

**EEFFECT OF DISPLACEMENT AND REHABILITATION ON
THE SOCIAL LIFE OF TRADITIONAL FOREST**

DWELLERS:

*A STUDY AMONG THE KATTUNAYAKAN TRIBES RESETTLED IN
CHETHALAYAM VILLAGES, WAYANAD*

MA SOCIOLOGY

TABLE OF CONTENTS

ABSTRACT

iii

CHAPTERS	TITLE	PAGE NUMBER
I	INTRODUCTION	1-15
II	LITERATURE REVIEW	16-36
III	METHODOLOGY	37-40
IV	ANALYSIS AND INTERPRETATION	41-54
V	CONCLUSION	55-56
	BIBLIOGRAPHY	57-61

ABSTRACT

The present study was an attempt towards deepening the existing body of knowledge relating to the impact of displacement from protected areas on the livelihood of the tribal communities affected. The universe of the study is the displaced tribal families from the kurichyad tribal settlement, Wayanad. The tribal communities of Kerala, as elsewhere, strive for their survival and existence for their livelihood, and their miserable plight has ever since been broadened and intensified even after the existence of more than half century of our democracy. With the acquisition of tribal lands by the alien people with the claim of development, most of the tribal lands become exposed as a public property. Even though the society is moving forward with the developmental projects including the upliftment of the tribal people, they have suffered large-scale displacement out of these developmental projects from their homeland. This kind of displacement also displays is their culture of community living , traditional language, food habits and religious practices to a great extent.

The study argues that, for adivasis in particular, displacement means cultural genocide, because when they lost their lives land ,every aspect of their social structure is in a effect destroyed : their economy and identity because of loss of status self-sufficient workers ,their political structures because from being mainly self-employed they become a dependent on corporate and government hierarchies, forming a bottom rung of labors were unemployed, their social relationship because they cease to be a largely self-sufficient, cohesive community ,their religion ,because of' even their on gods are destroyed' when they are alienated from their inhabitants.

From this study it can be assumed that the worst effects of displacement as the tribals also face the risk of marginalisation .This means that their economic, social and psychological infrastructure makes it impossible for them to rebuild their lives , let alone improve it. Also, displacement creates in them a crisis of social and cultural identity and sense of an acute powerless. They devalue their own culture and internalize as the dominant system. Thus a cultural genocide is inevitable as well as inescapable among them.

Rather than impoverishment and poverty, most painful misery for the tribals that , the erosion of people's sense of community and cultural identity, values and traditions which invariable arguments their separation from the land which they and their ancestors cultivated over many generations. This indicates collective devaluing of the people and culture was being displaced due to development induced cell development.

CHAPTER I
INTRODUCTION

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INTRODUCTION

In recent times the large scale industrialization, privatization and globalization for sake of "development" has emerged as the biggest threat to tribal's survival ironically, the so called "modern civilized society "has become a predator of their age -old eco -friendly, peaceful and harmonious life style. Land alienation of the tribal by the powerful entities has become common phenomena. It is most unfortunate that "the freedom to live in their own traditional ways "as guaranteed by the constitution is flouted by those understand the constitution better. These so called "developmental" activities, which do not confer any direct benefit to the tribal, merely leave them landless and without means for survival. Monetary benefits do not really count when the life style for generation is changed irreparably. Displacement from their traditional habitations leaves them under acute trauma and uncertainty there is institution in India that is interested in alleviating indescribable human sufferings of the tribals left to struggle for survival with any dignity. Indigenous people across the globe are being alienated from their lands and nature resources and losing their traditional culture, knowledge and lifestyle. This is what happens when the money power rules the world :, not the principles of human justice or equity.

The whole process of displacement can be classified into three main types corresponding to the three types of events: firstly, natural causes (earthquakes, floods, cyclones etc.) secondly, political events (war, revolution, partition etc.) thirdly, planned development programs(infrastructural development).Natural causes the adverse geographical and environmental disasters are the natural causes of displacement. They are floods, drought, famine, earthquakes, volcanic eruptions, in fertile soil, changing a causes of rivers and tsunami waves etc. The sudden natural changes disturb the symbiotic relationship between community and environment. As a result, the settled communities displace and resettle at another place involuntarily. Political events the unhealthy political conditions geographical constraints of Kerala intensified the magnitude of the problem. This displacement causes impoverishment of the local people and their surroundings. The geographical constraints of Kerala intensified the magnitude of the problem. This displacement causes impoverishment of the local people and their surroundings. Land acquisition for the cause sudden displacement too. They are war, revolution partition of nation etc.

Planned development programmes: The government in the different parts of the world initiates the planned development programmes. This is because the development of any country is judged by its infrastructure development such as the number of dams, industries, mining, transportation and communication network, defence bases, and other large projects now a days. Such mega projects are considered as a symbol of national progresses.

These projects require large tract of land to achieve the national progress. However, due to the pressure of heavy population in the inhabited areas where projects could be set up without causing displacement, are increasingly becoming scarce. Millions who thus lost their lands for development purposes are simply ending up as a development refugees. Thus, displacement is a common phenomenon, which results from a variety of planned development projects such as.

1. Construction of dam for irrigation, hydro energy and water supply, which create man made lakes on previously inhabited areas.
2. Development of forests on similar public land where the land has already been encroached for habitation or is the traditional abode of indigenous people.
3. Extension of transportation, highways, railways, airports, transmission lines, irrigation canal networks and others.
4. Construction of new ports and towns.
5. Construction or improvement of urban infrastructure (e.g. sewage system, subways, intra city roads etc.).
6. Establishment of defence projects, industries, the protection of grazing area etc.

Thus, there are several development projects, which lead to the displacement of people from their habitat. The whole process of development induced displacement is wider, complex and complicated in nature. Hence, it is difficult to estimate total displaced persons. World Bank research team generated the first estimate of the worldwide magnitude of displacement. On an average four million people are subjected to displacement every year because of the commencement construction work on 300 large dams approximately. The urban development and transportation programmes displace an additional 6 million people each year. In total, approximately hundred million people have been displaced and relocated over the past ten

years, as a result of infrastructure programmes for dam construction, urban development and transportation projects (Carena,1999).

Displacement deprives people of many things, some of which are fundamental to their lives, including homes, productive assets, and livelihoods, familiar environments to which skills and practices have been attuned, community networks, and a sense of local belonging. What determines the extent of their deprivation and suffering depends on what they face in their new location and the resources with which they arrive there. If an uprooted community could simply be transplanted from one location to another site that is equally productive, healthy and desirable, then the deprivation would consist simply of the loss of accustomed place and the stress of relocation. The study of displacement by development is complicated by the fact that development is a notoriously ambiguous term. It can refer to a social goal, an ideal of social well-being to which peoples, their governments and international agencies aspire. It can also refer to a complex of social and economic policies, practices and changes that lead towards achieving such a goal. Typically, economic development policies and practices promoting growth have been advocated for the development goal of reducing or eliminating poverty; economic growth would provide employment for the poor, purchasing power for consumers to buy what poor people could produce and a tax base with which governments could provide essential services to the poor, including schooling to make them more competitive in job markets. There is no doubt that development since 1950 has accomplished much of this. Life expectancy and educational levels have increased dramatically (UN Department of Economic and Social affairs,2008).

Displacement or the involuntary and forced relocation of people has come to be acknowledged as among the most significant negative development projects. Displacement has always been a major area of concern for the countries across the world. From time to time, the displaced populations have been forced to leave their home in search of safer destinations due to armed conflict, internal strife, natural calamities or after being harried by the rich developmental agencies. Among all of them, displacement caused by developmental projects is the most tragic reality where uprooting and displacing teeming millions of impoverished population, especially the indigenous groups, is considered as an "unintended" but an "inevitable" companion of "national development (Dutta 2007)

Forced displacement is a development challenge, not only a humanitarian concern. Around 78% of refugees are displaced for more than five years, and the vast majority of the world's refugees and internally displaced people live in developing countries. As part of a global effort, the World Bank Group is focused on addressing longer term, social and economic challenges that will help both the displaced and their hosts led to historically high levels of forced displacement. Globally, there are about 70.8 million refugees, internally displaced persons and asylum seekers who have fled their homes to escape violence, conflict and persecution (UNHCR, Global Trends: Forced Displacement in 2018).

Most of the world's 6,000 national parks and 100,000 protected places have been created by the removal of tribal peoples. Hundreds more parks are being created every year as countries commit to meeting the UN's goal to protect 17% of land by 2020. And the human toll is rising accordingly. "Eviction numbers are declining," says Rosaleen Duffy, a political ecologist at Sheffield University. "There are still large-scale, violent evictions, generally in national parks, but they are less common now. But much more common is the everyday form of exclusion [of tribal groups] which makes it impossible for anyone to live in protected areas."

The number and total area of protected areas has grown enormously in the postcolonial period: more than 105,000 listed PAs covering approximately 20 million km².⁹ Of these, terrestrial protected areas cover 15.3 million km², or over 10% of the land surface of the planet.¹⁰ The growth rate of protected areas has been steady over the past five decades, with faster growth in the 1990s (Naughton-Treves et al. 2005). Some of the growth in the area under protection may reflect better reporting and record keeping and the inclusion of areas that are semi-protected.

Gonzalo Oviedo is head of social policy at the IUCN. He told the Observer: "Conservation has changed a lot. Governments are more likely now to restrict the rights of people who live in protected areas. They may ban hunting, or farming, the cutting down of trees or fishing. The effect is to force people to move.

Development-induced displacement and Conservation Induced displacement are often comes hand in hand with egregious corruption, the use or threat of violence to force people from their homes, it is a undemocratic projects, and systemic failure to compensate resettle and rehabilitate displaced peoples. Most displacements have been involuntary. Around 50 million

people have been displaced in India due to the development projects the projects like that dams, mines, industrial development and others.

The Concept of Displacement

Displacement involves physical eviction from a dwelling and the expropriation of productive land and other assets to make possible an alternative use (Downing, T.E 2002).According to Cernea, displacement can start before people are physically evicted from the residence by legally stopping construction, entrepreneurial investment, and public infrastructure investments. This makes households suffer economically before actual removal from their land/houses and eventually leads them into impoverishment (Cernea, M.M, 2003).

According to Cernea & Kanbur displacement can be experienced in many forms including the people who realize less benefit as a result of development process and those who face severe consequences and for those individuals and communities who involuntarily move leaving behind homes, networks, jobs, social capital and emotional ties to place(Cernea, 2000).

Human Displacement refers to the forced movement of people from their home, or country of origin. (Displacement, 2013).Displacement is also interchangeable with the term forced migration. Human Displacement can be a result of many different factors. These usually different categories of displacement such as Development induced displacement, Conservation induced displacement, Disaster Induced Displacement, Conflict Induced Displacement. Disaster induced displacement results in populations moving due to significant damage, or the changing environment not allowing the continued support network needed for a human population to survive. Development induced displacement results from individuals being displaced due to the continued development-taking place on earth. Conflict induced displacement results in displacement of one group due to conflict with another group.(wiki.ubc.ca).

Development has also been a source of large scale human suffering insofar as it has displaced people, evicting entire communities and denying families their accustomed livelihoods. Here is the paradox- the tension between development as an ideal and development as an actual process- with which we are confronted when development causes displacement.

World Bank (1995) In the research conducted by Environmental Department on 192 projects it was observed that development generated displacement negatively influence 10 million people per annum due to construction of dams, urban and transportation network etc. Although forced resettlement is inevitable for the growth of industries, countries should frame policies at national level on resettlement and rehabilitation to mitigate adverse human impacts. The report lime lights the necessity to encourage involvement of people in drafting, planning and executing restoration programmes. Strenuous efforts are very much required to strengthen the institutional capacity of bank's by recruiting additional intellectuals, social scientist as well as Nongovernmental organizations

1.1 Displacement in India

Development and displacement may appear contradictory terms, but they are facts of our national life and these facts are more astonishing than any of our fictions. In India during last 50 years more than 50 million people have been uprooted from their homes and huts, displaced from their farms, jungles and rivers and sacrificed at the altar of 'National Interest'. These millions bear witness to the destruction of their own lives, livelihoods and lifestyles. However, development-induced displacement has largely remained a non-issue for the governments, politicians and policy planners during all these years. This is evident from the fact that the government has no data about the actual number of the people displaced as a consequence of the various development projects like Hydroelectric and Irrigation Projects, mines (especially open-cast mines), Super-Thermal and Nuclear-Power Plants, Industrial Complexes etc(Ray p, 2000).

India today has over 3600 dams; more than 3300 of them built after independence in 1947. At least 700 more dams are under construction. Adivasis constitute 8.08 percent of India's population as per 2011 census figures. According to an Indian government working group, 40-50 percent of those displaced by development projects are adivasis. Information about number of adivasis displaced by dams is available in case of a few of these projects, which is tabulated in table below. It clearly shows that the adivasis have faced a disproportionate share of displacement(<https://www.culturalsurvival.org/publications/cultural-survival-quarterly/23-3-going-under-struggle-against-large-dams>).

Development projects, particularly dams, have always generated serious controversy in India as they have tended to be a major source of displacement-related conflicts. Estimates of national resettlement forced by development projects shows that during 1950-90 the number

of people affected were 18.5 million. According to the Central Water Commission, over 3,300 dams have been built since independence and some 1,000 more are under construction. Another study of 54 large dams done by the Indian Institute of Public Administration concluded that the average number of people displaced by a large dam is 44,182. The first displacement to be reported is the big Durgapur steel plant in West Bengal, built by the government of India in the 1950s and 1960s which together displaced over 125,000 people. Durgapur alone displaced 33,000 people of various ethnic and caste groups. The second case is a project for port construction and enlargement, the Jawaharlal Nehru port near Mumbai, which displaced 12,000 people. The five dams developed in Maharashtra displaced over 200,000 people. The Karnataka programme, involving two dams has displaced over 220,000 people. The Bolani Iron ore mines in Orissa displaced some 1300 people. The famous Sardar Sarovar project, a high dam on the Narmada river whose reservoir extends into three Indian states -Gujarat, Maharashtra and Madhya Pradesh has displaced 300,000 people.(parasuraman 1999).The fact that development projects are usually located in remote villages, hills and forests means that those displaced tend to be the indigenous people who have been the traditional agents of conservation. Here displacement has meant a loss of livelihood, habitat and assets, social disruption and disorder and severance from an ecosystem which had sustained them. Most critically, these displacements threaten the poor and the weak with even greater impoverishment. It is only those cases of 'involuntary resettlement' which come to the attention of social and environmental activists, and are thus highlighted, that lead to some measure of state intervention. In most cases total displacement with loss of home and livelihood has resulted.

The effects of displacement often lead to loss of traditional means of employment, loss of resources, disrupted community life, change of environment, marginalization and profound psychological trauma. Yet even though development-induced displacement disrupts lives in so many ways and increases morbidity and mortality, it is still continuing today in the name of national interest. Rapid liberalization of the Indian economy in recent years and increasing inflow of foreign investment for major infrastructural projects including investments by the World Bank and international financial institutions, has led to widespread displacement and loss of access to traditional resources and means of livelihood of many in the country. Industrial development projects in India have been vigorously implemented, affecting large sections of the population who are increasingly being marginalised, particularly through displacement. In the years immediately after Independence, the overarching ideology of

nation building favoured a development model of accelerated economic growth through the agency of a mixed economy, combining centralised planning and command investment with capitalist free enterprise. Equity concerns were pushed to the backburner, and it was believed that growth would itself take care of poverty and unemployment, hunger and inequality.(H. Mander R. Hemadri and V. Nagraj (1999).

Most of the displacement has been due to irrigation, power and mining projects. These projects are taken up in areas rich in natural resources like water, minerals and ores and forests. These areas mostly inhabited by tribal people. The Working Group on Development and Welfare of Schedule Tribes during Eighth Five Year Plan (1990-95) reports that out of the 16.94lakh person displaced by 110 projects studied,8.14 lakh were tribal (Thukral, 1992). Till 1990Fernandes (1994) estimates that 2,13,00,000 people were displaced by development projects in India. A vast numbers of them are tribals. Outof a total of 74,10,000 tribal people displaced, only 24.9% have been rehabilitated and astaggering 75.1% still await rehabilitation(Fernandes, 1991).

The Indian constitution, incidentally, gives special status to adivasis. While stipulating equal opportunity and treatment for all, it has made special provisions for positive discrimination for adivasis and dalits. In 1996, the Parliament passed a constitutional amendment to give adivasis dominated villages special rights to decide about use of natural resources in their areas. In the adivasis dominated northeast of India, the special sixth schedule of the constitution gives communities the right to partake in decisions affecting them and their natural resources. Many states of India have passed acts so that non-adivasis do not alienate the adivasis from their lands. The president of India has special powers to intervene when the lives, cultures, and natural resources of adivasis are in danger. But in spite of these special provisions and acts, the condition of adivasis in India has only gone from bad to worse. Exploiters from all over the country have found ways to alienate adivasis from their lands and natural resources. The 1996 amendment has remained on paper. There is not even one case where to protect the adivasis communities and their natural resources, a large dam or development project has been stalled using presidential powers.

Parasuraman.S. (1995) has studied the impact of affected families of Upper Krishna Irrigation Project in Karnataka and Jawaharlal Nehru port in Maharashtra by applying the framework of Improvement Risk and Reconstruction model of Cerena. The project displaced people from 37 villages. The upper Krishna project undermines the socio economic position of project

affected families, landed class slackened to landless. All common and grazing lands of village was submerged or utilized by the Government for resettlement. It also reported that landless families experienced economic marginalization and per capita income of project affected family has fallen and about 50% of families had meager income to meet their basic needs. Displacement broke joint families into nuclear families. The village experienced migration, men moved out of employment leaving women in the village to fend for themselves and the family with earning of their daily wage labor. Wages of the women from landless and disposed family have fallen steeply and woman's contribution to family income post displacement period has fallen down. The vulnerable group such as Harijans, fishermen, and women were worst affected. The policy related to R&R provided money compensation to the families that owned land and house plot. Share cropper's land and those cultivating revenue and common land without title were not paid compensation. It was suggested that anti poverty measures need to be made available to affected families in addition to other rehabilitation measures to enable them to recover from the effect of displacement. The Jawaharlal Nehru Port in Bombay affected marginal and small farmers whose land were lost in the process of land acquisition and who could not get job because of job policy of port which stipulated that job will be given to those who lost more than one acre of land. The port seriously undermined economic position of large number of families as with the compensation received they could not buy similar land anywhere in district and there were very less options of investment. Majority of them could not save money until suitable investment opportunity arose. The industrial job although provided some opportunities to men but women were led out of labor market and resulted in pauperization. It further suggested that special attention should be given to women and they should be given training in useful skills to facilitate their development.

Choudhary (2000)¹⁹ studied the case of displacement and resettlement of Maldharis of Gir forest of Gujrat. The major objective of the study was to find out the effects of displacement and resettlement of Maldharis who were displaced and resettled in 1970s and 1980s as a result of creation of sanctuary and later as national park in the Gir forest. The study suggested that the state government policy of resettlement had a negative impact on the lives of Maldhari. The land placed at disposal for resettlement was not fully distributed. At the same time, it was stated there was scarcity of land and as a result all the Maldhari families could not be settled. Some families who were dependent on animal husbandry faced difficulties in switching to

agriculture. Thus many of them who have stayed at new sites have suffered seriously and have become labourers.

1.2 Kerala scenario

Kerala is an Indian state located on the Malabar Coast of South West India. It is far ahead in the Human Development Index than any other state in India. Kerala has a great tradition of protest movements against displacement caused by large projects like Silent Valley power and irrigation project in 1970s. Development projects definitely bring displacement. The development of water resources comes to 53.8 percent of the total area acquired. A good proportion of the land acquisition for industries in Kerala took place during the 1961-71 decade i.e. 58.04%. Ernakulam the industrially forward district of Kerala, stands first in the extent of area acquired 55.05%. The NTPC project in Kayamkulam acquired 485.83 ha. of land. Large acres of lands are acquired for two various projects in Kannur i.e. KINFRA industrial park project and Barapol Hydro electric project. This project has acquired 176 acres of land.

A total of 1394 families were affected by Idukki project which include many tribals and the total number of affected persons of Idukki project is estimated to be 7388. The number of Project Affected persons from major irrigation and multipurpose projects will come to 42663. The establishment of Info Park has displaced 56 families in Ernakulam District (Murickan, 2003). The Wayanad wildlife sanctuary in Kerala has caused displacement of 53,472 tribal families. At the time of its initiation it was decided to transfer land to these tribal families in order to settle them. However till 2003, only 843 families could get the land (Kaushik, 2006). The State government identified the waste unusable land of Pookot where these tribals lived, for many government sponsored projects. The Pookot Dairy, Sughandagiri Cardamom Project, the Veterinary college, Navodaya campus etc are to name a few. Government never did any Environment Impact Assessment before stating any of these projects. Pookot and Lakkidi have the highest rainfall in the state and the soil is useless for agriculture. Hence the government land was generously given to tribals and government projects. The only attraction at Pookot is a fresh water lake now under the Tourism dept. The tribal communities were displaced whenever a new government venture came up in Pookot. As in the case of all displacements of weaker sections of the community many offers and agreements were made with these illiterate tribals and later ignored. The Pookot tribal tribulations at Veterinary College campus under the Kerala Agricultural University is a recent good example of the

human rights violations of the marginalised and the sad plight and tribulations of the displaced tribals for a government sponsored project. The case study will throw light on the attitude of the ruling class and the community in general towards the inheritors of this land, the tribal community. Even now the tribals of Pookot are marginalized in social, economic and political domains. They can more or less be identified as a political entity or a socioeconomic formation than a cultural entity.

It was during 1973 the government planned to set up 344.44 sq.km Wayanad Wildlife Sanctuary, which consisting of four ranges called Muthanga, Kurichiad, Tholpetty and Sulthanbathery. Hereafter, the Department of Forest and Wild life, Government of Kerala took an entirely insensitive and tyrannical in this regard. As par, National Tiger Conservation Authority issued orders to evict the tribal people from the terrain of their socio -economic and cultural life, in the name of rehabilitation from Wild Life Sanctuaries and Conservation Tiger Habitate (CTH) in 2008. Two important offers to them for the same was: first, to provide 10 lakh rupees to each family (husband, wife and children), second, rehabilitation should be done by the Supervision of Department of Forest Kerala.

According to a study conducted by Center for Forest Conservation in 2012, there are 51 percentage (1335) of 10, 604 adivasis from 2613 families and 110 settlements are willing for voluntary replacement and thus their land can be added with Wild Life Sanctuary, as per the condition. Then, NTCA has expended its committee at state and district levels consisting of district collector, representatives of various government department, deputy director of each places, and representatives of various political parties. It is striking to note that, there was none from adivasi community, except one from kuruma community for preparing for constituting the Wild -Forest Wild Act of 2006. The government has recognized this recommendations and sanctioned an amount of 80 crore to rehabilitate 800 Kaatunaykka families from 14 settlements of Wayanad. As per record of Deputy Conservator and Wild Life Warden, the families have been rehabilitated from Kooloor, and Ammavayal of Kurichiad range and Kottankara of Bathery range. As per the record, there totally 193 families from 10 settlement of are rehabilitated. As per the record of District Collector, 1774 crore have been utilized from March 2012 to July 2015 for the same.

In the report of C.A.G, which is submitted in August 2017, has stated that rehabilitation of advises in Wayanad District is against forest act 2006 4 (2). As per the record of forest department, documents of forest right had been hand over only to 9 families of 12 in Kooloor

colony and four families of eight in Ammavayal. It is against the article 4(2)A of the act in the minutes in which is recorded on January 14, 2012 it is discussed that additional to 10 lakh rupees, land, way of life and house have to be arranged by Tribal Development Department and District Collector. But it cannot to be seen in record of the same. There is no record for documents regarding the land possession (Amithabachan and Divya, 2018).

1.3 Statement of the problem

The present study tries to scrutinize the effects of 'development' upon the tribal people from a cultural standpoint. It analysis how the issue of displacement of large scale tribal population will affect the primordial tribal culture, how they loss the cultural diversity and uniqueness of their life world, how their ethnicity, race, language, religion, mode of living and community life are affected owing to the displacement by development. It is expected that this study will contribute to the conservation and livelihoods debate in Kerala, as well as India, by providing quantitative evidence about the precise impact of displacement.

With the fast developing scenario of India, the development as such is double sided, wherein it creates progress in society and to people, but at the same time, it makes some sections of the society, vulnerable. This scenario is applicable in the case of tribal people. The tribal lands, which face such threats of development, resulted in the eviction of large number of tribal people from their homeland. Deogharia stated that, "the tribals who are only 8.08 percentage of India's population, constitute 40 percentage of the DPs and PAPs" (Deogharia, 2012). This continuing process of land alienation, eviction, marginalization and exploitation of the indigenous people is what is now considered as 'development' in modern language.

Other than displacement, the major problem they are facing is the lack of access to their traditional land and common property resources on which they have subsisted for years. This makes their life miserable to adapt in a new environment and lead them to impoverishment and powerlessness. The resettlement patterns do not give them access to the traditional resources and has disregard on the cultural identities of the tribal people. As they retain a spiritual affinity with their land and traditional cultures. The hasty effects of displacement affected their social and cultural life. The traditional moorings of the tribals include their life in forest, religious practices, food habits, housing pattern, means of livelihood, most importantly their communal life. As Prof Oommen stated, "the issue that that displaces are concerned with are related to livelihood security, appropriate and adequate compensation if

displaced, and the preservation of their identity and culture within their traditional habitat ".(Oommen, 2010).

Traditional forest dwellers are referred to those who have been residing in forests for generations ,belongs to community of the schedule tribe , primarily depend on forest and forest products for livelihood needs. And Displacement is all about uprooting a group of people from a history that they have participated in creating .It is about snatching away from people a whole knowledge base of tradition, cultural practice, a way of life and living, which is rooted and intertwined in the land, its water bodies, climate, flora and fauna.(Kalia,2007)

The Kattunayakan is a tribal community, distributed in Wayanad, Malappuram and Kozhikode districts of Kerala state. ‘Kattunayakan’ literally means lords of forests’ (kattu – forest, nayakan –lord).They are also referred as ‘Jenu Kurumbar’ ; ‘Jenu’ means ‘honey’ and ‘Kurumbar’ means ‘hill man’. Thus the term Jenu Kurumbar generally denotes honey cutting lords of hills(Thurston, 1909:165). In Malayalam they are called as ‘Thenkuruman’, which connotes their expertise in honey collection.85% of this tribe lives in Wayanad district. Of which , around 100 families belongs to Kurichiyar forest among them 80 families were displaced and are rehabilitated in various villages of Sultan Bathery municipality. They were displaced for a reason, for displacement for protected from protected area. Though they were compelled to move out of the forest, around 20 families still remain in the forest itself. □

Displacement deprives people of many things some of which are fundamental to their lives, including homes, productive assets, livelihoods, familiar environments to which skills and practices have been attuned , community networks, and a sense of local belonging. Also the extent of their deprivation and suffering depends on what they face in their new location and the resources with which they arrive there. And so this research attempts to study qualitatively, the effect of the displacement and the new living conditions in the rehabilitated location on their of social life ; in personal, cultural, and economic aspects.

1.4 Significance of the study

The tribal communities of Kerala, as elsewhere, strive for their survival and existence for their livelihood, and their miserable plight has ever since been broadened and intensified even after the existence of more than half centuries of our democracy. Throughout their history, they had been following an obscure life depending on their own peculiaristic mode of

traditions including primordial culture, languages, dialects, territorial life in the forest, nature worship, and religious practices, all these being part of the core of existence of tribal life. They have a fluid culture with certain taboos in every walk of their life. Though the society is moving forward with developmental projects including the upliftment of the tribal people, they have suffered large scale displacement out of these developmental projects from their homeland. This kind of displacement also displaces their culture of community living, traditional languages, food habits and religious practices to a great extent. The UN Declaration on the Rights of Indigenous People, acknowledge the rights to culture , diversity , and self-determination and points out the effect of indigenous cultural diffusions caused by such displacements. This study also considers the destruction of indigenous cultures and their assimilation thereby it become significant.

CHAPTER II
REVIEW OF THE LITERATURE

REVIEW OF LITERATURE

According to UN guiding principles on Internal Displacement 'Internally displaced persons are persons or groups of persons who have been forced or obliged to flee or to leave their homes or places of habitual residence, in particular as a result of or in order to avoid the effects of armed conflict, situations of generalized violence, violations of human rights or natural or human made disasters, and who have not crossed an internationally recognized State border '(UNs, 2004).

Displacement has become a serious issue across the globe. Since independence millions of people have been forcibly displaced from their native place by the various development projects. It has been found that there is no reliable data exist on the displacement, resettlement and rehabilitation. Some studies were reported that the official sources are underestimating the displaced people by the dam project (Mohanty, 2005).

Every year, more than one crore of people are displaced across the globe by different type of projects such as coal mining, dam projects, roads, defense, irrigations and majority of belong to marginalized section of the society (Kamran, 2013).It is clearly seen that millions of people were displaced through different kinds of projects in India and very less were rehabilitated. Resettlement and rehabilitation has become a one of the biggest issues among the displaced people and for the government authority. Till 1990, more than two cores people were forcibly displaced by dam's projects in India. Majority of them was tribal community and only 24.9% have been rehabilitated and a staggering 75.1% still await rehabilitation (Mishra 2002).

According to Fernandez (2007) since independence as many as 60 million persons have been displaced, of whom a large majority have not been properly rehabilitated as yet. It has been seen that people have displaced multiple times throughout their life. According to Ray (2000) in Madhya Pradesh people were displaced four times since last 30 years by development projects such as RI hand Dams project. He further argued that in Karnataka, the Soliga tribal were also displaced two times by Kabini dam projects and also by Rajiv Gandhi National Park.

Mohanty (2009) stated that in tribal region, Industrialization become a biggest cause of tribal displacement. He further reported that in tribal region 3.13 lakh people have been forcibly displaced due to mining projects and 13.3 lakhs tribal have been displaced directly from their

ancestral land. He also adds that beside the direct displacement, mining projects have also affected their livelihood of displaced people and put additional pressure on tribal families for their survival. Walter and Paranjpye (1997) stated that 25.5 lakh people have been displaced by mines, 12.5 lakh by industries, and 164 lakh by large and medium dams, 6 lakh by park and wildlife operations and 5 lakh by other projects. In India, post-independence economic development is based on large dam projects and big industries such as coal mines roads power plants which has been accompanied by widespread displacement (Pervez 2008).

Majority of development projects have resulted changes in the land use pattern, water and natural resources and displacement of a large number of people from their original places of habitation (Pandey 1998). It is evident, that large numbers of developmental projects were constructed without any resettlement and rehabilitation policy. In the absence of a national Rehabilitation and Resettlement (R&R) policy, state government or even specific project authorities introduced their own principles and handled the R&R of the displaced by way of ad hoc plans (Pandey and Rout 2004). Rehabilitation measures and policies adopted by most state governments based on the LAA of 1984 embraced a very narrow approach to compensation (Dreze et al. 1997).

It has been found that from 1950s to 1980s there was no such policy for displaced people. The resistance of the displaced people and civil society against the unjust rehabilitation started in 1946 with Hirakud dam in Odisha, But resistance gained momentum in the late 1970s in Narmada dam which later came to be known as the Anti-Dam movement, played a major role in forcing the state to amend their resettlement and rehabilitation policy. It also put huge pressure on the India government to formulate a national policy for resettlement and rehabilitation policy (Pervez, 2008).

Involuntary displacement is not a phenomenon that will disappear in the foreseeable future, as the number of projects that entail the acquisition of land, which is already large, will increase further. As the needs grow for the irrigation, electricity and infrastructure necessary to satisfy the demands of growing and increasingly urbanized populations, there remains enormous pressure for infrastructural development (McDowell, 1996).

Displacement is, by definition, forced and involuntary and involves some form of de-territorialisation. It is commonly described as taking place within the confines of a state (e.g. internally displaced person) or across an internationally recognized border (e.g. refugee) (Hydmann, 2000).

Displacement involves physical eviction from a dwelling and the expropriation of productive land and other assets to make possible an alternative use (Downing, 2002).

According to Cernea, displacement can start before people are physically evicted from the residence by legally stopping construction, entrepreneurial investment, and public infrastructure investments. This makes households suffer economically before actual removal from their land/houses and eventually leads them into impoverishment (Cerena, 2003). According to Cernea & Kanbur displacement can be experienced in many forms including the people who realise less benefit as a result of development process and those who face severe consequences and for those individuals and communities who involuntarily move leaving behind homes, networks, jobs, social capital and emotional ties to place (Cerena, 2000).

Displacement has been used as an omnibus term to cover a range of phenomena in the literature on displaced peoples, including loss of access or restrictions on livelihood opportunities or future income related to environmental resources (Cernea 2005).

Conservation of biodiversity is going through a significant challenge as the cost and benefit for the creation of protected areas are not equally shared, bringing the issues of displacement and dispossession at the pick of the problem. Although displacement and relocation from protected areas have been undertaken throughout the world since the pre-colonial era, in the last two decades the increasing number of protected areas around the world and the continuous restrictions put on the local communities have created a situation for which —conservation has become the number one threat to indigenous territories, as declared by one indigenous delegate at the United Nation Declaration on the Rights of Indigenous People (UNDRIP), 2004 (Dowie 2009).

The creation of protected areas for the conservation of biodiversity and ecosystem has been valuable for the public who benefits from the common sharing, while the higher cost for its notification is almost entirely paid by the local communities living within those spaces who risk to lose their access to land, forest resources and other development opportunities (Krueger 2009, 21).

According to the estimates, worldwide, from the Masai and Ogiek in Kenya, the Batswa in Uganda, the Ashaninka in Peru and the Adivasis in India, conservation has displaced about 10 to 20 million people (Agrawal and Redford 2009, 4), who formerly lived, farmed, fished

and hunted in the protected areas. In India, the first relocation drive started in pre-independence time, when two small villages were removed from the Kaziranga reserve in Assam in 1908. This was followed by relocations in Kashmir from Shikar reserve, and then the Baigas were relocated from the Kanha National park in Madhya Pradesh. Soon after gaining independence in 1947, there were some displacement cases in the Sariska Wildlife Sanctuary in Rajasthan, in the Gir Forest in Gujarat and others (Lasgerscoix and Kothari 2009). But the relocation from Protected Areas (PA) became common during the 1970s, after the enactment of the Wildlife Protection Act (WLPA) in 1972, and the launching of Project Tiger in 1973; the Act prescribed the procedures for setting up and managing the protected areas and regularizing the biodiversity activities (Kothari, 2009).

The numerous regulations of biodiversity activities under the WLPA had a direct impact on thousands of Adivasi and forest dwellers whose traditional practice and lifestyle got directly affected, all this while urban tourism activities and hunting practices of elite sportsmen were indeed sanctioned (Dowie, 2009, 123). At that time there were about 67 national parks and 336 sanctuaries, which made up about 2.59 per cent of the entire India land mass, which has today doubled for a total of 4.88 per cent (Wildlife Institute of India, 2016).

The history of conservation -induced displacement dates back to the PA in the world, the Yellowstone National Park in the USA, which was established by the army by forcibly evicting the original Native American Indian inhabitants of the area (Morrison 1993). In recent decades, due to growing pressure for improved the protection of the highly threatened wildlife and biodiversity of these areas, local communities have begun facing increased threats of displacement from their places of residence. Population displacement exercise typically are promised on the belief that the populations living inside PAs are a threat to wildlife and biodiversity.

Rehabilitation - primarily the process of reconstruction of the livelihood of displaced persons - has never been a guiding principle of the 1894 Land Acquisition Act (still in use) which instead emphasises cash compensation for loss. The government has taken the firm stand that rehabilitation would not be a prime consideration when acquiring land for 'public purpose' (the definition of which has not been made public). The government has even sought to take away the right of appeal by those whose land stands to be confiscated by making the Supreme Court the only appellate forum. Globalization has been another threat to indigenous communities as private conglomerates (including foreign multinationals) encroach upon rural

lands, hitherto the domain of tribal and other indigenous communities, to build the government's desired industrial infrastructure. The proposed amendments to the 1894 Act, if carried out, are likely to generate new waves of displacement as the Act will then make it even easier for private interests to acquire land.(Lama, 2000)

The actual number of people displaced by dams and other development projects has been quite controversial. Walter Fernandes, S.C. Das and Sam Rao had put the number of displaced people by dam projects at 21 million a decade ago. But N.C. Saxena, the presents Secretary to the Planning Commission is reported to have said in an open meeting that the number of development induced displaced people since independence is more than 50 million and most of them have not been resettled. A review by the World Bank notes that an average of 13000 people are displaced by each new large dam constructed currently. By this estimate, the number of people displaced by 3000 + large dams would be over 39 million. According to another detailed study of 54 large dams done by Delhi based Indian Institute of Public Administration, the average number of population displaced by a large dam is 441821(Himanshu, 2000).

According to Walter Fernandes, the number of the displaced must have crossed 400 lakhs (40 million) but official figures are mostly underestimates. By official estimates only 1,00,000 were displaced by the Hirakund dam in Orissa. But researchers have put the figure at 1,80,000. By official count the Farakka Super Thermal Power plant in West Bengal affected no one. But World Bank has put the number of affected persons at 633252.The callous attitude of the state can be attributed to the fact that “most displaced persons are assetless rural poor like landless labourers and small and marginal farmers (Gandhi's last man). The tribals who comprise 8.08% of India's population are estimated to be more than 40% of the displaced population. Dalits constitute 20% of displaced persons (Fernandes, 1999).

India is the third largest dam building country with over 3600 large dams and more than 700 under construction. Dams have been the biggest source of destruction of habitat and displacement of people in the last 50 years. Himanshu Thakkar, an activist of Narmada BachaoAndolan (NBA), in his presentation to the World Commission on Dams (WCD) has quoted World Bank acknowledging that though large dams constitute only 26.6 per cent of the total WB funded projects causing displacement, the resulting displacement makes up 62.8 per cent of the total number of people displaced. It is also apparent that project authorities do not consider the problems of displacement and rehabilitation as important parts of the project.

The primary concerns are engineering specifications and electricity and irrigation benefits. In this event, concerned authorities seldom undertake detailed and systematic surveys of the population to be displaced. This makes it very difficult to know the actual number of displaced persons(Himanshu, 2000)Most of the displacement in India is due to the construction of large dams. The lives and livelihoods of millions of displaced people across the country have been destroyed, but the state governments are still not interested in addressing basic issues related to the displaced. "The millions of displaced people in India are nothing but refugees of an unacknowledge war."(Arundhati Roy, 1999)

Many displace peoples are subjected to multiple displacement. A chilling case of this trauma is that of the displaced of Singrauli who are part of the over 2 lakh people first displaced by the Rihand dam in 1964. "Tens of thousands" says Smitu Kothari, "who in the absence of any resettlement programs, settled on the banks of reservoir, cultivating the land which is exposed when the reservoir recedes in the summer season. They were subsequently displaced by Thermal Power plants, Coal mines, Railways, Industries and urbanisation and now face displacement for an incomprehensible fifth time in a single generation as their temporary settlements are to be evicted to make way for urban, road and rail transport and afforestation projects(Kothari, 1996).

Despite the severity and scale of the trauma of displacement, India is yet to formulate a national rehabilitation policy. The absence of rehabilitation in large number of projects is a major factor in the impoverishment and marginalisation of the DPs. Less than one-fourth of the DPs have been resettled. Rehabilitation is not part of most projects. Even if included in the scheme, it is done long after work on the project begins. For example, people displaced by the Tungabhadra dam in AP were resettled five years after their displacement. The DPs of the joint Orissa-Andhra venture Machkund dam were resettled after a decade of their displacement. The resettlement of the DPs of the Salaulim dam in Goa is still going on while dam was completed in the 1980s.Displaced People (DPs) and Project Affected People (PAPs) cannot ask for compensation or demand resettlement, because India has neither a national rehabilitation policy nor a law. The issue of how outsets will make a living after displacement has not bothered Project planners. In most cases, the Land Acquisition Act is used to pay a symbolic cash payment as compensation to the Patta-holders. The landless and those dependent on CPRs do not get any compensation. Projects like the Sardar Sarovar and Upper Krishna have rehabilitation plans because their DPs/PAPs fought against the project or because the World Bank finances them. This is the reason why Gujarat did not have any

rehabilitation scheme for the Ukai dam in the 1970s but it has one of the most progressive rehabilitation packages for Sardar Sarovar oustees.... These packages are known as Resettlement and Rehabilitation (R&R) but they are two separate things. Resettlement is one time physical relocation, whereas rehabilitation is a long drawn-out process. Only Maharashtra, MP and Karnataka have rehabilitation laws. Orissa and Rajasthan have policies (Fernandes, 1999).

The available data about some high profile projects only indicates the severity of callousness and apathy of government bodies towards DPs and PAPs. 25 years after the building of the Bhakra-Nangal dam, only 730 of the 2108 families displaced in the early 1950s in Himachal Pradesh, had been resettled. Most of oustees of big projects, like the Hirakud Dam in Orissa or the Rihand dam in U.P. were never officially resettled...The example of the oustees of the Pong dam in Himachal Pradesh, who were displaced in the late 1960s is very poignant. Out of the 30,000 families, only 16,000 were found eligible for compensation and in the end only 3756 were moved hundreds of miles to a completely different cultural, linguistic and ecological zone in Rajasthan. Some of the land meant for their occupation had already been occupied, while remaining land was uncultivable. As it was not enough, the host villagers were not prepared for their arrival and finally over 75% returned to Himachal only to find little support for their re-establishment. They kept migrating all over Northern India, most of them at various stages of destitution (Kothari, 1996).

One of the most important causes of tribal displacement in Odisha is large-scale mining and industrial projects. The most important mining zones within Scheduled Areas are iron ore and manganese mining in Sundargarh and Keonjhar districts and bauxite in Kalahandi, Koraput and Rayagada districts. Apart from displacement, mining and industries also lead to large-scale influx of non-tribals, which often leads to social and political marginalization of the tribals. In Kadalibadi, a Juang village in Keonjhar, compensatory afforestation has led to displacement of Juang tribals, a Primitive Tribal Groups (PTGs), from their customary swidden land. This land had effectively become forest land, closing all possibilities of the Juangs ever being able to reclaim it and left them in the state of acute hunger. More than 700 villages are still inside the existing sanctuaries. Apart from these, a large number of unsurveyed villages and settlements exist inside these sanctuaries, mostly of tribal communities, which are treated as encroachments, such as in Sunabeda Sanctuary of Nuapada district, Kotagarh sanctuary of Kandhmal district and Lakhari sanctuary in South Odisha (Kumar et al., 2011, pp. 40–45). It must be admitted that alienation of land from

tribals has occurred significantly as a result of the developmental policies of the government. Due to development projects, thousands of rural poor tribals, with relatively little political and economic power, have been displaced from their important source of livelihood as well as the means of preserving their cultural identity, that is, land. Statistical figures of the Planning Commission indicate that more than 40 percent of the displaced families due to developmental projects in Odisha are tribals and they lost control over their source of livelihood (Govt. of India, 2002, p. 466)

Hydroelectric project taken up in 1954 at Machhkund, Koraput district, displaced quite a large number of tribals (51 percent of the displaced families are tribals). The Balimela hydro-project in Malkangiri district affected 1113 tribal families. At present, Koraput district has eighteen large schemes occupying 50,000 acres of land (or 7.42 percent of the total area) depriving 10 percent of the tribals of their livelihood (Mohanty, 1997). On the other hand, the tribal lands continue to pass into the hands of non-tribals. Correspondingly, there are substantial cases of land transfers from the tribals to non-tribals in Koraput district (Pattnaik, 1972, p. 13)

While a large proportion of population displacement worldwide has been on account of infrastructure and industrial projects, another important cause has been eviction of people from protected areas (PAs) to facilitate 'fortress conservation' (Brockington 2002). Globally, the exponential rise in the number of protected areas has been accompanied by a corresponding increase in the number of 'conservation refugees' (Geisler 2003). Conservation-induced displacement is blamed in India and elsewhere not just for material loss of livelihood and dwellings, but also for increase in vulnerability, rise in impoverishment risks, and loss of power and control of local communities over their natural environment (Brockington, Daniel and James Igoe, 2006).

The Tiger Task Force set up in 2005 by the Government of India estimated that at least 80 villages and 2904 families have been displaced from PAs by Project Tiger since the 1970s (TTF 2005, 89). The actual numbers displaced from all PAs in India is likely to be much higher, and is poised to go up significantly in the near future as a slew of relocation projects are being discussed by the Ministry of Environment and Forests. The Tiger Task Force estimated that there are 1,500 villages within the 28 tiger reserves and roughly 65,000 families (around 3,25,000 people, assuming five people per family) that will have to be resettled to create people-free core areas in these reserves (TTF 2005, 91). This merits serious

attention, since populations residing in PAs are among the poorest in India, and that a majority of them belong to vulnerable groups like the Scheduled Tribes and Scheduled Castes(TTF 2005, 22).

Forced relocations caused by the conservation of nature are, historically speaking, one of the youngest categories of internal displacement worldwide. This problem had already become highly visible in the first half of the 20th century as a result of the creation and expansion of conservation areas. As pointed out by Marc Dowie, the author of a fundamental book on the problem of conservation refugees and conservation-induced displacement, after 1900 more than 108,000 units of protected nature were created worldwide(The World Database of Protected Areas of 2004 listed 105,344 protected areas).

It is estimated that today protected areas cover over 10 percent of the earth's land surface. Its primary objective was the protection of wild nature from the consequences of expanding human exploitation. As conventionally understood, conservation of nature was associated in some countries with forced displacement of thousands of people from areas designated as national parks and nature conservation units. By some estimates, over 50 percent of protected areas established since 1992 incorporate territories traditionally occupied and used by indigenous peoples. In the Americas this number increases to approximately 80 percent. People already living in those areas, mostly indigenous people, have been forced, day by day, to relocate and adapt to a new environment. The loss of existing hunting grounds as well as exclusion from economically important common property resources such as pastures, rivers and forests are prominent causes of their progressive marginalization within new neighborhoods.

As noted by K. Schmidt Soltau, displacement of this kind can to a large extent affect several forms of the security of displaced people, particularly economic security, food security and health security. The physical relocation from the old neighborhood is not the only problem affecting the displaced. An equally important cause of the impoverishment of indigenous peoples is restricted access to forests caused by the protection of nature (Carena and Soltau, 2000).

The first examples of indigenous people's compulsory relocation due to the creation of national parks and reserves in Africa can be dated back to the late 19th and early 20th centuries. The establishment of Kruger National Park in South Africa in 1898 resulted in the resettlement of 2000 people. In the early 20th century, more than 5000 indigenous people

living around the Ugalla River in Tanzania were relocated following the spread of so-called “sleeping sickness”. The problem of conservation-induced displacement has been present in several parts of the globe for many decades. However, the problem has only become particularly acute in African countries and India. Case studies from Africa between 1977 and 1998 revealed more than half a million people displaced in connection with the conservation of nature.

As noted by Charles Geisler, lack of extensive research makes it difficult to determine even the approximate scale of the problem of conservation-induced displacement in Africa. In his view, the number of people displaced for this reason may approach the range of 900,000 to 14.4 million people. Large-scale conservation-induced displacement also affects tribal communities in India. As noted by Asmita Kabra, more than 100 million people in this country are dependent on forests(Kabra, 2009). According to the Government of India, conservation of nature there has led so far to the displacement of approximately 1.6 million people(Dowie, 2005).Social scientists who study this problem have estimated the global scale of conservation-induced displacement over the years as within a range of five million to tens of millions of people.

Among the best-known examples of conservation-induced displacement we can mention the creation of Kibale National Park in the Uganda territory and Serengeti National Park in Tanzania. Establishment of the former in 1993 was associated with the forced relocation of over 35,000 people. More than 19,000 of them were transported to areas 150 miles distant from their homeland, where “people were given only a few tools from relief agencies and virtually no government services, but were left to fend for themselves. They have struggled to build shelter and produce sufficient food and have to cope with poor health and sanitary conditions”(Cernea, 1997). Following the creation of Serengeti National Park, located in the northern part of Tanzania, more than 50,000 members of the Masai tribe were displaced; the total number of these tribespeople displaced by nature conservation has been estimated at over 100,000(Veit, and Benson, 2004).The Brockington study reported the displacement of 10,000 indigenous people in connection with the creation of Nkomazi National Park in Tanzania(Brockington, 2002).

Protected areas were meant to create spaces relatively or even wholly free of human presence or biomass extraction, where evolutionary processes could carry on uninterrupted [Rangarajan 2001a]. This conservation paradigm has had significant implications for

communities that derive their sustenance from designated protected areas, as also for the conservation of the PAs. Firstly, restrictions have been placed on resource use from PAs. Apart from such restrictions, there have also been instances of people being asked to vacate areas that they had traditionally inhabited, and that had been designated subsequently as PAs. Provisional estimates put the number of people living in and around PAs at around 4.5 million [Kothari et al 1996]. According to a survey of national parks and wildlife sanctuaries carried out by the Indian Institute of Public Administration (IIPA) in 1999-2002, 21 of the 30 PA managers (70 per cent) responding to a question on displacement stated that people had been relocated from their PA [IIPA 2002].

Thus, on the one hand, PA managers are increasingly taking recourse to displacement as a tool for safeguarding PA from pressures on resources that are generated by forest-dependent communities, and this method is strongly supported by many conservationist and wildlife biologists [Kothari et al]. On the other hand, supporters of movements for social justice and rights of marginal communities, particularly tribals, have been emphasizing the destitution that such conservation-induced displacement wreaks on forest-dependent communities, particularly advises.

They stress on the well-documented fact that the state apparatus in India has been incapable of adequately looking after people who have been uprooted from their original places of residence. This school of thought has also questioned the very rationale of relocating people from PAs and has urged for a more inclusive conservation paradigm that would permit latitude for local communities as well as wild flora and fauna to coexist (Saberwal 1994, Rangarajan 2003). These two polar schools of thought have frequently been at odds on the issue of displacement and its ecological and social impact. Wildlife's have stressed how displacement has had a beneficial impact on PAs and how it has offered to hitherto isolated communities the opportunity of integrating with main-stream society. Some have even argued that such relocations, if planned and executed efficiently and transparently, can improve rural livelihoods while simultaneously helping habitat recovery. The anti-displacement viewpoint, on the other hand, has stressed that the urge to 'integrate' rural communities, particularly advises, with the so-called mainstream is a patently urban and paternalistic phenomenon that exhibits ignorance about the lifestyles of such communities. These lifestyles are intricately linked to their surrounding landscapes and have over time developed a fine balance with nature. Any disruption of this equilibrium, they argue, irreparably damages not only the livelihood of these communities, but also natural systems of

the area. Further, the track record of official attempts at recreating livelihoods for displaced people is so poor that this alone is cited as reason enough to abandon any further plans for relocating people (Kothari et al 1996).

According to DK Sinha, Main problem Indian Tribes faced by a Displacement and rehabilitation After independence, the focus of the development process was on heavy industries and the core sector. As a result huge steel plants, power projects and large dams came up—most of them in the tribal inhabited areas. The mining activities were also accelerated in these areas. Acquisition of tribal land by the government for these projects led to large scale displacement of the tribal population. The tribal pockets of Chhotanagpur region, Orissa, West Bengal and Madhya Pradesh suffered the most. The cash compensation provided by the government was frittered away on wasteful expenditure. No settlements were provided for the displaced tribals within the industrial areas, who were forced to live in peripheries in slums or to migrate to adjoining states to work as unskilled workers in conditions of poverty. The migration of these tribals to the urban areas causes psychological problems for them as they are not able to adjust well to the urban lifestyle and values(<http://www.yourarticlelibrary.com/tribes/six-main-problems-faced-by-the-indian-tribes/42401>).

The government of India admitted that several million people displaced by dams, mines, industries, power plants etc. and still 'awaiting rehabilitation', a figure regarded very conservative by most independent researchers. The developmental projects are always put forward as development for national interest. The communities, who lost their livelihoods for so-called 'greater good' and national interest, would be making this sacrifice to benefit the entire nation. (India Today, 2007).

Involuntary displacement occurred due to the need to build dams, transportation, power generation, urban development and so on. It is claimed that such projects creates employment and improves services. However, it also displaces people from their land, community and cultural heritage and raises major issues social justice and equity. In India, for example, researchers found that the country's developmental projects since independence have displaced more than 20 million people. And most of these people have not been rehabilitated. The rehabilitation programmes since independence have performed miserably. Relocation of human population from the protected areas, also known as wild life conservation, affects peoples' socio-economic conditions.(Siddiqui, 2012).

At least 50 million people have been displaced since independence under the colonial Land Acquisition Act of 1894. Most of these people are difficult to trace, who are living in urban shanty towns across the big cities in India. Despite the years of protests and demonstrations on the issue of displacement and rehabilitation little progress has been done to ameliorate the sufferings of the affected people. However, the government has announced its policy on National Resettlement and Rehabilitation Policy (NRRP) in 2007 which states: “through a careful quantification of costs and benefits that will accrue to society at large, of the desirability and justifiability of each project. The adverse impact on affected families - economic environmental, social and cultural - needs to be assessed in a participatory and transparent manner”. (Cited in Sampat, 2008:25).

On the issue of displacement risks, Cernea (2000) has identified key vital components such as: Landlessness; joblessness; homelessness; marginalisation; food insecurity; community disarticulation; loss of access to common property resources. According to him, preventing these factors would mean reversing the risks. He emphasizes that land is the basis of people’s productive system in agrarian society and if it is not replaced by steady income generating employment would lead towards impoverishment. Cernea notes: “Expropriation of land removes the main foundation upon which people’s productive systems, commercial activities, and livelihoods are constructed. This is the principal form of de-capitalisation and pauperisation of displaced people, as they lose both natural and man made capital” (Cernea, 2000:3663). Reddy finds that landlessness rose sharply from 20 % before displacement to 72 % after in the coal mining region of Singrauli (Cited in Cernea, 2000: 3663).

Voluntary resettlement of people from PAs is viewed by many as a more practical solution to increase human wildlife conflicts compared with other options like modifying human or animal behavior to tolerate coexistence (K.U.Karanath and M D Madhusudhanan2002). Even while recognizing that wholesale population resettlement from PAs may not be feasible due to resources constraints and the sheer magnitude of the issue, wildlife biologist argue that, "when there is a serious clash of human interest with the ecological needs of conflict prone species, such as big cats and elephants,.. spatial is a powerful conservation strategy "(ibid:259). Another powerful argument in favor of population displacement from PAs is that "there are..many settlements marooned in the interior of parks whose inhabitants are demanding access to social amenities.. As a result, there even appears to be a substantial incipient demand for voluntary relocation "(ibid:260).

In echoes Ghurye's position (Ghurye, 1959), in India it has been argued that any attempts at providing tribal communities with rights inside PAs amounts to preparation of their "primitive" lifestyles, and is antithetical to their long term development. Elsewhere in the world too, in the early post colonial-period, forced removal of people from PAs was often justified on grounds that indigenous people, who rely on wild resources, are 'backward' and need to be helped to 'develop'. In some instances, "the 'primitive' or 'backward' habits were regarded as attractive for tourism and, in carefully regulated circumstances, a limited number of groups, such as the San in areas of the Kalahari, were allowed to remain in or near traditional lands "(Dawn Chatty and Marcus Colchester, 2002). However, in the later half of the 20th century, "the image of harmless, pristine native was replaced by that of a dangerous and uncivilized local ". Displacement from PAs now came to be justified in the interest of not just conservation, but also for "promoting development, easing administration, and providing essential services such as health care "(ibid:5).

The involuntary displacement of people due to acquisition of their land for developmental activities across India is a major issue. They have resulted in widespread protests across the country. People began to protest, for example, major projects such as Sardar Sarovar, Salient Valley, the Mangalore Thermal Power, the Dabhol power, Maha Mumbai Special Economic Zones, the Nandigram SEZ, the Singur Tata Motors and so on.

The term "resettlement" therefore refers to physical, pre-planned relocation, combined with appropriate support mechanisms, including social support, in the new location. According to Robert Chambers, "resettlement is characterized by two main features: A movement of population; and an element of planning and control"(Chambers, 1969). In other publications, resettlement is defined as "the process by which individuals or a group of people leave spontaneously or unspontaneously their original settlement sites to resettle in new areas where they can begin new trends of life by adapting themselves to the biophysical, social and administrative systems of the new environment"(Woube, 2005). According to the Encyclopedia of World Environmental History, resettlement may be defined as "the process through which populations displaced from their habitat and/or economic activities relocated to another site and re-establish their productive activities, services, and community life"(Krech, J.R. McNeill, C. Merchant, 2004). This definition strongly emphasizes that resettlement is a combination of physical relocation (displacement) with subsequent attempts to restore the displaced people's livelihood in the new place.

While, dams (both major and medium) and canals together displaced 63.71 lakhs, park and wild life operation displaced 4.5 lakhs, other projects displaced 1.25 lakhs tribal. In total, 85.39 lakhs of tribal have been displaced by the entire developmental projects during 1951-1991. This figure is more than 10 per cent of the total tribal population of the country. While they only form 7.5 percent of the country's population, their proportion among those displaced by developmental projects in the country as a whole is over 40 per cent (Sharma: 1990). 85.39 lakhs tribal, who have been displaced by all the development schemes were 15 per cent of the tribal population of the country in 1981.

Narmada Sagar and SSP, the two main Narmada Valley Project dams, it is estimated that the landless communities comprise 43 per cent and 30 per cent respectively of the total number of oustees (Alveres and Billoray, 1987: 66). In , the SSP about 60 per cent of the proposed oustees are tribals (Gadgil and Guha: 1994). V.P. Patel points out that in certain areas; well over 85 per cent landless communities belong to scheduled tribe'S (Patel: 1986:80). Similarly Mridula Singh and R.K. Samant Ray in their study often out of twenty-three resettlement centres of the Nagarjuna project, point out that 36 per cent of the oustees are tribals, 4 per cent are scheduled castes and 4.5 per cent are other backward castes (Singh and Samant Ray: 1992: 63). While the proportion of tribal population displaced incase of Karjan, Panchet, Pong dams can be as high as 50 per cent of the total population, it is lowest, at about 18.34 per cent and 18.92 per cent of the population in the case of Hirakud and Ukai dams respectively. Thus the backward communities, more particularly the tribal regions and tribal people are most affected in this process of development since they form the majority in the resource rich regions. The tribal areas produce most of the country's coal, mica, bauxite and other minerals. Out of 498 mines active in 1993, as many as 485 (98%), are situated in tribal regions. The only major materials found outside the tribal areas are iron and manganese - 60.74 per cent and 58.74 per cent respectively, of which are in the predominantly noD::tribal areas (Fernades: 1991).

Due to rapid industrialisation in tribal areas a total of 3.13 lakhs, and due to mining operation, a total of 13.3 lakhs tribals have been displaced from their ancestral lands. In addition to direct displacement, mining activity also severely affects the livelihoods of thousand more as water tables get disrupted, excessive burden is dumped on fertile agricultural lands and forest are cut. (Mohapatra: 1991). Not only are communities deprived of their vital substance resources, but the long-term sustainability of the resources is also jeopardised.

Studies of displacement and deprivation have been conducted in Orissa, Jharkhand, Andhra Pradesh, Kerala, Goa, West Bengal and Assam. These studies show that displacement is high. For example, Assam has 1,909,368 DP/PAPs from 1,401,184.8 acres and West Bengal has 6,944,492 from 4,764,000 acres. with data from ongoing studies, they point to an all-India figure of 60 million DP/PAPs (Displaced Person/Project affected Persons) during the period 1947-2000 from 25 million ha, including 7 million ha of forests and 6 million ha of other CPRs. For example officially, Assam has used 392,773 acres of land for development projects and has caused 343,262 DP/PAPs. The reality is four times this number. The official count of DP/PAPs at the Farakka Super-Thermal Power Plant in West Bengal affected no one, but the World Bank puts the project's DP/PAPs at 53.325 in 1994 (Lobo, Lancy, 2009).

Igoe (2005, pp. 7–8) has argued elsewhere, this conceptual enclosure of indigenous peoples as the primary victims of protected-area displacement conceals two fundamental inequalities. First, between indigenous groups, some indigenous people are more indigenous than others. San groups in Namibia, for instance, have become a permanent underclass of agricultural workers. Members of this group are unable to articulate the same claims to indigeneity as San groups in neighboring Botswana (Sylvain 2002). Second, indigenous people are not always the most-marginal people displaced and impoverished by protected areas. Studies from Indonesia (Li 2000, 2005) and South Africa (Kuper 2003) demonstrate that people descended from displaced groups frequently are a significant minority of the rural populations in developing countries. They are also frequently the most marginal and least ethnically distinct. Nevertheless, their relationships to the environment have profound implications for conservation.

Terminski (2015) The term "development-related displacement and resettlement" first appeared in scientific publications in mid and late eighties. At present, causes of forced displacement attract the interest of scientific community. With this internal displacement are classified and categorised as conflict-induced displacement, environmentally-induced displacement, disaster-induced displacement and development-induced displacement. Further development induced displacement can be classified and studied under the sub titles such as dam-induced displacement, mining-induced displacement, conservation-induced displacement, and oil- induced displacement which generates the interest of social researches and scientists. Internal displacement research is mainly concentrated on evaluation of its causes and consequences, security issues, environmental degradation, sustainability factors, issue of gender disparity due to relocation, measures which can act as a solution provider to

minimize dysfunctional consequences of displacement, humanitarian assistance for affected people, assimilation and accommodation of displaced persons within host communities and the connect between internal displacement and stability as well as analysis of issues and challenges of various categories of actors involved in involuntary displacement. Particularly significant and expanded areas of displaced people discourse interests the researcher to study the psychological consequences on affected population. To get better understanding of the issue it is extremely important to analyze benchmark of displacement and methodology which can further support and assist displaced and relocated people. For the economic development of every country witnesses the issues related to involuntary resettlement. Only few Government plans and policies to re-establish the displaced recognize social issues, leading to human rights violations and security concerns of individual and community. Therefore, standard of variations differs globally which review the post displacement socio-economic conditions of the affected people. It has been observed in the studies that if the affected communities are excluded from planning and decision making they resist more. As compared to other causes development induced displacement is major force for involuntary shift. The largest scale of development-induced displacement and resettlement is recorded in China and India, the two most populous countries of world. This paper also deals with significant issues related to ethics, standard and social consequences with respect to forced and involuntary displacement.

Kapoor (2014) in this book an attempt has been made to conceptualize certain aspects of development, displacement, compensation resettlement and rehabilitation. It is also meant to discuss the different causes of displacement. The study particularly focuses on how planned development induced displacement has disturbed the existing symbolic relationship between human habitat and environment. It highlighted the ideology of development which leads to displacement and how development gains justify the displacement pains. Some theories relevant to the phenomenon have also been discussed. The conclusion in the book is not on how various groups respond to displacement but how the Indian society as a whole seems eager to use development paradigm despite being fully aware of the inequalities and marginalization created through it.

Rao (2012) has presented the study of project affected people of Simhadri Thermal Power Project. In this book specific objective is to study the socio economic and demographic characteristics of project affected people and impact of displacement on their environment, family, health, and life style. It has also focused on important aspects like struggle faced by

people in getting good compensation from Government , discovered reason for low satisfaction in the whole process, condition post acquisition period, discrepancy in promised and provided amenities etc. In the study it was found that the percentage of men and women who were working on their own land was quite high before acquisition but it decreased significantly after acquisition. The data in the study shows that respondents have spent their compensation money on conspicuous or unproductive expenditures like fulfilling social liabilities. It is also pointed out that the source of generating power to the thermal plant is through burning of coal and the resultant ash cause lots of damage to the standing crops. Thus such projects not only affect the life of displaced people but also of those who are living in the close vicinity of the project.

Vandana (2012) conducted a study on Tehri Dam Project in Utrakhand which reveals that development-induced displacement brings significant socio-economic and cultural changes to the displaced communities. Her study reveals that though involuntary shift affects both males and females, female needs more adjustment if the residential property is relocated. Further division of labour from socio historical process is also someway responsible for differential impact on women as men's are responsible for income generation and labour-oriented tasks while women are given responsibility of managing land job on day to day basis. It reflects government insensitivity towards women need while framing resettlement and rehabilitation policies. One of the most significant distresses for women is loss of common property resource which usually creates problem in arranging fuel wood and fodder for the family.

Rehabilitation and resettlement policies are insensitive to the gender issues which lead to a fundamentally disenfranchising experience for women. Due to the transition the women face further hardships when community support structures disintegrate and family and kinship networks break down. Women are compelled into adjusting and assimilating an unfamiliar culture as well as restrictions crated due to relocation in their social space have refrained them from recreating their day to day practices in a new scenario. In this patrilineal structure, the women are not given compensation for the land they had maintained and grown for couple of years but did not have a legal land title (land deed) in their name. Issues of ineligibility have been found in multiple houses headed by women and widows have been generally not part of compensation award in the resettlement package. Majority of the households are headed by men, the compensation amount is often offered to them. Thus, the females remain impoverished at the national community level policy structure due to their inferior position ascribed by patrilineal social in terms of gender relations. This article has

studied the problems of women with a socio – cultural perspective vis a vis displacement project.

Sakarama and Talwar (2011) In India land has become battleground over which the ensuing tension between contested notions of what is common good on the onehand and argument of individual rights on the other hand, is played out. Although development projects are supposed to eliminate poverty but the involuntary resettlement often creates new pocket of poverty. With the introduction of policies on resettlement and rehabilitation at both state and center level efforts are being done to bring displace in mainstream rather than disempowering them. This literature is very useful in identifying systematic problem underlying rehabilitation and resettlement in the context of India. It has also provided a detailed overview on land Acquisition Act and its critique as well.

Negi & Ganguly (2010)conducted study on Maldhari Families of Gir Forest which documented the process of displacement, rehabilitation and post rehabilitation phase. An attempt was made to know about the quality of life of the displaced families had improved or deteriorated after their rehabilitation. The study reported that majority of women felt bitter about the changes in economic activities. It resulted in gradual impoverishment and burdened them to search for alternative sources. They pushed themselves from pastoral economy to various income generating activities like animal husbandry, agriculture and wage laborers. Women have to bear a far greater burden in gathering fuel and fodder and for that they have to travel long distances. Women also need to adapt to the external environment by leaving their familiar working culture. When they step out, at times they face the hostile and commercial environment of the outside world. The study suggests that the state has to adopt participatory approach for the development of residents of sanctuary. State should promote the concepts of minimizing displacement and rehabilitation must be taken as a fundamental right.

Bharali,G. (2006) raises the concern over human security due to development induced displacement project. He pointed out that rather than improving the lifestyle, development process deprives the affected people of their support mechanism and denies them to the right to live with dignity as it deprives the displaced masses from their property, food, nutrition, safe drinking water, andmeans of sustenance, education as well as from residence or workplace. Study suggested that majority of uprooted people due to development projects has been marginalized for the sake of national development. This pushed them in situation of

sense of insecurity as they are deprived of the right to live with the dignity. Author marked this situation as of human insecurity which starts with social insecurity due to forced eviction of communities and villages which destroys their social network. It also leads to loss of livelihood and common property resources. Such situation alienates and deprives people from their resource base and social ties.

CHAPTER III
METHODOLOGY

Introduction

The term methodology in social research refers to the technique that a particular discipline used to manipulate data and acquire knowledge. Research methods are essential in the development of discipline and expansion and solutions to problems. It is a purposive investigation. It is an organized enquiry. It seeks to find explanation to unexplained phenomenon to clarify the doubtful proposition and to correct the misconceived facts. Scientific methods is a systematic rational approach to seeking facts. The methodology of a research work is the guidance to the research.

Displacement we mean that move or relocate from permanent place to another. It is a part of development. Development is a process which leads to change the position of the society. Development has two phases a Positive phase and negative phase. The development mostly affects the minority people we know it is a tribal communities. They face lots of the problems physical and mentally issues. Kattunayikka communities mostly attached their living in harmony and co operating with the forest. Their main occupation is collecting honey and sale. When the displacement occurred they became jobless also. The impact of displacement placed a largest issue. This problem is not discussed as a mainstream topic. Contrary to their interest they face more difficulties with the intervention of the government and the public. The research aims to address the difficulties, changes and the challenges that a community face when relocating.

Title

Effect of Displacement And Rehabilitation on The Social Life of Traditional Forest Dwellers: A Study Among The Kattunayakan Tribes Resettled In Chethalayam Villages, Wayanad

General Research Question:

1. What are the effects of displacement and rehabilitation on the social life of traditional forest dwellers?

Specific Research Questions

1. What are the challenges faced in the new location based on languages (communication)?
2. What are the new occupational fields that relied upon for daily earnings?

3. What are the restrictions faced in following the traditional rituals and practices?

CONCEPTUALIZATION

1. THEORETICAL DEFINITION

Displacement: According to UN guiding principles on Internal Displacement 'Internally displaced persons are persons or groups of persons who have been forced or obliged to flee or to leave their homes or places of habitual residence, in particular as a result of or in order to avoid the effects of armed conflict, situations of generalized violence, violations of human rights or natural or human made disasters, and who have not crossed an internationally recognized State border' (UNs, 2004).

2. OPERATIONAL DEFINITION:

Displacement: Displacement is a process, which means any group of people or things moved from its actual position to another place or position.

RESEARCH DESIGN

For developing subjective understanding the researchers chose a qualitative research strategy. The researcher used ethnographic study to know the effect of displacement and rehabilitation among Kaatunaikka tribal community. Displaced families resettled in Chethalayam villages were taken for the study.

POPULATION AND SAMPLE

The population of study consists of the tribal people who were included in the list of displaced families in Chethalayam in Sulthan Bathery. In this study the researcher used Purposive Sampling method.

SOURCES OF DATA

Both primary and secondary sources are used in the study.

Primary Data: The primary data was collected through field visit by researcher through in-depth interview and observation.

Secondary Data: Secondary data sources comprised of the published sources like books, newspaper report, research articles, and different magazines.

TOOLS AND DATA COLLECTION

Method of data collection: The researcher conducted unstructured Interview. An interview guide was used to collect respective information.

Data Analysis

The data was analyzed thematically by identifying different themes and sub themes. Analysis tends to be the most mystified and least well documented aspect of social research. In this study the overall approach was interpretative. In this research, researcher tried to explain the effects of displacement of tribes.

CHAPTERIZATION

The study is divided into five chapters

Chapter 1-Deal with the introduction, it consists of introduction to the various concepts related to the study and it also gives a brief of the problem to be addressed in the study.

Chapter 2 – This chapter presents with the study of literature review. The literature review helps us to know about deeply our research topic. The review of literature allows us to study the main perspective similar studies conducted in same field. This will give a proper guide line in to the research work and enable integration of the past studies leading to the expansion of knowledge.

Chapter 3- concerned with the research methodology part of the study. It includes all the aspects of the research. It includes title of the study, research design, population of the study, methods of data collection, tools of the data collection, data analysis, and limitation of the study.

Chapter 4 – This chapter determines the data analysis and interpretation.

Chapter 5 – This chapter emphasis on findings and suggestion made by the researcher. The conclusion also included in this about the study.

The final part of the researcher is bibliography and appendix; appendix includes the tool for data collection in the study.

CHAPTER IV

ETHNOGRAPHIC PROFILE OF KATTUNAYAKAN COMMUNITIES

DATA ANALYSIS AND INTERPRETATION

In this session a brief profile of Kaattunayakkan community is explained. This session highlight the philosophies, believes and educational process of Kaattunayakkan communities. The Kaattunayakkan can be considered as one of the oldest indigenous Tribes of the state particularly in the Wayanad region. On the basis of their oral history, the Kaattunayakkan tribe characteristically resembles many of the life patterns of Stone Age communities. As stone age communities, they have a spiritual connection to the forest and the influence of rocks, stones and leafs were decidedly apparent all the way through the their way of life. Their indigenous knowledge is rooted in the lived experience by personal observation and interaction in their daily lives. These accumulated experiences serve as guidepost for both individuals and communities. This philosophical viewpoint historical tended to preserve ecological integrity within natural communities. A way of life that has been passed down by ancestors of Kaattunayakkan people , indigenous knowledge is a perspective or formula for understanding the world and how humans live and interact within it.

Basically they were nomadic in nature , and they survive with the readily available food in the Jungle such as the tuber and the leaves . Until the recent past, it was assumed that Kaattunayakkan lacked permanent buildings, likely because their as 'nomadic' ways of life they were not inhibited by permanent residents. They had been no evidence of the use of utensils or clothes in their daily life. Because they were wandering through the Jungle for collecting food, they had no permanent residence. In the early days they were seeking shelter in wooden poles and in the gap of rocks. Forests have a large and indispensable role to play in improving food security of Kaattunayakkan tribes. Wild edible plants are important in the livelihood strategies of Kaattunayakkan tribal population. While these foods are not widely accessible, they are of great relevance for nutrition and food security for kaattunayakkan community.

4.1 Social organization

The Kaattunayakkan have the institution of *Oorumoopan* (Mudali in their dialect) who is obeyed and respected. The Kaattunayakkan respect and obey their headman, nothing can happen in a settlement without his approval. In the past he had civil and criminal jurisdiction

over his community. He is often the priest of the settlement and acts their oracle. In the past this institution was hereditary but now the eldest among them is elected as Moopan.

The whole Kaattunayakkan population is grouped into two moieties i having a number of households. Sometimes two or three settlements will be under the leadership of a religious leader called Mudali. He has various role on the occasions of life cycle ceremonies like child birth ,marriage, puberty , death etc. The wife of the Mudali is known as mudality. She also had to have many ritualistic and cultural roles in the day-to-day affairs of their community.

Kaattunayakkan are endogamous tribe. Cross cousin marriages are not preferred and punished. Murapennu, daughter of the maternal uncle or paternal aunt, is the popular bride among them. Polygamy is an increasingly seen among the kaattunayakkans; women have freedom to choose their mates. They take part in all economic activities expect hunting. Beside the household duties they also engage in gathering of wild plants, tubers, fruits, leaves , food and often in fishing. They also collect fire woods and sell in the markets. They are forbidden to take up those tasks which require climbing on the roof or trees for honey collection. The Kaattunayakkan women have also the right to lighten the lamp in their temple regularly.

4.2Food habits

The Kaattunayakkan oral history says that in olden days the fruits and tubers where eaten without cooking. The fruits and other eatable things were thrown at them by using stones and sticks. Though they did not have the culture of animal hunting, they used to have the ruins of animals such as rabbit, deer, gaur, and malabar squirrel that had been hunted by some wild beasts.

They bathe occasionally. They used a kind of berry called "karakkai" to bathe. They applied the Shampoo of the berries of "karakkai" only on head, and other parts of the body had been cleaned by using the "chigekai"(Acacia concinna).

Since time immemorial useful plants have been handled by Kaattunayakkan for medicinal and food purposes. The core diet of the Kaattunayakkan was wild peppers, capsicum frutescence, wild boars, and leafy vegetables and a wide variety of local wild and semi domesticated plants. Different varieties of fruits, especially jackfruits and other indigenous vegetables are found in greater abundance in the forest and other adjoining areas. Consumption of greens is a major source of vitamins and micro-nutrients for Kaattunayakkan

people using only vegetarian diets rich in carbohydrates. In their remote settlement where vegetable cultivation is not practiced and market supplies are not organized, local inhabitants depend on indigenous vegetables, both cultivated in kitchen gardens and wild, for enriching the diversity of food. Knowledge of such food is part of their traditional knowledge which is largely transmitted through participation of individuals of households.

During this study it was observed that the Kaattunayakkan tribal communities of the Wayanad fulfil the deficiency in food needs by supplementing with wild food plants in their daily diet. They were well acquainted with the plants of surrounding forest and knew what to eat and how to separate harmful substances from the edible part of plants. Among the wild fruits, consumption of jackfruits and mango is more common. Many wild food plants were also used for various medicinal purposes. The demarcation and line between food and medicine may not always be clear. Similarly more than one part of this species is edible in bamboos, alma, black plum or jamun colocasia, mango the ivy gourd, crepe ginger are used by Kaattunayakkan tribals more extensively.

4.3. Rituals

Rituals are religious or solemn ceremony involving a series of actions performing according to a prescribed order. Rituals related to life cycle ceremonies observed by Kaattunayakkan communities are: 1) pregnancy and birth, 2) puberty rites, 3) marriage and death rituals.

4.4. Pregnancy and Birth

The pregnant woman has her confinement and delivery in the house of her own. In the eighth month of the first pregnancy, she has to go back to her own home to make necessary arrangements for the delivery. Two women members assisted at delivery by her own elder female relatives or a midwife belonging to the community. The baby is bathed in water boiled with turmeric; this is continued for twenty one days. Several fascinating rituals are also observed by the Kaattunayakkan during delivery or in case of labour pain. After consuming some indigenous medicines, the woman has to hold a small piece of iron for not to be panic during the delivery. If the delivery becoming to delayed, they used to put some oil on the abdomen with a mantra- a wired for sound that is believed to have a special spiritual power . After the delivery, the women were given pepper sauce with boiled water to burn her wound in the stomach. After a month the delivered women return to her spouse.

4.4 Puberty

Puberty is most important transition stage to the girls from childhood and adulthood. Kaattunayakkan consider puberty as the symbol of girls has come to the marriageable age. The information of the attainment of puberty should be passed to the Oorumoopan or mudali at the earliest as possible, as ahead of reaching to other members of the community. The age attained girl is kept in a separate hut at the back side of main hut known as 'guda' in their dialect. It is one room hut made by bamboo and the mud. The roof is thatched with leaves or grass and the floor is smeared with cow dung paste. After the arrival of all community members, the girl proceeds to the bathing ceremony. The girl is bathing in water boiled with turmeric, and this is called a "*erissinaneeru*". After the bath, the woman has to put on turmeric paste on her face, hand and legs. Then after, she has to put this turmeric paste before and after the bath on daily basis till the end of the puberty ceremony. This will continue for a month at least, after the puberty. In seclusion hut some cooking utensils and mat for sleeping purpose and she is prohibited from all social cultural and religious activities of the family and community. She has to hang about a month in the 'guda'. One minor girl also has to stay with here as a by-stander to help in a routine life of the puberty attained woman in her bathing and applying turmeric paste on body etc. The by-stander girl appointed for helping is called "*Marde*" in their dialect. The hut is also used to every month menstruation and delivered period.

Generally purificatory bath is given on the seventh day. Those who cannot afford to meet the expenses for the ceremony on the sixteenth day postpone it for one month or more. On purification the puberty attained girl is bathed and brought towards outside of gudi. This is the final stage of purification bath. After purified bath they give the new dress and make her as a bride with the attire and costumes with saree mala maala, kammal, mukuthi and pottu. A betel leaf is put in her waist. They invite close relatives and friends for this ceremony. She will lead to a newly made mat and round the mat with her by-stander, mudali and mudalichi and other close relatives for a seven times. Then she gave dakshina contemplating the ancestor in her mind and then gets a blessing from senior person of her family and Oorumoopan, father and mother etc. Then the family gives a feast to all community members who attended the ceremony and they also used to sing and dance for such occasions. They played "*kurumattam*" dance for male members and "*thotti*" dance for female members.

4.5. Kettukalyanam or Marriage

In early days, the members of Kaattunayakkan community were allowed to marry among from their own community. When the boy like the girl he will go to the girl's houses along with his uncle, after that when the girl relatives like the boy they ask him to come with the elder or his parents. Then the boy's parents and Oorumoopan of that place will go to girl's house for fixing the marriage, boy is not allowed to go along with them. And when the girl's relatives come to see boy's house. They for fix the marriage date sometimes marriage major fix for among many months later. The major attraction of this community's marriage is they have no dowry system.

4.6. Death and Burial Ceremonies

Among Kaattunayakkan it is conducted either on the seventh or eleventh or thirteenth day of a death. A non-vegetarian feast is arranged for the newly dead, the ancestors and to all those who attended the ceremony, after cleaning and washing the floors and courtyard of the house with cow dung. The headman accompanied by the close relatives of the dead, carry a portion of the feast along with coconut, banana, betel leaves and areca nuts in a basket to the graveyard. If the deceased is married, all these items are carried to his or her grave by his or her sister. After cleaning the grave, they place all these things in a plantain leaf on the grave. This rite is known as "*Kuluvekkuka*". All the people stand a little away from the grave for about fifteen minutes. Three boys of the same age, approximately of seven or eight, cover their heads with clothes and sit behind the plantain leaf containing the food items. They consume a small quantity of the food from the plantain leaf. After this, the headman removes the stick which was thrust in the grave at the time of the burial. It is believed that the headman can see the image of the dead person through the smoke that comes out from the hole caused by removal of the stick. Meanwhile the headman gets possessed and, moving from the grave to the hut of the dead, he shouts the reason for his or her death. Then the relative take a glass of water and add a few drops of coconut oil or castor oil. If the oil mingles with the water, it is believed that the spirit of dead person is free and has attained salvation. After the feast known as "thithi", men and women began to dance along with the blowing of pipe. The very next day after the "adiyanthiram", the oracle goes to the grave and the spirit of the dead person enters his body. He then installs the spirit that has entered his body in the 'daivappura' and offers it better leaves and areca nuts.

Indigenous Religious Belief System of Kaattunayakkan:

Ancestor worship is the cornerstone of the Kattunayakan's belief system. Ancestor worship was a universal form of religious expression, which emphasized the influence of deceased relatives on the living. It is not a religion in and of itself, but a facet of religious expression, which recognizes an element beyond human control. In the Kattunayakan's context, ancestor-worship is still a universal form of religious expression. The Kattunayakan's people believe in the immortality of human soul. From cradle to grave life of the Kaattunayakkan is centred on their great ancestors and all virtues and failures of their life is attributed to the intervention of their spirits. Kattunayakan's religion may be described as animism or spirit-worship of both malevolent and benevolent.

The Kattunayakan tribes believe in polytheism. Their religion like many ancient religions of the world is cosmologic, naturalistic, totemic and animistic in nature. They also believe in a host of gods and goddesses like many indigenous tribes of the world. Kaattunayakkan have great ancestors as their founding fathers and they are eulogized through burial rites, ritual offerings, folk tradition etc. The Kaattunayakkan had a complex and diverse group of Gods and Goddesses. The Kattunayakan had two main gods - Thamburan and Thamburatti - and an infinite amount of gods underneath the sub gods. Each of these groups supervised one aspect of the universe such as earth, mountain, river, and forest.

The spirits of great men and women, who act as intermediaries between clansmen and other ancestors, are called Thamburan and Thamburatti respectively. Thamburan and thamburatti are the most fearsome and powerful of the Kattunayakan tribe gods. These ancestors guide the community through their headman, Mudali. It is these functionaries who act as intermediaries between clansmen and the ancestors. Kattunayakan tribes are not ready for any compromise on the basic features of the modes of ancestor-worship, which their forebears are believed to have introduced.

Almost every body of nature like the sun, moon, mountains, and rivers are revered as gods. The deities worshipped are EchigaliYakshi (God abiding with rivers), Bhoomideva (Earth) Maladaivam (God of the mountains) etc. The feminine deities worshipped by Kattunayakan communities include Devi (also referred to as Maari, the goddess of the hamlet), Badhrakaali, PulamKaali, Seetha Devi, Saraswathi, Parvathi. Gulikan and Kuttichathan are also considered the some other main among gods. There are hosts of other malevolent and benevolent deities apart.

From these who are believed to be protectors or causes of various ailments and problems. All these deities are propitiated from time to time to keep the family and community safe from problems .

The ancestor-consulting ritual of the Kattunayakan is known as DaivatheVilikkal (Calling the God). The headman, who performs the role of the oracle, requests the spirits, who are their Gods, to find the solution to a problem. The oracle ted wearing red clothes and getting possessed rattles the Churakka (ash gourd) shell and enters into a dialogue with the spirit seeking the reasons for the present difficulties comical and enquires about remedies. While he points out the solutions for the problems of the devotees, one by one, they offer him water and betel leaves. He assures them protection from all kinds of evil elements and ill health.

The daivappura (Abode of God) is central to the spiritual life of the Kattunayakan community, and its significance extends beyond the spiritual to the social. It is a powerful force in maintaining decorum and law and order in Kattunayakan settlements, and its presence enforces strict vegetarianism within the premises of the Muttam or courtyard. Usually all the members of the community participate. There is an oracle who perform very spiritually and plays a role of communicator with ancestors and it is called njayam parayuka in their dialect. The god man (velichappad) is the master of ceremony in the ascension function. The godman comes dancing in a particular style ('daivamthulluka') with a cane stick in his hand. It is believed that the spirit of ancestors proceed in the body of velichappad.

When they are going for hunting, they invoke their ancestors by making offerings to them like cooked food, coconut, bananas, betel leaves and arecanuts before they go out for hunting so that they may succeed in their venture (in their search for game). After returning from hunting, they offer a portion of the cooked meat to their ancestors and only after that they taste their share.

When Kaattunayakkan go out for collecting wild honey, they pray to their ancestors to help find a rich beehive. Kattunayakan, who are popularly known as Then-Kurumar (honey-kurumar) among the other Wayanad tribes, believe that their ancestors would lead them towards trees with numerous beehives even in thick forests. They also help them to climb on gigantic trees and, because of their benevolent care, no bees would sting them while collecting honey. After collecting honey they offer a portion of it to their ancestors.

Remember the great ancestors and making offerings to their spirits is one of the chief custom among the Kattunayakan tribes. They celebrate spirits-day and offer feast to the ancestors every year. If there is a problem either personal or familial which cannot be solved by the tribal council, the Kattunayakan tribes summon their ancestral spirits and make offerings to them and request them to find a solution to the problem.

4.7 Effect of displacement on tribal culture

The relocation of tribals into the outer areas of forest in the name of development projects has affected large-scale consequences to the tribal social economic and cultural life. The major outcome of this process has been the dispossession of traditional settlement and displacement of tribal from their residence. Very few tribal villages has been left to stand in their past location and those do, have lost their traditional features and turned into settlement of mixture groups with a large percentage of non-tribal groups as well. Developmental programmers and projects which aim for the upliftment of their social and economic status have limited practicality. These projects leads them to a social and cultural shift from the traditional village to the national frontiers but the displacement family from kurichyad did not envisage this as development. They are become more isolated and marginalized from the traditional way of life and culture.

Given the absence of baseline data about pre- displacement livelihood in the relocated tribal settlement, the present study used in interview guide to identify main changes in their social, economic and cultural life after displacement. The study collected data on displaced Kaattunayakkan tribal communities who are located along with other communities in outer area of forest. The chapter examine the transformation of life changes of displaced tribal peoples.

Chirutha says that, *when we left our place we couldn't follow our traditional customs and values. Early there were place to settle home. But now that is not possible like to build "guda".* That is why for the marriage of aged, they have no any facilities to build the home. So it made in their own home ,in that home made it separate room for it. We make food only separate.

Kalyani says that, *early when our girls become period (vayassariyichu kazhinjal) there was restrictions to see and talk each other. Now it has changed. Today there is no rule or restrictions we can see and talk each other.* Now couldn't take past also. Moreover there are

no any traditional enjoyments, programmers or any other activities. If the situation to see muppan (head of the community) we need to go other locality to bring him.

With the intervention of displacement they have lost their traditional customs, values and morals which they practice of the aged marriage (vayasrikkalkalyanam). They belief that is an impure rituals. That all are no more in this condition. We can understand how much they were practiced as an spiritually. Not more they had lost their pure relations and commitments. Now their life style changed to the modern world.

Chand an says that, *Marriage is an pure relationship between a man and women. It brings two people together. With that, the two families are reunited.* It lays the foundation for great relationship. Marriage as found every society and every communities, every human beings all over the world. In Kattunayakan community, marriage was practice on the presence of urumuppan. Early it was very big function many people, with cousins, friends, etc. now when the arrival of the planning, all the customs had losted, in all levels of the man living conditions of the man. They had lost their neighbours, relatives. Now they are scary because they are not familiar with the place or the locals. With the advent of this project came the loss of all the customs and practices of the Kattunayakan community. As each region loses, so losses their livelihoods. This effects their lifelong.

When the so called civil society takes the advises out of the jungle, it does not ask for their opinions or decisions, and the government does not implement each project according to their livelihood. Not only in Kerala but in many parts of the world the tribal community is being victimized in the name of development and other projects. They want to see that they are changing socially and economically. When they say that thy are actually trying to get out of the jungle and save themselves, they really need to understand they are being wiped out. More and more people are going from hunger to insecurity.

4.8. Socio -economic impact of displacement

The main source of income for the Kattunayakan community is agriculture and honey collection. Mostly their lives was depending on natural resources like firewood, timber, boohoo, vegetable, fruits, bamboo handicrafts etc. for their livelihood. The Kaattunayakkan community who were lived in harmony with nature and love the nature understand them and save the natural resources.

Their major food was the fruits and potatoes from natural resources. So that they didn't buy anything from market. They get more fruits and their needs from the natural resources. And also they did hunting and gathering. Hunting animals like deer, rabbits ,etc for that they their lived several place for the purpose.

There is a problem here when it is said that in the early days they had very few diseases, and when the general public built hospitals and other technologies in response to modernity. They depended on their surroundings for treatment of minor ailments so they did not go to the hospital but today they have to go to the hospital even for minor ailments

Biju says that, *while there, we all used to cultivate ginger, elephant yam, bananas, yam and paddy. The income was earned by collecting honey and plucking gooseberries. Once a week we used to go to the city with groceries. So it was cheaper. Today there is no money to buy vegetables also.*

Babu says that , *When we go out here, there was no job we knew of, and the government gave us then lakhs rupees to build a house. If we not went to work for a day, his family would be starving. If we was there ,we could eat some potatoes or something*

When it was honey season we would go inland and collect honey.it would have get a good amount of money. Sadly, that is not the case now . Now it is not enough to get the unique food that we suffering from.

This is their condition when they were driven out of the forest. They are being forced to change from the way they used to live to the new way of life. At the same time, when their diet changed, so did their illness. Traditional herbs were readily available in the forest in case of illness.

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Mostly there are two types of changes we can see diseases increased with the changes of life style Hospitals have to rely on access to traditional medicines, which has reduced in economic losses.

As mentioned earlier, the financial situation is deteriorating due to ignorance of the use of money or inability to manage it when it comes to the new way of life. That said ,every projects here is to get them out of the woods and into poverty diet changed, so did their illness. Traditional herbs were readily available in the forest in case of illness.

4.9 LANGUAGE

Another characteristic of Kaattunayakkan is that they have their own language. Without script is becoming extinct in today's society. This is the fact. Linguistic damage occurs for a several of reasons. The first major reason is that growing children are inferior complex which is a considered bad language in today's society. The level of mutual communication is low; most tribal children in Wayanad have been ridiculed at school and elsewhere for speaking their language. That is why they are reluctant to speak to language another reason displacement. When the Kaattunayakkan community remove into another place ,they lose their language in that place. There will be the general public and include all the people mostly their neighbors were other communities, so they cannot speak their language then their language slowly delete from that society. Then they speak the common language the repetition of that language, early we said that the civil society language variation.

According to Asokan, After coming here we speak the language only when we are together at home we speak normal language to others. When there we speak only our language. Today mostly we speak to other people in Malayalam.

According To Raman, I don't knew to speak Malayalam. I knew only speak our language. Nobody talks much now. Our language intermingled with theirs. The language is related to whole advisees. Kattunayakan community lived in wild, so they mingled with the their language they interaction chain leads to whole of the Kaattunayakkan community. When they contact with the common people their language lost. Their language was limited because it was their language, but today it is out of touch with the general public. Not only is that but the language in a hierarchy order. The language of the adivasis is being misrepresented and it is not the same today and last days. A large part of this played by the visual media. In a sense, what is happening here is that one language has taken over the power of another. That is, to

transform of a society in to its master. That is why their language being motivated to switch from one language to another.

When remove from kurichiyad, adivasis, lost their unique styles, and styles and styles begun to change slowly ,as they moved to new location, they faced a variety of challenges . Some of them loss of land loss of employment ,problem of language, they have lost their custom of ceremony ,problem of maintain their rituals. Through displacement and rehabilitation impacts mostly affect to the social life of the Kattunayakan communities.

4.10. Livelihood pattern

Livelihood pattern of the tribal of kurichiyad is greatly connected with their life in the forest. Most tribal and the study were gathering community, who collect forest producers for their livelihood and some tribes were cultivated of crops. They also owned and reared livestock's like castles, goat, sheep etc.; of which they lost access due to the displacement . Their mode of substance get limited their displacement calls for a coercive adoption of new consumer goods and products, which is seldom is of any direct value for them. The tribals have been allocated provision for new products or consumer items by government. However the dietary supplements in no way supplements their early healthier livelihood at the blossom of the Mother Nature. A deep decline of the inherent health is evident, on their exposure to modern living or unhealthy resettlement patterns. Thus a sharp deterioration in their innate immunity is discernible on the sidelines of displacement.

4.11 Religious festivals and rituals

As many scholars observed, in the tribal societies primitive importance is given to a religious practices in every walk of life. Religion, for them assures or explains most of the complexities of nature. The religious practices after displacement shows a largely diminishing trend and gradually the importance of tribal Gods may be decreasing. The tribals are very traditional and they value their traditional despite the hardships they face. They portray their past as glorious and feel nostalgic, the attachment they had with their tabernacles and scared groves is emotional and cannot be returned back the new resettlement site . In the tribal settlements, the religious rituals were performed in a place, which is abode of their spirits, gods an deities.

However, due to the displacement, the religious institutions and sacred places of the tribal communities are totally distributed. Through the denial of their religious ties with their homeland, they find it hard to survive in the resettled places and to carry on with their customs, traditions and practices, which in fact they believe bring wrath of the natural spirit, whom they worshipped for long. Their bonds with the natural powers are being toppled for their natural veneration gets disinherited.

Marginalization:

Marginalization occurs when families lose economic power and spiral 'downward mobility' path. Many individuals cannot use their earlier acquired skills at the new location; human capital is lost or rendered inactive or obsolete. Economic marginalization is often accompanied by social and psychological marginalization, expressed in a drop in social status in resettles loss of confidence in society and themselves a feeling of injustice and deepened vulnerability. However, most of the people under study area are managed to find out new types of jobs in the resettled area all of the undisputed to agree with the fact they are suffering from economic marginalization.

The community managed to find new types of jobs in their resettled areas, all of them are undisputed to agree with the fact that they are suffering from economic marginalization. When families lose economic power and spiral on a 'downward mobility' path. Many individuals cannot use their earlier acquired skills at the new location; human capital is lost or rendered inactive or obsolete. Economic marginalization is accompanied by social and psychological marginalization, expressed in a drop in social status, in resettles loss of confidence in society and themselves a feeling of injustice and deep vulnerability. Many of the people then have same opinion regarding the topics of social status and loss of confidence in society after the displacement most of the people have a feeling of injustice in the resettled areas and most of the people have an opinion of the displacement deepened and their vulnerability. Forced uprooting increases the risk that people will fall into temporary or chronic undernourishment defined as calorie protein intake levels below the minimum necessary for normal growth and work says, all of the families under study have the same opinion regarding lack of enough to meet their lives.

The devastating outcome of the displacement on tribal culture under study area is that disruption of their community life. The communal life is root of their culture, which they paved the strong social structure of the tribal people. The development planning is seldom on the basis of the social cultural aspect of the tribals and hence there isn't any access to forest resources, pastures or means of livelihood in the resettlement areas. The community life is basis of tribal culture in all settlements. Most of the settlements possess a common platform for discussion for their common issues entertainment and other social and religious purposes. With the displacement, they lost or are deprived of all these aspect of communal life. In the newly inducted place, they seldom have a common place to meet and are forced to sustain with the host people which restricts or is an impediment to following the attribute of their communal life.

Moreover, the network of kinship relations which is an aspect of bonding between the tribal people will be limited or gets limited after displacement as they are resettled in different clusters of villages. The transformation from an informal, homogeneous, cohesive life world to a formal, heterogeneous and scattered life in a new place, lead them to a state of psychological trauma with the feeling of demoralization, frustration and alienation. The cultural divergence between the outer and host population is another major factor which leads to a disagreement and divergence in the norms, standards, customs and morale of both groups.

The fundamental features of forced displacement are that it causes a profound unravelling of existing patterns of social organization. This unravelling is at many levels. When people were forcibly moved, production systems are dismantled. Long-established residential communities and settlements are disorganized, while kinship groups and family systems are often scattered. Lives sustaining informal social networks that provide mutual help are rendered non-functional. Trade linkages between producers and their customers base are interrupted and local labor markets are disrupted. Formal and informal associations and self-organized the services are wiped out by the sudden scattering of their membership. Traditional management system tends to lose their leaders. The coerced abandonment of symbolic markers (such as ancestral shrines and graves) or of special context (such as mountains and rivers considered holy, or sacred trails) cuts off some of the physical and psychological linkage the past and saps at the roots of people's culture identity. The cumulative effect is that social fabric is torn apart.

CHAPTER V

CONCLUSION

The present study was an attempt towards deepening the existing body of knowledge relating to the impact of displacement from protected areas on the livelihood of the tribal communities affected. The universe of the study is the displaced tribal families from the kurichyad tribal settlement, Wayanad. The tribal communities of Kerala, as elsewhere, strive for their survival and existence for their livelihood, and their miserable plight has ever since been broadened and intensified even after the existence of more than half century of our democracy. With the acquisition of tribal lands by the alien people with the claim of development, most of the tribal lands become exposed as a public property. Even though the society is moving forward with the developmental projects including the upliftment of the tribal people, they have suffered large-scale displacement out of these developmental projects from their homeland. This kind of displacement also displays is their culture of community living , traditional language, food habits and religious practices to a great extent.

Displacement deprives people of many things, some of which are fundamental to their lives, including homes, productive assets, livelihoods ,familiar environments to which skills and practice has been attuned, community networks and sense of local belonging. What determines the extent of their deprivation and suffering depends on what they face in their new location and their resources with which they arrived there. If an uprooted community could simply be transplanted from one location to another site that is equally reproductive, healthy and desirable, then the deprivation would consists simply of the loss of accustomed place and the stress of relocation.

The study argues that, for adivasis in particular, displacement means cultural genocide, because when they lost their lives land ,every aspect of their social structure is in a effect destroyed : their economy and identity because of loss of status self-sufficient workers ,their political structures because from being mainly self-employed they become a dependent on corporate and government hierarchies, forming a bottom rung of labors were unemployed, their social relationship because they cease to be a largely self-sufficient, cohesive community ,their religion ,because of' even their on gods are destroyed' when they are alienated from their inhabitants; and their material culture and spatial arrangement of villages, because this give way to "colonies "of iron design separate houses of concrete, not earth and wood, joined together in lines ,as in a traditional village.

The culture of the tribal community including their economic system, kinship ties, religious rituals and practices, systems of values, material culture, power structure, language, food pattern and housing pattern but the dichotomy is the displacement transform the social structure of the tribal society. Tribal peoples economic and political system of fundamental to their culture and dispossessed of their land these systems was effectively destroyed. The sacredness of nature, respect for elders knowledge, ritual contact with the and ancestors, growing of their own food on family land and making their own houses and tools exchanging food with neighbours with the letter and spirit; these things are swept away by relocation . Above cultural attributes gets derogated with the functioning of a cultural genocide among the people which occurred due to the displacement.

From this study it can be assumed that the worst effects of displacement as the tribals also face the risk of marginalisation .This means that their economic, social and psychological infrastructure makes it impossible for them to rebuild their lives , let alone improve it. Also, displacement creates in them a crisis of social and cultural identity and sense of an acute powerless. They devalue their own culture and internalize as the dominant system. Thus a cultural genocide is inevitable as well as inescapable among them.

Rather than impoverishment and poverty, most painful misery for the tribals that , the erosion of people's sense of community and cultural identity, values and traditions which invariable arguments their separation from the land which they and their ancestors cultivated over many generations. This indicates collective devaluing of the people and culture was being displaced due to development induced cell development.

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