first they are given full liberty, they are allowed to eat any amount from the restaurant. This forms into a habit, and they find it difficult to control them. All of a sudden the parents change their attitude and become strict with them, but it does not work.

NADAKAV—KOZHIKODE

A

		Main occupation.			Subsidiary occupation.			Spending habits.	
		Coolies.	Weavers.	Farmers.	Poultry.	Weaving	Dairy farming.	Food.	Other.
Men		93%	—	—	—	—	—	86%	13%
Women		60%	—	—	20%	—	13%	60%	40%

Cooly work is the only main occupation in this village. Here too we find various types of cooly work, such as carrying stones, field work etc. Some of them have taken up subsidiary work and they find it very helpful in many ways. Slowly others are able to take up such work.

B

	Diseases	Cleanliness	Smoking
Men	20%	60%	93%
Women	40%	60%	—

Epidemics are not uncommon in this village but the people are more careful and take precautions and preventive medicines to get rid of such diseases. They are fairly clean and are not very backward in their ways of living.

C

	Men.	Women.	Total.	Age.		Average No. of children.	Occupation.			Literate.	
				Max.	Min.		Coolies.	Weavers.	Farmers.	Men.	Women.
Married	9	6	15	M 86 W 65	19 21	4	5 W 8 M	—	—	5	4
Unmarried	6	9	15	M 19 W 21	—	—	4 W 6 M	—	—	4	6

Most of the people are coolies.

D

Languages	Percentage knowing to read and write		Desire to learn	
	Men	Women	Men	Women
Malayalam	60%	66%	—	—
English	—	—	—	—

Where literacy is concerned, we find that the people are not very backward. They do not show any liking or desire to learn. They are satisfied with their present standard.

E.

	Belief in God	Sacrifice	Fasts	Superstitious fears	Belief in B. Magic	Practice of B. Magic
Men	93%	60%	93%	100%	100%	—
Women	100%	60%	93%	100%	100%	—

The religious beliefs and practices are more or less the same in all the villages. Muslims believe in Allah and his Prophet—and the Hindus have their own Gods and Goddesses.

F.

	Disposal of dead bodies			Birth of a child			Marriage		
	Burial	Cremation	Ceremonies	Christening	People invited	Ceremonies	Dowry	Expense	Loan taken
Men	80%	20%	100%	100%	100%	100%	60%	40%	60%
Women	80%	20%	100%	100%	100%	100%	60%	40%	60%

Here too we find with the exception of slight variations in the figures, the customs and practices are the same.

G.

	Attitude to children					
	Harsh	Petting	Inflicting punishment	Correction when wrong	Beating unnecessarily	Forced child labour
Men	60%	40%	60%	60%	—	13%
Women	66%	40%	66%	66%	80%	—

The attitude of parents towards their children is same as in the other villages.

KODIYERI

General Attitudes

	Yes %	No %
1. Have you enough courage to face difficulties ?	60	40
2. What do you do when there are epidemics ?		
3. Are you scared it will affect you ?	100	
4. Do you take any preventive medicines ?	60	40
5. Do you like the other Societies ? If not, why ?	100	
6. Are you sure of success in the work you take up ?	40	60
7. Do you always need other people's help ?	40	60
8. Can you do anything by yourself ?	80	20
9. Do you like the modern amenities of life ?	100	
10. Do you like to see people going in a car ?	100	
11. Do you like to listen to a Radio ?	100	
12. Do you like to mingle with other members of the community ?	80	20
13. What improvements would you like for your village ?		
14. Do you have any ideas ?		

KODIYERI

Attitude and response to the Welfare Measures

	Yes %	No %
1. Do you like the government ? If not, why ?	100	
2. Do you like the government officers ? If not, why ?	100	
3. Do you like the Social Welfare workers ?	100	
4. Do they help you in your difficulties ?	100	
5. Do you like the work done by them ?	80	20
6. Do you like your children to be educated by them	100	
7. Which country do you belong to ?	India	
8. Do you like your country ?	100	
9. Suppose there is war in India, would you like to fight for your country ?	60	40
10. Do you like to work with the welfare workers ?		100
11. Are you interested in the work they do ?	60	40
12. Is there anything that you don't like in them ?		100
13. Would you like the government to do more for you ?	60	40
14. If so, in what way ?	80	Want Financial help
15. Do you think that the government can go on giving you money ?		100
16. Should you not help yourself ?	100	
17. In your opinion why does the government give this help ?		
18. Would you like the government to make any changes ?		

PENNNARAYI

General Attitudes

	Yes %	No %
1. Have you enough courage to face difficulties ?	75	25
2. What do you do when there are epidemics ?		
3. Are you scared it will affect you ?	50	50
4. Do you take any preventive medicines ?	50	50
5. Do you like the other Societies ? If not why ?	100	
6. Are you sure of success in the work you take up ?	50	50
7. Do you always need other people's help ?	50	50
8. Can you do anything by yourself ?	25	75
9. Do you like the modern amenities of life ?	100	
10. Do you like to see people going in a car ?	100	
11. Do you like to listen to a Radio ?	100	
12. Do you like to mingle with other members of the community ?		
13. What improvements would you like for your village ?		
14. Do you have any ideas ?		

PENNARAYI

Attitude and Response to the Welfare Measures

	Yes %	No %
1. Do you like the government ? If not, why ?	75	25
2. Do you like the government officers ? If not, why ?	90	10
3. Do you like the Social Welfare workers ?	100	
4. Do they help you in your difficulties ?	100	
5. Do you like the work done by them ?	75	25
6. Do you like your children to be educated by them ?	100	
7. To which country do you belong ?	60	40
8. Do you like your country ?	100	India, village
9. Suppose there is war in India, would you like to fight for your country ?	60	40
10. Do you like to work with the welfare workers ?	100	
11. Are you interested in the work they do ?	100	
12. Is there anything that you don't like in them ?		100
13. Would you like the government to do more for you ?	60	40
14. If so, in what way ?		
15. Do you think that the government can go on giving you money ?		100
16. Should you not help yourself ?	100	
17. In your opinion why does the government give this help ?		
18. Would you like the government to make any changes ?		

BETTATHPUDIYANGADI

General Attitudes

	Yes %	No %
1. Have you enough courage to face difficulties ?	66 $\frac{2}{3}$	33 $\frac{1}{3}$
2. What do you do when there are epidemics ?		
3. Are you scared it will affect you ?	100	
4. Do you take any preventive medicines ?	66 $\frac{2}{3}$	33 $\frac{1}{3}$
5. Do you like the other Societies ? If not why ?	100	
6. Are you sure of success in the work you take up ?	66 $\frac{2}{3}$	33 $\frac{1}{3}$
7. Do you always need other people's help ?	66 $\frac{2}{3}$	33 $\frac{1}{3}$
8. Can you do anything by yourself ?	33 $\frac{1}{3}$	66 $\frac{2}{3}$
9. Do you like the modern amenities of life ?	100	
10. Do you like to see people going in a car ?	100	
11. Do you like to listen to a Radio ?	100	
12. Do you like to mingle with other members of the community ?	100	
13. What improvements would you like for your village. ?		
14. Do you have any ideas ?		

BETTATHPUDIYANGADI

Attitude and Response to the Welfare Measures

	Yes %	No %
1. Do you like the government ? If not, why ?	100	
2. Do you like the government officers ? If not, why ?	100	
3. Do you like the Social Welfare workers ?	100	
4. Do they help you in your difficulties ?	100	
5. Do you like the work done by them ?	80	20
6. Do you like your children to be educated by them ?	100	
7. Which country do you belong to ?		
8. Do you like your country ?	100	
9. Suppose there is war in India, would you like to fight for your country ?	80	20
10. Do you like to work with the welfare workers ?	93½	6½
11. Are you interested in the work they do ?	100	
12. Is there anything that you don't like in them ?		100
13. Would you like the government to do more for you ?		no idea
14. If so, in what way ?		
15. Do you think that the government can go on giving you money ?		100
16. Should you not help yourself ?	100	
17. In your opinion why does the government give this help ?		
18. Would you like the government to make any changes ?		

SCAVENGERS' CENTRE—KOZHIKODE

General Attitudes

	Yes %	No %
1. Have you enough courage to face difficulties ?	66 $\frac{2}{3}$	33 $\frac{1}{3}$
2. What do you do when there are epidemics ?		
3. Are you scared it will affect you ?	100	
4. Do you take any preventive medicines ?	66 $\frac{2}{3}$	33 $\frac{1}{3}$
5. Do you like the other Societies ? If not, why ?	100	
6. Are you sure of success in the work you take up ?	60	40
7. Do you always need other people's help ?	73 $\frac{1}{3}$	26 $\frac{2}{3}$
8. Can you do anything by yourself ?	33 $\frac{1}{3}$	66 $\frac{2}{3}$
9. Do you like the modern amenities of life ?	100	
10. Do you like to see people going in a car ?	100	
11. Do you like to listen to a Radio ?	100	
12. Do you like to mingle with other members of the community ?	100	
13. What improvements would you like for your village.		
14. Do you have any ideas ?		

SCAVENGERS' CENTRE—KOZHIKODE
Attitude and Response to the Welfare Measures

	Yes %	No %
1. Do you like the government ? If not, why ?	86 $\frac{2}{3}$	13 $\frac{1}{3}$
2. Do you like the government officers ? If not, why ?	93 $\frac{1}{3}$	6 $\frac{2}{3}$
3. Do you like the Social Welfare workers ?	100	
4. Do they help you in your difficulties ?	86 $\frac{2}{3}$	13 $\frac{1}{3}$
5. Do you like the work done by them ?	86 $\frac{2}{3}$	13 $\frac{1}{3}$
6. Do you like your children to be educated by them ?	100	
7. Which country do you belong to ?		India
8. Do you like your country ?	100	
9. Suppose there is war in India, would you like to fight for your country ?	86 $\frac{2}{3}$	13 $\frac{1}{3}$
10. Do you like to work with the welfare workers ?	73 $\frac{1}{3}$	26 $\frac{2}{3}$
11. Are you interested in the work they do ?	100	
12. Is there anything that you don't like in them ?		100
13. Would you like the government to do more for you ?	100 (More pay)	
14. If so, in what way ?		more facilities
15. Do you think that the government can go on giving you money ?		100
16. Should not you help yourself ?	100	
17. In your opinion why does the government give this help ?		
18. Would you like the government to make any changes ?		

NADAKAV—KOZHIKODE

General Attitudes

	Yes %	No %
1. Have you enough courage to face difficulties ?	33½	66½
2. What do you do when there are epidemics ?		
3. Are you scared it will affect you ?	100	
4. Do you take any preventive medicines ?	33½	66½
5. Do you like the other Societies ? If not, why ?	100	
6. Are you sure of success in the work you take up ?	66½	33½
7. Do you always need other people's help ?	66½	33½
8. Can you do anything by yourself ?	13½	86½
9. Do you like the modern amenities of life ?	100	
10. Do you like to see people going in a car ?	100	
11. Do you like to listen to a Radio ?	100	
12. Do you like to mingle with other members of the community ?	100	
13. What improvements would you like for your village ?		
14. Do you have any ideas ?		

NADAKAV—KOZHIKODE

Attitude and Response to the Welfare Measures

	Yes %	No %
1. Do you like the government ? If not, why ?	100	
2. Do you like the government officers ? If not, why ?	100	
3. Do you like the Social Welfare workers ?	100	
4. Do they help you in your difficulties ?	100	
5. Do you like the work done by them ?	66 $\frac{2}{3}$	33 $\frac{1}{3}$
6. Do you like your children to be educated by them ?	100	
7. Which country do you belong to ?		India
8. Do you like your country ?	100	
9. Suppose there is war in India, would you like to fight for your country ?	66 $\frac{2}{3}$	33 $\frac{1}{3}$
10. Do you like to work with the welfare workers ?	100	
11. Are you interested in the work they do ?	100	
12. Is there anything that you don't like in them ?		100
13. Would you like the government to do more for you ?	100	
14. If so, in what way ?		
15. Do you think that the government can go on giving you money ?		100
16. Should not you help yourself ?	100	
17. In your opinion why does the government give this help ?		
18. Would you like the government to make any changes ?		

COPY OF THE QUESTIONNAIRE USED

A. (General)

Name

Age

Sex :

Married :

No. of children—their ages :

No. alive.

No. dead—at what ages and how ?

Occupation.

Literate ?

How long attending the centre ?

B. Education (*Adults*)

1. Can you read and write ? If not, would you like to learn ?
2. Why do you want to learn ?
3. Will you make any use of it ?

C. Economic Conditions

1. What are the sources of your income ?
2. Are you in the habit of working regularly ? or only when you feel like ?
3. What type of work do you do ?
4. Are you satisfied with what you earn ?
5. Do you grow any vegetables or do poultry farming ?
6. Do you sell the product ? Is it profitable ?
7. Do you like to work ?
8. How much do you spend on :
 - Food
 - Dress
 - Entertainments
 - Ceremonies
 - Ornaments
9. Are you able to save anything ?
10. If so, how do you utilise it ?
11. If you have debts, how much ?
12. What handicrafts do you do ?
13. Do you have any facilities for marketing the goods ?

D. Health and Hygiene

1. How is your health ?
2. Do you fall ill very often ?
3. What are your food habits ?
4. Do you like alcoholic drinks ?
5. Do you smoke ? How much ?
6. What do you do when somebody falls ill ?
7. What treatment do you give ?
8. Do you clean your teeth ?
9. Do you bathe ?
10. Do you wash your clothes ?

E. Social Behaviour

1. Do you like your husband—wife ?
2. Do you quarrel often ?
3. Does your husband beat you ?
4. Who does the work at home ?
5. Who works for earning the livelihood ?
6. Does your husband help you in the work ?
7. Does he treat you like a slave ?
8. Moral standards ?

F. Religious beliefs and ritual

1. Do you believe in God ?
2. How many gods have you ?
3. Do you worship all of them ?
4. Have you any particular god or goddess ?
5. If so, why ?
6. Do you make any sacrifices ?
7. If so, what type ?
8. Do you observe fasts ? If so, to what extent ? Why ?
9. Do you have any superstitious fears ?
10. Do you believe in black magic ?
11. Do you practise it ? If so, to what extent ?

G. Social Customs

1. What do you do when some one dies ?
2. How do you dispose off these bodies ?
3. Do you have any ceremonies ?
4. What do you do on the birth of a child in the family ?
5. Whom do you call first ?

6. Do you perform any ceremonies ?
7. Who names the child ?
8. Do you have any dowry system ?
9. Do those ceremonies incur much expense ?
10. Are you forced to take loans in order to keep up the customs ?

H. Home and Family

1. Do you like your husband or wife ? If not, why ?
2. Is he good to you or your children ?
3. Do you like your children ?
4. Whom do you like more, boys or girls ?
5. Do you show partiality ?
6. Do you have frequent quarrels in the house ?
7. Are divorces frequent ?
8. If so, who looks after the children ?
9. Are they neglected ?
10. What is the average number of children per family ?
11. What is the average number of wives or husbands ?
12. Do you have a separate house for each wife ?

I. Attitude to children

1. Do you like all your children ?
2. Do you treat them harshly ?
3. Do you pet them ?
4. Do you inflict punishment on them ?
5. Do you correct them when they go wrong ?
6. Do you beat your children unnecessarily ?
7. Do you force your children to take up work ?

J. General Personality

1. Have you enough courage to face difficulties ?
2. What do you do when there are epidemics ?
3. Are you scared it will affect you ?
4. Do you take any preventive medicines ?
5. Do you like the other Societies ?—If not, why ?
6. Are you sure of success in the work you take up ?
7. Do you always need other people's help ?
8. Can you do anything by yourself ?
9. Do you like the modern amenities of life ?
10. Do you like to see people going in a car ?
11. Do you like to listen to a Radio

12. Do you like to mingle with other members of the community ?
13. What improvements would you like for your village ?
14. Do you have any ideas relating to the above question ?

K. Attitude and Response to the Measures

1. Do you like the government ? If not, why ?
2. Do you like the government officers ? If not, why ?
3. Do you like the Social Welfare workers ?
4. Do they help you in your difficulties ?
5. Do you like the work done by them ?
6. Do you like your children to be educated by them ?
7. To which country do you belong ?
8. Do you like your country ?
9. Suppose there is war in India, would you like to fight for your country ?
10. Do you like to work with the welfare workers ?
11. Are you interested in the work they do ?
12. Is there anything that you don't like in them ?
13. Would you like the government to do more for you ?
14. If so, in what way ?
15. Do you think that the government can go on giving you money ?
16. Should you not help yourself ?
17. In your opinion why does the government give this help ?
18. Would you like the government to make any changes ?

